Āpastamba-Śrauta-Sūtra

(Text with English Translation and Notes)

Āpastamba-Śrauta-Sūtra

(Text with English Translation and Notes)

VOLUME - I

BY

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INTRODUCTION

(1) The Śrautasūtras are an important part of the Kalpa-Vedāṅga. They deal with the ritual called Śrauta for which the performer must be an Āhitāgni (i.e. one who has established the three sacred fires). An Āhitāgni is basically a married man belonging to one of the three classes viz. Brāhmaṇa, Kṣatriya or Vaiśya. When a man belonging to one of these classes gets married it becomes obligatory on his part to worship the fire in the presence of which he got married. This fire is called *gṛhya* (domestic) fire. The married man (*gṛhastha*) maintains the domestic fire and performs all the domestic ritual in that fire. If he is rich and capable enough, he may like to establish the Śrauta-fires and then perform the Śrauta-ritual. The Śrauta-fires are called Gārhapatya, Āhavanīya and Dakṣiṇa. The Śrautasūtras describes the Śrauta-ritual. Each one of the Śrautasūtras belongs to a particular Veda. They describes the duties of the priests belonging to that Veda in particular, but occasionally refer to the duties of the other priests also. To the Ṛgveda belong following priests: Hotṛ, Maitrāvaruṇa, Acchāvāka, Grāvastut; to the Yajurveda: Adhvaryu, Pratiprasthātṛ, Neṣṭṛ, Unnetṛ; to the Sāmaveda: Udgātṛ, Prastotṛ, Subrah-maṇya, Pratihartṛ; and to the Atharvaveda: Brahman, Brāhmaṇācchaṁsin, Potṛ, Āgnīdhra.

(2) The Śrauta-rituals are mainly of two types: i) Havir-yajñas (Iṣṭis) and ii) Somayajñas. The New and Full-moon-sacrifies (Darśapūrṇamāsau) form the basic paradigm of the Havir-yajñas. Agniṣṭoma forms the basic paradigm of the Soma-Sacrifices. The Somayajñas are divided into three categories which are based upon the duration of the performance as well as peculiarities of the performance as such: i) Ekāha one-day-sacrifices; ii) Ahīna: sacrifices being performed for two to

twelve days iii) Sattra: Sacrifices being performed for twelve days or more number of days. The longest sacrifices mentioned by the ritual texts are to be performed for one thousand years.

(3) The Veda has different branches (śākhās) and accordingly there are different Śrautasūtras belonging to different vedic branches. It is well-known that may branches are now known only through the names and the literature belonging to these branches is now not available. At present following Śrautasūtras are available. 1) Ṛgveda: Āśvalāyana and Śāṅkhāyana. They describe the duties of the Hotṛ and his assistants. 2) White Yajurveda has Kātyāyana-Śrautasūtra which describes the duties of the Adhvaryu and his assistants. This Śrautasūtra is supposed to be belonging to both the recensions of the white Yajurveda viz. Mādhyandina and Kāṇva. The Black Yajurveda has many branches. The Taittirīya-Branch of the Black Yajurveda has six Śrautasūtras. They are as follows: Baudhāyana, Bhāradvāja, Āpastamba, Satyāṣāḍha - Hiranyakeśin, Vaikhānasa, and Vādhūla. The Maitrāyaṇī branch of the Black Yajurveda has two Śrautaśutras, viz. Mānava and Vārāha. Kāṭhaka-Branch of the Black Yajurveda also had a Śrautasūtra viz. Kāṭhaka Śrautaśutra, but it is available only in the form of a few fragments. 3) Among the Śrautasūtra of the Sāmaveda Lāṭyāyana (Kauthuma-Branch) and Drāhyāyaṇa (Rāṇāyanīya-branch) Śrautasūtras are available. They give details of the duties of Udgātṛ and his assistants. 4) Vaitāna Śrautaśutra is a text belonging to the Atharveda. It deals with the ritual duties of Brahman and his assistants. The Sūtras of Āpastamba, Hiraṇyakeśin and Manava contains details of the Hotṛ's duties also. These three Śrautaśutras and Sūtras of Baudhāyana and Bhāradvāja also mention the duties of the sacrificer. Most of the Śrautaśutras contain sections on the duties of the Brahman.

4) The three Śrautaśutras of the Taittirīya-Branch of the Black Yajurveda viz. Bhāradvāja, Āpastamba and Satyāṣāḍha-Hiraṇyakeśin form one group. Bhāradvāja is sometimes more concise but by and large these three Śrautasūtras very much similar to each other as far as the ritualistic details, style and

vocabulary are considered. In comparision to Baudhāyana, they are less diffuse and more concise. They also contain many references to the other schools. Therefore they are more rich than Baudhāyana as far as the contents are considered.

5) Āpastamba probably belonged to a period later than that of Bhāradvāja. They are very similar to each other in style, structure and order of subjects (except a few details). Sometimes even the wording in both the texts is identical. Āpastamba's rules are at times ampler and somewhat curious. Āpastamba, like Baudhāyana places Mantras before injunctions. In this respect, he differs from Bhāradvāja. Āpastamba quotes more authorities than Bhāradvāja. Āpastamba quotes the views of Āśmarathya and Ālekhana. There are many references to the views of *eke* (some). Here actually the views of Bhāradvāja are indirectly mentioned. Āpastamba contains more references to the Brāhmaṇa-texts than Bhāradvāja. The Vājasaneyakam (Brāhmaṇam) is mentioned more than fifty times. But only a few of these references are found in the Śatapatha-Brāhmaṇa in the same form. Many of these references do not occur in the ŚB at all; some are even contradicted by the ŚB and Kātyāśś. The references to the Ṛgveda (Bahvṛca) Brāhmaṇa are similar to those of the Kauṣītaki-Brāhmaṇa, but Āpastamba's text of the ṚV-Brāhmaṇa is not identical with the Kauṣītaki-Brāhmaṇa. Āpastambaśrautasūtra contains modified mantras and mantras from other Saṁhitās even when Taittirīyas have their own mantras for a particular ritual. Sometimes Āpastamba follows other texts (e.g. V. 3.16 follows MS I. 6.8) contradicting his own Brāhmaṇa (viz. Taittirīya Brāhmaṇa I. 1.2.8) (For paragraphs 4 and 5 cf. J. *Gonda, A History of Indian Literature, The Ritual Sūtras*, Wiesbaden, 1977).

(6) Contents of Āpastambaśrautasūtra:—

Praśnas 1-4. Darśapūrṇamāsas, Yājamāna

5. Agnyādheya (Establishment of fires) 5.26-79 Punarādheya (Re-establishment of fires).
6. Agnihotra 6.16-31. Agnyupasthāna (Praise of Agni).

7. Nirūḍhapaśubandha (Independent Animal-sacrifices).
8. Cāturmāsya-sacrifices (Four-mounthly-sacrifices).
8.1-4: Vaiśvadevaparvan.
8.5-8: Vauṇapraghāsaparvan.
8.9-19: Sākamedhaparvan.
8.20-22: Śunāsīrīyaparvan.
9. Prāyaścittis (Expiations).
10-13. Agniṣṭoma.
14.1-12. Ukthya, Ṣoḍaśin, Atirātra, Aptoryāma, Aikādaśina.
14.13-15. Caturhotṛ, Pañcahotṛ, Ṣaḍḍhotṛ, Saptahotṛ,etc.
15. Pravargya.
16-17. Agnicayana (Fire-altar-building-rite).
18.1-7. Vājapeya.
18.8-22. Rājasūya.
19.1-10. Sautrāmaṇī (19.5-10 Kaukilī-Sautrāmaṇī)
19.11-15. Sāvitra, Nāciketa, Cāturhotra, Vaiśvasṛja (Agni) (Fire altar-building-rites).
19.16-17. Kāmya Paśus (optional animal sacrifices).
19.18-24. Kāmya Iṣṭis (optional Iṣṭis).
20.1-23. Aśvamedha (Horse-sacrifice).
20.24-25. Puruṣamedha (Man-sacrifice), Sarvamedha (All-sacrifice).
21.1-10. Dvādaśāha (Twelve-day-Soma-sacrifice).
21.15-23. Gavāmayana (-sacrificial-session).
21.24-25. Utsargiṇām ayanam (-sacrificial session).
22.1-13. Ekāhas (One-day-soma-sacrifices).
22.14-24. Ahīna-sacrifices.

22.25-28. Sava (-sacrifices).

23. Sattras (sacrificial sessions).

24.1-4. Paribhāṣās (General Rules).

24.5-10. Pravaras (list of important sages in various families).

24.11-14. Hautraka (the Duties of the Hotṛ-priest).

(7) It will be thus seen that Āpastambaśrautasūtra is a model of Taittirīya-manual containing numerus aspects of Vedic ritual although there are some problems regarding the complicated relations between the Sūtras and its basic texts (contrast *Gonda*, *The Ritual Sūtras*, I. 521). This text has been critically edited alongwith the commentary of Rudadatta by R Garbe in three volumes (Calcutta, 1882, 1885, and 1902). This edition was re-edited by C. G. Kashikar, (Delhi, 1983) along with some correction and emendations to the text. For the present translation Garbe's edition is the basis. Kashikar's corrections and emendations have also been accepted. Āpastambaśrauta-sūtra was translated into German by W. Caland (*Das Śrautasūtra does Āpastamba* I, Göttirgen-Leipzig, 1921, II, Amsterdam 1924, and III, Amsterdam, 1928).

(8) There is a general agreement among the scholars in connection with the place and time the Āpastambaśrautasūtra. It has been accepted by scholars that Āpastamba belonged to the Āndhra-region in the South India. He might have lived not later than the fifth century B.C. His work is one of the comparatively younger works but not one of the youngest works (cf. Garbe vol. III. p. XV-XVI).

(9) The language and style of the Āpastambaśrautasūtra has a lot of similarity with those of the classical Sanskrit. But still there are some peculiarities and archaisms in the text. Bühler has rightly observed that the ritualists in general were deficient in their education (ZDMG, XL, p. 705). This is correct in later times as well as modern times also. In Āpastamba-śrautasūtra the optative third person singular takes *yīta* rather than *yeta* (e.g. *prakṣālayīta*, *abhiprāśayīta* etc.). The tmesis which is a

peculiarity of ancient vedic language is found in ĀpŚS also *abhi vā mantrayeta*: IX 6.11; *abhi ca ghārayet* XIII. 2.9 etc. In the word *durvarāhaiḍakaḥ* (IX. 10.5) there is a double Sandhi. Some other irregularities and Prakṛtisms are as follows: *ṛtve* (instead of *ṛtviye*); *aṇikāṣam* (II. 11.3, instead of *anikāṣam*, *vyṛṣaṇ* (II. 14.4, instead of *vyṛṣan*) etc. The words like *ghoṭa* (horse) (XV. 3.12), *tambala* in *tambalavīṇā* (XXI. 17.16; 19.3) are borrowings from local languages (for these and similar more examples see Garbe, Āpśs, III. p. Vff.)

(10) I draw the attention of the readers to the translation of the following text places from the Āpastamba-śrautasūtra in this work:

VIII.18.5; IX.4.11; IX.14.11; X.5.11-13; X.24.3; XII.5.6; XIII.13.9; XIV.22.13; XVI.35.10; XVII.5.3; XVIII.7.8; XVIII.8.14; XVIII.8.19; XVIII.19.8; XVIII.22.3; XIX.15.9; XX.25.1; XXI.3.3; XXII.2.23; XXII.14.22; XXIII.7.7.

Everywhere I translate the word Puroḍāśa with the English Expression "bread". Generally the translators in English German, French use the word "cake" or a corresponding word to "cake". If we take into consideration the preparation of Puroḍāśa we notice that it is simple-most form of a "bread" rather than of a "cake". Moreover cake is always sweet. Bread is rather "tasteless", as is Puroḍāśa. Further, in actual practice, the followers of Black Yajurveda roast the flour of rice in an iron pan and then pour water on it. This is similar to the preparation of the South-Indian food-item called "*upmā*". In the Vedic texts there is no support for this. The followers of white Yajurveda do not do this. They prepare the bread by keeping a ball of flour mixed with water and by convering it with fire. The followers of Black Yajurveda, after preparing a thing similar to *upmā*, keep it on the potsherds and cover it with fire. The followers of Black Yajurveda belong to South-India; that is the reason, perhaps, why their preparation of the sacrificial bread is influenced by the preparation of *upmā*.

I translate the word *valmīka-uapā* by the following expression: "fossilized ant-hill".

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Āpastamba-Śrauta-Sūtra

(English Translation with Notes)

॥ श्रीः ॥

NEW AND FULL-MOON-SACRIFICES

I.1

अथातो दर्शपूर्णमासौ व्याख्यास्यामः॥१॥

1. Now we shall explain the new and full moon-sacrifices.

प्रातरग्निहोत्रं हुत्वान्यमाहवनीयं प्रणीयाग्नीनन्वादधाति॥२॥

2. After having performed the morning Agnihotra, having brought forward another (fire to the place of) Āhavanīya (from the Gārhapatya) (the Adhvaryu) adds fuel to the fires[1].

1. in the manner mentioned in 4-7.

न गतश्रियो ऽन्यमग्निं प्रणयति॥३॥

3. In the case of a (sacrificer who is) Gataśrī,[1] he does not bring forward another fire.

1. For Gataśrī see I.14.9. A sacrificer who is a scholar of Veda or a leader of the village or a Kṣatriya going to be a king is called Gataśrī (literally : rich).

देवा गातुविदो गातुं यज्ञाय विदन्त। मनसस्पतिना देवेन वाताद्यज्ञः प्रयुज्यतामिति जपित्वा ममाग्ने वर्चो विहवेष्वस्त्वित्याहवनीयमुपसमिन्द्धे। उत्तरया गार्हपत्यमुत्तरयान्वाहार्यपचनम्॥४॥

4. Having muttered *devā gātuvido gātuṁ yajñāya vindata...*[1] with *mamāgne varco vihaveṣvastu ....*[2] he enkindles the Āhavanīya (fire), with the next (verse)[3] the Gārhapatya, with the next[4] the Anvārhāryapacana (Dakṣiṇa) (fire) (by adding fuel).

1. TS III.7.4.1; see also III. 13.2

2. TS IV. 7.14.a;
3. TS IV.7.14.b.
4. TS IV. 7.14.C.

तिसृभिस्तिसृभिर्वा॥५॥

5. Or (he enkindles the fires) each with three (verses).

उत्तमां तु जपेदाहवनीये वादध्यात्॥६॥

6. He may, however, (simply) mutter the last verse or may put (fuel-sticks) in the Āhavanīya (with that verse).

व्याहृतीभिरन्वाधानमेके समामनन्ति॥७॥

7. In the opinion of some (ritualists)[1] the act of adding fuel sticks (should be done) with the Vyāhṛtis.[2]

1. Rathītara: See Baudhāśs XX.1; Kātyāśs II. 1.6.
2. Viz. *bhūḥ, bhuvaḥ, svaḥ*.

संनयतः पलाशशाखां शमीशाखां वाहरति बहुपर्णां बहुशाखामप्रति-शुष्काग्रामसुषिराम्॥८॥

8. In the case of (a sacrificer) who performs the Sāṁnāyya (ritual) (the Adhvaryu) brings a Palāśa-branch[1] or a Śamī-branch which has many leaves, many sub-branches, one the end of which has not been dried out and one which is not hollow.[2]

1. Cf. TB III. 2.1.1.
2. For the use of this branch see I. 2.2ff; 1.6.7.

यं कामयेतापशुः स्यादित्यपर्णां तस्मै शुष्काग्रामाहरेदपशुरेव भवति। यं कामयेत पशुमान्स्यादिति बहुपर्णां तस्मै बहुशाखामाहरेत्पशुमन्तमेवैनं करोतीति विज्ञायते॥९॥

9. In the case of (a sacrificer) about whom he (the Adhvaryu) desires "May he be devoid of cattle", he should bring a (branch) which is without leaves and one the end of which is dried out; (the sacrificer) definitely becomes devoid of cattle; in the case of (a sacrificer) about whom he desires, "May he be possessor of cattle, he should bring a (branch) which has many leaves and many (sub-) branches, he makes him possessor of cattle definitely—"This is known (from a Brāhmaṇa-text)[1].

1. TB III. 2.1.2

सा या प्राच्युदीची प्रागुदीची वा भवतीषे त्वोर्जे त्वेति तामाच्छिनत्ति॥१०॥

10. The branch which is pointing towards the east or towards the north or towards the north-east, (the Adhvaryu) cuts it with *iṣe tvorje tvā.*[1]

1. TS I.1.1.a.

अपि वेषे त्वेत्याच्छिनत्त्यूर्जे त्वेति संनमयत्यनुमार्ष्टि वा॥११॥

11. Or with *iṣe tvā* he cuts, with *ūrje tvā* he makes it straight or moves his hand from the thick side towards thin side.

I.2

इमां प्राचीमुदीचीमिषमूर्जमभिसंस्कृतां बहुपर्णामशुष्काग्रां हरामि पशुपामहमित्याहरति ॥१॥

1. (the Adhvaryu) brings (the branch) with *imāṁ prācīmudīcīm.....*[1]

1. TB III. 7.4.8.

वायव स्थोपायव स्थेति तया षडवरार्ध्यान्वत्सानपाकरोति॥२॥

2. With *vāyava sthopāyava stha*[1] he drives away at least six calves (from their mother-cows) by means of it.

1. TS I. 1.1.b.

दर्भैर्दर्भपुञ्जीलैर्वा॥३॥

3. Or (he may drive away) by means of Darbha-blades or by means of clumps of Darbha-blades.

देवो वः सविता प्रार्पयत्विति शाखया गोचराय गाः प्रस्थापयति॥४॥

4. With *devo vaḥ savitā prārpayatu*[1] he sends forth the cows towards the pasture by means of the branch.

1. TS I. 1.1.d-e.

प्रस्थितानामेकां शाखयोपस्पृशति दर्भैर्दर्भपुञ्जीलैर्वा॥५॥

5. By means of the branch or by means of the Darbha-blades or by means of the clumps of the Darbha-blades, he touches one of the (cows) going (out for grazing towards the pasture).

आप्यायध्वमघ्निया इन्द्राय देवभागमित्येके समामनन्ति। महेन्द्रायेत्येके॥६॥

6. According to the opinion of some (ritualists) (he should use the words) *āpyāyadhvaṁ aghniyā indrāya devabhāgam* (in the formula mentioned in Sūtra 4). According to some (others) (he should use the word *mahendrāya* (instead of *indrāya* in the fromula mentioned just now).

इन्द्रं निगमेषूपलक्षयेयेदिन्द्रयाजिनो महेन्द्रं महेन्द्रयाजिनः॥७॥

7. He should use the word *indra* in the formulae (to be used in the Sacrifice), of (a sacrificer) offering *(sāṁnāyya)* to Indra; .... the word *mahendra* ...... of ....offering ... to Mahendra.[1]

1. See I.14.9-14 where the details about the sacrificer who can offer to Mahendra are given.

शुद्धा अपः सुप्रपाणे पिबन्तीः शतमिन्द्राय शरदो दुहानाः। रुद्रस्य हेतिः परि वो वृणक्त्विति प्रस्थिता अनुमन्त्रयते॥८॥

8. He addresses (the cows) going (to the pasture) with *śuddhā apaḥ suprapāṇe*...[1]

1. TB II. 8.8.12; MS IV. 1.1.; TS I. 1.1.f.

ध्रुवा अस्मिन्गोपतौ स्यात बह्वीरिति यजमानस्य गृहानभिपर्यावर्तते॥९॥

9. With *dhruvā asmin gopatau syāta bahvīḥ*...[1] he returns to the house of the sacrificer.

1. TS I. 1.1.g.

यजमानस्य पशून्पाहीत्यग्निष्ठे ऽनस्यग्न्यगारे वा पुरस्तात्प्रतीचीं शाखामुपगूहति पश्चात्प्राचीं वा॥१०॥

10. With *yajamānasya paśūn pāhi*[1] he conceals (the branch) either upon the agniṣṭha-cart[2] or in the fire-chamber in the eastern part with its point to the west or in the western part with its point to the east.

1. TS I.1.1.h.
2. The cart standing near the fire. See I.17.5.

यो वा अध्वर्योर्गृहान्वेद गृहवान्भवति। आ चतुर्थात्कर्मणो ऽभिसमीक्षेतेदं

करिष्यामीदं करिष्यामीत्येते वा अध्वर्योर्गृहाः। य एवं वेद गृहवान्भवतीति विज्ञायते॥११॥

11. "He who knows the house of the Adhvaryu becomes a possessor of house. Upto the fourth ritual activity, he (the sacrificer) considers, 'I shall do this, I shall do this'. This is the house of the Adhvaryu. He who knows thus becomes a possessor of a house—" thus is known from a Brāhmaṇa-text.

I.3

उत्तरेण गार्हपत्यमसिदो ऽश्वपर्शुरनडुत्पर्शुर्वा निहिता॥१॥

1. Towards the north of the Gārhapatya (fire) a sickle or a horse's rib or a bull's rib is placed[1] .

1. TB III. 2.2.1 mentions only the horse's rib.

देवस्य त्वा सवितुः प्रसव इत्यसिदमश्वपर्शुं वादत्ते तूष्णीमनडुत्पर्शुम्॥२॥

2. With *devasya tvā savituḥ prasave...*[1] (the Adhvaryu) takes the sickle or the horse's rib in his hand; silently (i.e. without any formula) (he takes) the bull's rib in his hand.

1. TB III. 2.2.1.

यज्ञस्य घोषदसीति गार्हपत्यमभिमन्त्र्य प्रत्युष्टं रक्षः प्रत्युष्टा अरातय इत्याहवनीये गार्हपत्ये वासिदं प्रतितपति॥३॥

न पर्शुम्॥४॥

3-4. Having addressed the Gārhapatya (fire) with *yajñasya ghoṣadasi...*[1] he heats the sickle on the Āhavanīya or Gārhapatya with *pratyuṣṭaṁ rakṣaḥ pratyuṣṭā arātayaḥ;*[2] (but) not the rib.

1. TS I. 1.2.a.
2. TS I. 1.2.b.

प्रेयमगादित्युक्त्वोर्वन्तरिक्षमन्विहीति प्राचीमुदीचीं वा दिशमभिप्रव्रज्य यतः कुतश्चिद्दर्भमयं बर्हिराहरति॥५॥

5. Having uttered *preyamagāt...*[1] having gone towards the eastern or northern direction with *urvantarikṣam anvihi...*[2] he brings sacrificial grass *(barhis)* consisting of Darbha-blades from any place (where it is available).

1. TS I. 1.2.c.
2. TS I. 1.2.p.

देवानां परिषूतमसीति दर्भान्परिषौति॥६॥

6. With *devānāṁ pariṣūtam asi...*[1] he traces a line round the Darbha-blades.

1. TS I. 1.2.d-e.

विष्णो स्तूपो ऽसीत्यभिप्रेतानामेकं स्तम्बमुत्सृजति॥७॥

7. With *viṣṇo stūposi...*[1] he leaves out one cluster out of the clusters of blades meant (for being cut off).

1. TS I. 1.11.g.

एकं वा स्तम्बं परिषूय तं सर्वं दाति॥८॥

8. Or, having traced a line only round one cluster, he cuts it completely.

अतिसृष्टो गवां भाग इति वैकां द्वे तिस्रो वा नाडीरुत्सृजति॥९॥

9. Or he leaves out one or two or three blades from that cluster with *atisṛṣto gavāṁ bhāgaḥ.*[1]

1. MS I. 1.2.

इदं देवानामिति परिषूतानभिमृशति। इदं पशूनामित्यतिसृष्टान्॥१०॥

10. With *idaṁ devānāṁ.....*[1] he touches the traced Darbha-blades and with *idaṁ paśūnām...*[2] (he touches) the left out (Darbha-blades).

1. TS I. 1.4.n.
2. This formula is found only here.

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां बर्हिर्देवसदनमारभ इति विशाखेषु दर्भानारभते॥११॥

11. With *devasya tvā savituḥ...*[1] he holds the Darbha-blades at the point where they sprout out.

1. Cf. MS I. 1.2.

देवबर्हिर्मा त्वान्वङ् मा तिर्यगिति संयच्छति॥१२॥

12. With *devabarhirmā tvānvaṅ mā tiryak* he holds together (the Darbha-blades with his left hand).

पर्व ते राध्यासमित्यसिदमधिनिदधाति॥१३॥

13. With *parva te rādhyāsam...*[1] he places the sickle on (the Darbha-blades)

1. TS I. 1.2.g.

आच्छेत्ता ते मा रिषमित्याच्छिनत्ति॥१४॥

14. With *ācchettā te mā riṣam...*[1] he cuts (the Darbha-blades).

1. TS I. 1.2.h.

संनखं मुष्टिं लुनोति॥१५॥

15. He cuts a handful of grass making his fist in such a manner that the nail of the index finger touches the nail (of the thumb).

स प्रस्तरः॥१६॥

16. This (handful of grass is called) Prastara.[1]

1. For the use of Prastara see e.g. II. 9.13ff.

कुल्मिमात्रो ऽरत्निः प्रादेश ऊर्वस्थि जान्वस्थि स्रुग्दण्ड इति वा तिर्यक्-प्रमाणानि॥१७॥

17. Or as broad as the tail of a cow, a cubit, a span, bone of the thigh, bone of knee or the handle of a ladle—these are the measurements for the breadth (of the Prastara).

I.4

पृथिव्याः संपृचः पाहीत्यनधो निदधाति॥१॥

1. With *pṛthivyāḥ sampṛcaḥ pāhi*[1] (the Adhvaryu) keeps down (the Prastara) not (directly) upon the ground.[2]

1. TS I.1.2.k.
2. Thus he keeps some grass on the ground and on it he keeps down the Prastara.

अयुजो मुष्टींल्लुनोति॥२॥

2. He cuts an odd number of handfuls of grass.

तथा निधनानि॥३॥

3. In the same way the bundle (*nidhana*)[1] (Should be odd in number).

1. The handfuls are bound together and bundles are made.

तेषां प्रस्तरो ऽयुगर्थ इत्येके॥४॥

4. According to some (ritualists) the Prastara is for the sake of making their (=of the bundles) number odd.

प्रस्तरे याथाकामी॥५॥

5. In connection with the Prastara he can do according to his desire.[1]

1. i.e. the Adhvaryu is free to include or not to include the Prastara in the number of bundles.

यदन्यत्परिषवणादुत्सर्जनाच्च तत्सर्वत्रावर्तते॥६॥

6. Whatever is other than "tracing an outline"[1] and "leaving out"[2] that is repeated everywhere (i.e. in connection with every handful of grass).

1. See I. 3.6.
2. See I. 3.8. Thus the ritual mentioned in I. 3.11-15 is repeated in connection with every handful of grass.

प्रस्तरमेव मन्त्रेण दाति तूष्णीमितरदिति वाजसनेयकम्॥७॥

7. The view of Vājasaneyins[1] is that he cuts only the Prastara along with a formula; and all the other silently (without any formula).

1. This view cannot be found in any available text of the Vājasaneyins.

सर्वं लुत्वा देवबर्हिः शतवल्शं विरोहेत्यालवानभिमृशति॥८॥

8. Having cut all the grass (that is necessary), he touches the stumps[1] with *devabarhiḥ śatavalśaṁ vi roha*[2]

1. The remaining parts of the cut out grass.
2. TS I. 1.2.i.a.

सहस्रवल्शा वि वयं रुहेमेत्यात्मानम्॥९॥

9. With *sahasravalśā vi vayaṁ ruhema*[1] he touches himself.

1. TS I. 1.2.i.b.

अदित्यै रास्नासीति त्रिधातु पञ्चधातु वा शुल्बं करोति॥१०॥

10. With *adityai rāsnāsi*[1] he prepares a cord of three or five strands.

1. TS I. 1.2.m.

आयुपिता योनिरिति प्रतिदधाति॥११॥

11. With *āyupitā yoniḥ* he twists (the strands) with one another.

1. Cp. MS I. 1.2 where we read *ayupitā* instead of *āyupitā*.

अदित्यै रास्नासीत्युदगग्रं वितत्य सुसंभृता त्वा संभरामीति तस्मिन्निधनानि संभृत्यालुभिता योनिरित्युत्तमे निधने प्रस्तरमत्याधायेन्द्राण्यै संनहनमिति संनह्यति॥१२॥

12. With *adityai rāsnāsi*[1] having spread out the cord on the ground with its end towards the north, with *susaṁbhṛtā tvā saṁbharāmi*[2] having piled up the bundles on it[3] with *ālubhitā yoniḥ*[4] having kept, with *indrāṇyai saṁnahanam*[5] he ties (the heap).

1. TS I. 1.2.m.
2. TS I. 1.2.1.
3. See I. 4.3.
4. The formula is found only here.
5. TS I. 1.1.2.m.

पूषा ते ग्रन्थिं ग्रथ्नात्विति ग्रन्थिं करोति॥१३॥

13. With *pūṣā te granthiṁ grathnātu*[1] he fixes up the knot.

1. TS I. 1.2.n.

स ते मास्थादिति पुरस्तात्प्रत्यञ्चं ग्रन्थिमुपगूहति पश्चात्प्राञ्चं वा॥१४॥

14. With *sa te mā sthāt*[1] he conceals the knot from the east to the west[2] or from the west to the east.

1. TS I. 1.2.n.
2. Only this alternative is prescribed by TB III. 2.2.8.

आपस्त्वामश्विनौ त्वामृषयः सप्त मामृजुः। बर्हिःसूर्यस्य रश्मिभिरुषसां केतुमारभ इति बर्हिरारभते। इन्द्रस्य त्वा बाहुभ्यामुद्यच्छ इत्युद्यच्छते। बृहस्पतेर्मूर्ध्ना हरामीति शीर्षन्नधिनिधत्ते॥१५॥

15. With *āpas tvām aśvinau tvām...*[1] he touches the sacrificial grass; with *indrasya tvā bāhubhyām...*[3] he lifts up the bundle, with *bṛhaspater mūrdhnā harāmi*[3] he keeps (the bundle) on the head (and returns to the place of sacrifice).

1. MS IV. 1.2.
2. TS I.1.2.o.
3. TS I.1.2.o.

I.5

प्रेयमगादुर्वन्तरिक्षमन्विहीति यौ गमनौ तौ प्रत्यायनौ॥१॥

1. The same formulae *preyamagād*... and *urvantarikṣamanvihi* which were used at the time going out[1] should be used for returning.

1. See I. 3.5.

अदित्यास्त्वोपस्थे सादयामीत्यन्तर्वेदि परिधिदेशे ऽनधः सादयति॥२॥

2. With *adityāstvopasthe sādayami*[1] (the Adhvaryu) keeps down (the bundle of the sacrificial grass within the altar[2] (but) not directly upon the ground[3] (but on some grass) near the place (where afterwards) the Paridhis (enclosing sticks) (are going to be kept).[4]

1. TS I. 1.4.s.
2. i.e. the place where afterwards the altar will be prepared.
3. Cp. I. 4.1. Cf. TB III. 2.2.9.
4. See II. 9.5.

बर्हिरसि देवंगममित्यासन्नमभिमन्त्रयते॥३॥

3. With *barhirasi devaṁgamam*...[1] he addresses the (sacrificial grass) kept down.

1. MS IV. 1.2.

देवंगममसीत्यनधो निदधाति यथा प्रागुपसादयेत्॥४॥

4. (Having taken up the grass again) with *devaṁgamamasi*[1] he puts it down not directly upon the ground (but on some grass) in such a manner that he can lay it down towards the east (i.e. it is near from the east).

1. TS I. 1.2.q.

या जाता ओपधयो देवेभ्यस्त्रियुगं पुरा। तासां पर्व राध्यासं परिस्तरमाहरन्॥ अपां मेध्यं यज्ञियं सदेवं शिवमस्तु मे। आच्छेत्ता वो मा रिषं जीवानि शरदः शतम्॥ अपरिमितानां परिमिताः संनह्ये सुकृताय कम्। एनो मा निगां कतमच्चनाहं पुनरुत्थाय बहुला भवन्त्विति परिस्तरणानामधि निधान्याच्छेदनी संनहनीति यथालिङ्गम्॥५॥

5. The verses *yā jātā oṣadhayaḥ*...[1] *apāṁ medhyaṁ*...[2],

aparimitānāṁ parimitāḥ...[3] are to be used[4] in accordance with the characteristic marks (words in them) at the time of keeping the sickle upon, at the time of cutting, and at the time of tying up into a bundle of the (grass) to be scattered.

1. TB III. 7.4.9.
2. TB III. 7.4.9.
3. TB III. 7.4.10.
4. Instead of the formulae mentioned in I. 3.13, 14 and I.4.12.

खादिरं पालाशं वैकविंशतिदारुमिध्मं करोति॥६॥

6. He prepares the fuel consisting of twenty one[1] sticks either of Khadira or Palāśa tree[2].

1. Thus 15 for Sāmidhenīs (enkindling) (see II. 12.2ff), 3 for Paridhis (enclosing) (see I.5.7; II 9.5.ff); 2 for Āghāras (see I. 5.11; II. 9.9); and 1 for the Anuyāyas (see I.5.11; III. 4.6).
2. see I.5.11; III.4.6.

त्रयः प्ररिधयः॥७॥

पलाशकार्ष्मर्यखदिरौदुम्बरबिल्वरोहीतकविकङ्कतानां ये वा यज्ञिया वृक्षाः॥८॥

7-8. There should be three enclosing sticks of Palāśa, Kārṣmarya, Khadira, Udumbara, Bilva, Rohītaka, Vikaṅkata or of any other trees worthy to be used in sacrifices.[1]

1. Cf. ŚB I.3.3.19-20.

आर्द्राः शुष्का वा सत्वक्काः॥९॥

9. They may be either wet or dry (but) with their skin (undamaged).

स्थविष्ठो मध्यमो ऽणीयान्द्राघीयान्दक्षिणार्ध्यो ऽणिष्ठो ह्रसिष्ठ उत्तरार्ध्यः॥१०॥

10. The Middle[1] (should be) the broadest; the southern (should be) thinner (but) longer; the northern (should be) the thinnest (and) smallest.

1. i.e. the one which is kept to the west of the Āhavanīya-fire.

द्वे आघारसमिधावनूयाजसमिदेकविंशति॥११॥

11. (There should be) two Āghāra-sticks, one Anūyāja (after-offering)-stick—thus twentyone (in all).

समूलानामृतेमूलानां वा दर्भाणां पूर्ववच्छुल्बं कृत्वोदगग्रं वितत्य॥१२॥

12. Having prepared a cord out of those Darbha-blades which are either accompanied by roots or without roots, in the same manner as described earlier[1], (then) having spread it (on the ground) with its end towards the north[2],

1. See I.4.10-12.
2. The sentence is incomplete. See the next Sūtra.

I.6

यत्कृष्णो रूपं कृत्वां प्राविशस्त्वं वनस्पतीन्। ततस्त्वामेकविंशतिधा संभरामि सुसंभृता॥ त्रीन्परिधींस्तिस्त्रः समिधो यज्ञायुरनुसंचरान्। उपवेषं मेक्षणं धृष्टिं संभरामि सुसंभृतेति शुल्ब इध्मं संभरति॥१॥

1. With *yat kṛṣṇo rūpaṁ kṛtvā.........*[1], *trīn paridhīn ....*[2] the Adhvaryu piles the fuel on the cord.

1-2: TB III.7.4.8-9.

कृष्णो ऽस्याखरेष्ठो देव पुरश्चर सध्यासं त्वेति संनह्यति। पुरस्तात्प्रत्यञ्चं ग्रन्थिमुपगूहति पश्चात्प्राञ्चं वा। अनधो निदधाति॥२॥

2. With *kṛṣṇosyākhareṣṭhaḥ.........*[1] he ties up (the fuel by means of a cord). He conceals the knot either from east to west or from west to east.[2] He keeps it dowm not directly upon the ground (but on some grass spread on the ground).[3]

1. TS I.1.11.9; TĀ IV.3.3; See XV.4.12.
2. See I.4.14; 1.2.10.
3. Cp. I.4.1.

इध्मप्रव्रश्चनानि निदधाति॥३॥

3. He keeps chips of wood[1] (which were fallen at the time of cutting) of the fuel (in a well-marked place).

1. For the use of these see III.9.12.

त्वया वेदिं विविदुः पृथिवीं त्वया यज्ञो जायते विश्वदानिः। अच्छिद्रं यज्ञमन्वेषि विद्वांस्त्वया होता संतनोत्यर्धमासानिति दर्भाणां वेदं करोति॥४॥

4. With *tvayā vedim vividuḥ......*[1] he prepares Veda (grass-brush)[2] out of Darbha (grass).

1. TB III.7.4.12.
2. For the use of Veda see I.24.5; 25.12; II.1.3 etc.

वत्सज्ञुं पशुकामस्य मूतकार्यमन्नाद्यकामस्य त्रिवृच्छिरसं ब्रह्मवर्चसकामस्य॥५॥

5. (He prepares the Veda) of the size of the knee of a calf in the case of a (sacrificer) desirous of cattle; of the size of a winnowing basket in the case of a (sacrifier) desirous of food; one with three heads in the case of a (sacrificer) desirous of Brahman-lustre.

शुल्बात्प्रादेशे परिवास्य वेदपरिवासनानि निदधाति॥६॥

6. Having cut the Veda at the length of one span (upwards) from the cord he keeps the cuttings[1] of the Veda (in a well-marked place).

1. For the use of these see II.4.2.

अन्तर्वेदि शाखायाः पलाशान्यसर्वाणि प्रशात्य मूलतः शाखां परिवास्योपवेषं करोत्युपवेषो ऽसि यज्ञाय त्वां परिवेषमधारयन्। इन्द्राय हविः कृण्वन्तः शिवः शग्मो भवासि न इति॥७॥

7. Inside the alter, having cut the leaves of the branch[1] having left some leaves, having cut the branch towards the root, he prepares Upaveṣa (fire-stirring stick)[2] with *upaveṣo'si yajñāya tvām......*[3]

1. Mentioned in I.2.10.
2. For the use of it see I.12.1.
3. TB III.7.4.13.

तृतीयस्यै दिवो गायत्रिया सोम आभृतः। सोमपीथाय संनयितुं वकलमन्तरमादद इति परिवासनशकलमादाय प्रज्ञातं निदधाति॥८॥

8. With *tṛtīyasyai divo gāyatriyāḥ.......*[1] having taken the cut part (of the Upaveṣa), he keeps it in a well-marked place.[2]

1. TB III.7.4.1.
2. For the use of it see I.13.15.

त्रिवृद्दर्भमयं पवित्रं कृत्वा वसूनां पवित्रमसीति शाखायां शिथिलमवसजति मूले मूलान्यग्रे ऽग्राणि। न ग्रन्थिं करोति॥९॥

9. Having prepared a strainer of three Darbha(-blade)s with *vasūnāṁ pavitramasi*[1] he joins it to the branch with its roots on the root-part (of the branch) and the tips on the tip part (of the branch)[2]. He does not make a knot.

1. TS I.1.3f.
2. This is then called *śākhāpavitra* for the use of which see I.12.3ff.

त्रिवृत्पलाशे दर्भ इयान्प्रादेशसंमितः। यज्ञे पवित्रं पोतृतमं पयो हव्यं करोतु मे॥ इमौ प्राणापानौ यज्ञस्याङ्गानि सर्वशः। आप्याययन्तौ संचरतां पवित्रे हव्यशोधन इति क्रियमाणे यजमानो ऽनुमन्त्रयते॥१०॥

10. With *trivṛtpalāśe darbhe......*[1] and *imau prāṇāpānau ......*[2] the sacrificer addresses (the *śākhāpavitra*) being prepared.

1-2. TB III.7.4.11.

समूहन्त्यग्न्यगारमुपलिम्पन्त्यायतनानि॥११॥

11. They cleanse the fire-chamber; besmear the places[1] of fires (with water mixed with cow-dung).

1. The ends of the fire-places.

अलंकुर्वाते यजमानः पत्नी च॥१२॥

12. The sacrificer and the wife of the sacrificer adorn themselves.

नवे सांनाय्यकुम्भ्यौ यावच्छर्करं गोमयेनालिप्ते भवतः॥१३॥

13. There are two new jars for Sāṁnāyya which should be besmeared by means of cow-dung upto the sandy-parts[1] of them.

1. Rough, unpolished part near the bottom.

I.7.

अमावास्यायां यदहश्चन्द्रमसं न पश्यन्ति तदहः पिण्डपितृयज्ञं कुरुते॥१॥

1. One performs the Piṇḍapitṛyajña on the new-moon day when one cannot see the moon.

अपराह्णे ऽधिवृक्षसूर्ये वा पिण्डपितृयज्ञेन चरन्ति॥२॥

2. They perform the Piṇḍapitṛyajña in the afternoon or when the rays of the sun are resting on the tree-tops.

अपां मेध्यं यज्ञियमिति समूलं सकृदाच्छिन्नं बर्हिराहरति॥३॥

सकृदाच्छिन्नानि वा तृणान्युपमूलं दिनानि॥४॥

3-4. With *apāṁ medhyaṁ yajñiyaṁ.........*[1] (the Adharvyu) fetches Barhis-grass accompanied by roots and cut in one stroke (by means of the cutting instrument). Or (he fetches) grass-blades cut in one stroke (by the cutting instrument) struck at the roots.

1. TB III.7.4.9.

दक्षिणाप्रागग्रैर्दर्भैर्दक्षिणमग्निं परिस्तीर्य दक्षिणतः पश्चाद्वा दर्भान्संस्तीर्य दक्षिणाप्राञ्च्येकैकशः पिण्डपितृयज्ञपात्राणि प्रयुनक्ति स्फ्यं मेक्षणं कृष्णाजिनमुलूखलं मुसलं शूर्पमाज्यस्थालीं चरुस्थालीं येन चान्येनार्थी भवति॥५॥

5. Having spread Darbha-grass pointing to the south-east[1] round the southern fire, having strewn Darbha-grass to the south or to the west, (the Adhvaryu) arranges the utensils of the Piṇḍapitṛyajña on it singly[2] (from northwest) to the south-east; wooden sword, spatula (*mekṣaṇa*), black antelope's skin, morter, pestle, winnowing basket, pot for ghee, pot for cooked rice, and whatever else that he requires.

1. Contrast I.14.14.
2. Contrast I.15.6. For this rule cf.TS I.6.8.2.

दक्षिणतः प्रागीषं व्रीहिमच्छकटमवस्थितं भवति॥६॥

6. The cart containing ricegrains is situated towards the south[1], with its yoke pointing to the east.

1. Contrast I.17.5.

अध्वर्युरुपवीती स्थालीमेकपवित्रेणान्तर्धाय तया दक्षिणतः शकटादधि निर्वपत्युत्तरतो वा॥७॥

7. The Adhvarya with his garment (sacred thread) resting on the left shoulder and under the right arm-pit having

held a single strainer[1] on the earthen pot[2] pours out the rice grains from the cart into it either from the south or the north.

1. Contrast I.17.10
2. See Sutra 9.

तां पूरयित्वा निमार्ष्टि॥८॥

8. Having filled it with rice grains he moves the hand (on the grains in order to level out the rice grains to the brim of the pot).

मृन्मये निर्वपति पितृभ्यो वो जुष्टं निर्वपामीति तूष्णीं वा॥९॥

9. With *pitṛbhyo vo juṣṭaṁ nirvapāmi* or silently (without any formula) he pours out (the rice grains) in an earthen pot.

अपरेणान्वाहार्यपचनं प्रत्यगुदग्ग्रीवे कृष्णाजिन उलूखले प्रतिष्ठिते दक्षिणाप्राची तिष्ठन्ती पत्न्यवहन्ति परापावमविवेकम्॥१०॥

10. In the mortar established on the black antelope's skin which is spread to the west of the Anvāhāryapacana (Dakṣiṇa-fire)[1] with its neck to the north-west[2], the wife of the sacrificer standing with her face to the south-east, threshes the rice-grains winnowing[3] again and again but without sifting them.

1. Contrast I.20.7
2. Contrast I.19.4.
3. Contrast I.20.11.

सकृत्फलीकरोति॥११॥

11. She husks (them) once (only).[1]

1. Contrast I.20.11. Cf. ŚB II.4.2.9.

दक्षिणाग्नौ जीवतण्डुलं श्रपयति॥१२॥

12. (The Adhvaryu) cooks (the rice-pap) on the Dakṣiṇa fire[1] in such a manner that after the rice-pap is cooked the individual grains remain distinct from each other.

1. Contrast I.22.1.

अपहता असुरा रक्षांसि पिशाचा वेदिषद इत्यन्तरा गार्हपत्यान्वाहार्यपचनौ दक्षिणापूर्वेण वान्वाहार्यपचनं दक्षिणाप्राचीमेकस्फ्यां पराचीं वेदिमुद्धत्य शुन्धन्तां पितर इत्यद्भिरवोक्ष्यायन्तु पितरो मनोजवस इत्यभिमन्त्र्य सकृदाच्छिन्नं

बर्हिरूर्णामृदु स्योनं पितृभ्यस्त्वा भराम्यहम्। अस्मिन्सीदन्तु मे पितरः सोम्याः पितामहाः प्रपितामहाश्चानुगैः सहेति सकृदाच्छिन्नेन बर्हिषा वेदिं स्तृणाति॥१३॥

13. With *apahatā asurā rakṣāṁsi*[1] between the Gārhapatya and the Anvāhāryapacana (fires)[2] or to the south-east of the Anvāhāryapacana-fire having dug out (i.e. prepared) the altar in the form of a single line drawn by means of the Sphya (wooden sword), (from north-west) to the south-east,[3] in a forward direction, with *śundhantāṁ pitaraḥ* having sprinkled water with his palm turned downwards), with *āyantu pitaro manojavāsaḥ*.... having addressed the altar, with *sakṛdācchinnaṁ barhiḥ* (the sacrificer) scatters the sacrificial grass cut in one stroke[4] on the altar.[5]

1. Cp. VS. II.29.
2. Contrast II.2.7.
3. Contrast II.2.7ff.
4. See I.7.3.
5. Cp. II.9.2ff.

I.8

उत्पूतेन नवनीतेनानुत्पूतेन वा सर्पिषा स्थालीपाकमभिघार्यैकस्फ्यायां-मेक्षणमासाद्य स्थालीपाकमासादयति॥१॥

1. On the cooked rice-pap in the vessel, having poured butter which is either purified or not purified, having placed the spatula on the single line drawn by means of the Sphya, the sacrificer places the cooked rice-pap in the vessel.[2]

1. For the way of purification See II.6.7.
2. cf. ŚB II.4.2.10.

दक्षिणतः कशिपूपबर्हणमाञ्जनमभ्यञ्जनमुदकुम्भमित्येकैकश आसादयति॥२॥

2. He places a bed, cussion, collyrium, ointment, jar of water singly[1] to the south on the altar.

1. Not in pairs.

अध्वर्युरुपवीती दक्षिणं जान्वाच्य मेक्षण उपस्तीर्य तेनावदायाभिघार्य सोमाय पितृपीताय स्वधा नम इति दक्षिणाग्नौ जुहोति॥३॥

3. Having bent his right knee, having spread an underlayer

(of ghee) in the stapula, having taken rice portions by means of it, having poured ghee in the rice-portion with his upper garment (sacred thread) on the left shoulder and under the right armpit, the Adhvaryu offers (the rice) in the southern fire with *somāya pitṛpītāya svadhā namaḥ.*[2]

1. i.e. having kept his left leg upon the right thigh.
2. TB I.3.10.2.

यमायाङ्गिरस्वते पितृमते स्वधा नम इति द्वितीयाम्। अग्नये कव्यवाहनाय स्वधा नम इति तृतीयाम्॥४॥

4. (He makes) the second offering with *yamāyāṅgirasvate pitṛmate svadhā namaḥ,*[1] .... the third with *agnaye kavyavāhanāya svadhā namaḥ.*[2]

1. Not in TB.
2. TB I.3.10.3.

ये मेक्षणे तण्डुलास्तान्हुत्वा तूष्णीं मेक्षणमादधाति॥५॥

5. Having offered the rice-grains from the rice-pap sticking in the stapula, he keeps down the stapula silently (without any formula).

न यमाय जुहोतीत्येके॥६॥

6. According to some ritualists he does not offer to Yama.

1. See TB II.4.2.12.

अपयन्त्वसुराः पितृरूपा ये रूपाणि प्रतिमुच्याचरन्ति। परापुरो निपुरो ये भरन्त्यग्निष्टांल्लोकात्प्रणुदात्यस्मात्॥ ये देवाः पितरो ये च मानुषा ये गर्भे मम्रुरुत ये परास्ताः। य उद्धता उत ये निखातास्ते सम्यञ्च इह मादयन्ताम्॥ ये रूपाणि प्रतिमुञ्चमाना असुराः सन्तः स्वधया चरन्ति। परापुरो निपुरो ये भरन्त्यग्निष्टांल्लोकात्प्रणुदात्यस्मात्॥ ये ज्ञातीनां प्रतिरूपाः पितृन्माययासुराः प्रविष्टाः। परापुरो निपुरो ये भरन्त्यग्ने तानस्मात्प्रणुदस्व लोकादिति दक्षिणाग्नेरेकोल्मुकं धूपायद्धरति॥७॥

7. With the four verses beginning with *apayantvasurāḥ pitṛrūpāḥ*[1], *ye devāḥ pitaraḥ*[2], *ye rūpāṇi pratimuñcamānāḥ*[3], and *ye jñātīnām ...*[4] (the Adhvaryu) takes a smoking fire-brand from the Dakṣina-fire.[5]

1. CP. MāŚS I.1.2.8.
2. This verse is found only here.

3. VS II.30.
4. This verse is found only here.
5. Cp. VIII.17.8.

दक्षिणपूर्वमवान्तरदेशं सकृत्स्फ्येनोल्लिख्योदीरतामवर इत्यद्भिरवोक्ष्यो-ल्लिखितान्ते निदधाति॥८॥

8. Having dug out the south-eastern corner once by means of the Sphya, with *udīratāmavaraḥ* ... having sprinkled water with his palm turned downwards, he keeps the fire-brand on the outer end of the dug out (line).

यजमानो ऽत ऊर्ध्वं प्राचीनावीती कर्माणि करोति॥९॥

9. Afterwards it is the sacrificer who performs the activities with his garment (sacred thread) suspending on the right shoulder.

मार्जयन्तां मम पितरो मार्जयन्तां मम पितामहा मार्जयन्तां मम प्रपितामहा इत्येकस्फ्यायां त्रीनुदकाञ्जलीन्निनयति॥१०॥

10. With *mārjayantāṁ mama pitaraḥ* ... he pours three handfuls of water on the single line drawn by means of the Sphya.

प्रसव्यं वा त्रिः परिषिञ्चति॥११॥

11. Or he pours water, three times by the left.

त्रीनुदपात्रान्वाजसनेयिनः समामनन्ति॥१२॥

12. According to the opinion of the Vājasaneyins[1] three potfuls of water (should be poured).

1. The now available texts of the Vājasaneyins do not contain this.

I.9

सव्यं जान्वाच्यावाचीनपाणिः सकृदाच्छिन्ने बर्हिषि दक्षिणापवर्गान्पि-ण्डान्ददात्येतत्ते ततासौ ये च त्वामन्वित्येतैः प्रतिमन्त्रम्॥१॥

1. Having bent his left knee[1], with his palm turned downwards, (the sacrificer) gives three rice-balls on the sacrificial grass cut in one stroke, from north to south, one by one, with

one of the formulae in the sequence, beginning with *etat te tatāsau ye ca tvām anu.*[2]

1. i.e. having kept his left leg on the right thigh.
2. TS I.8.5.c.

तूष्णीं चतुर्थम्॥२॥

2. He gives the fourth silently (without any formula).

स कृताकृतः॥३॥

3. This is optional.[1]

1. TB I.3.10.4 mentions only three rice balls.

प्रपितामहप्रभृतीन्वा॥४॥

4. Or (he may give rice-balls) starting from the great-grand father.[1]

1. Cf. Kau. Sū 88.8-10. Contrast Sūtra 1 above where it is prescribed to give rice balls to the father, grand father, great grand father.

नानामगृहीतं गच्छति॥५॥

5. That in connection with which no name is ultered, does not go (to the ancestor concerned).

यदि बन्धून्न विद्यात्स्वधा पितृभ्यः पृथिविषद्भ्य इति प्रथमं पिण्डं दद्यात्। स्वधा पितृभ्यो ऽन्तरिक्षसद्भ्य इति द्वितीयम्। स्वधा पितृभ्यो दिविषद्भ्य इति तृतीयम्॥६॥

6. If he does not know the (names of the) relatives[1] (fore-fathers), he should give the first rice-ball with *svadhā pitṛbhyaḥ pṛthiviṣadbhyaḥ*, the second with *svadhā pitṛbhyo'ntarikṣasadbhyaḥ*; the third with *svadhā pitṛbhyo diviṣadbhyaḥ*.

1. We have to read *bandhūnna* instead of *bandhū na*.

यदि द्विपिता स्यादेकैकस्मिन्पिण्डे द्वौद्वावुपलक्षयेत्॥७॥

7. If he is one who has two fathers[1] he should indicate two ancestors in connection with each rice-ball.

1. i.e. if the sacrificer is an adopted son.

यदि जीवपिता न दद्यादा होमात्कृत्वा विरमेत्॥८॥

8. If he is one whose father is still living[1], he should not

give these rice balls; but should stop after having done upto the act of offering in the fire.

1. in this case the Piṇḍapitṛyajña ends with the ritual mentioned in I.8.5.

यन्मे माता प्रममाद यच्चचारानुव्रतम्। तन्मे रेतः पिता वृङ्क्तामाभु-रन्योपपद्यतां पितृभ्यः स्वधाविभ्यः स्वधा नमः पितामहेभ्यः स्वधाविभ्यः स्वधा नमः प्रपितामहेभ्यः स्वधाविभ्यः स्वधा नम इत्युपस्थायात्र पितरो यथाभागं मन्दध्वमित्युक्त्वा पराङावर्तते॥९॥

9. Having stood near the balls praising the ancestors with *yan me mātā pramamāda*... having uttered *atra pitaro yathābhāgaṁ mandadhvam*[1] he turns away his face away from the balls.

1. TB I.8.5.b.b.

ओष्मणो व्यावृत उपास्ते॥१०॥

10. He sits near (with his face turned away) upto the ceasing of steam (issuing out of the balls).[1]

1. Cf. TB I.3.10.6: The ancestors enjoy the steam.

अमीमदन्त पितरः सोम्या इति व्यावृत्त ऊष्मण्यभिपर्यावर्तते ऽव्यावृत्ते वा॥११॥

11. After the steam is ceased or before it is ceased, he turns his face towards the balls with *amīmadanta pitaraḥ somyāḥ*.[1]

1. Cp. TB I. 6.9.9.

यः स्थाल्यां शेषस्तमवजिघ्रति ये समानाः समनसः पितरो यमराज्ये। तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पतां वीरं धत्त पितर इति॥१२॥

12. He smells that rice-pap which remains in the pot[1], with *ye samānāḥ* ...[2]

1. Cf. TB I.3.10.6.
2. TB II.6.3.4.

आमयाविना प्राश्यो ऽन्नाद्यकामेन प्राश्यो यो ऽलमन्नाद्याय सन्नाद्यात्तेन वा प्राश्यः॥१३॥

13. It should be eaten by a sacrificer who is diseased, by

a (sacrificer who is desirous) food, or by a (sacrificer who) being able to eat food, does not eat.

पूर्ववदेकस्फ्यायां त्रीनुदकाञ्जलीनुपनिनीयाञ्जनाभ्यञ्जने वासश्च त्रिरनुपिण्डं ददाति॥१४॥

14. Having poured three handfulls of water on the single line drawn by means of the Sphya (wooden sword) in the same manner as described earlier[1], he gives collyrium, ointment and garment to each ball one after another.

1. See I.8.10.

आङ्क्ष्व ततासावाङ्क्ष्व पितामहासावाङ्क्ष्व प्रपितामहासावित्या-ञ्जनम्॥१५॥

15. With *āṅkṣva tata asau* ... he gives the collyrium.

एवमभ्यञ्जनमभ्यङ्क्ष्वेति मन्त्रं संनमति॥१६॥

16. Similarly (he gives) the ointment; with *abhyaṅkṣva* he modifies the formula.

यदि नामानि न विद्यादाञ्जतां मम पितर आञ्जतां मम पितामहा आञ्जतां मम प्रतितामहा इत्याञ्जनम्। एवमभ्यञ्जनमभ्यञ्जतामिति मन्त्रं संनमति॥१७॥

17. If he does not know the names of his ancestors he should give the collynium with *āñjatāṁ mama pitaraḥ* .... In the same manner he gives the ointment, he modifies the formula with the words *abhyañjatām*...

I.10

एतानि वः पितरो वासांस्यतो नो ऽन्यत्पितरो मा योष्टेति वाससो दशां छित्त्वा निदधात्यूर्णास्तुकां वा पूर्वे वयसि। उत्तर आयुषि स्वं लोम॥१॥

1. In his early age having cut a fringe of his garment (the sacrificer) keeps it on the balls with *etāni vaḥ pitaro vāsāṁsi*...; or he keeps down a piece of wool. In the later part of his age he keeps his own hair (of his chest).

1. Cf. TB I.3.10.7.

वीतोष्मसु पिण्डेषु नमो वः पितरो रसायेति नमस्काराञ्जपति॥२॥

2. After the rice-balls have become cold, he mutters homage formulae beginning with *namo vaḥ pitaraḥ*...[1]

1. TB III.2.5.s-u.

गृहान्नः पितरो दत्त सदो वः पितरो देष्मेति पितृनुपतिष्ठते॥३॥

3. With *uttiṣṭhata pitaraḥ preta*....he stands praising the ancestors.

ऊर्जं वृहन्तीरमृतं घृतं पयः कीलालं परिस्रुतम्। स्वधा स्थ तर्पयत मे पितृनित्युदकं निनयति॥४॥

4. With *ūrjaṁ bṛhantīḥ*....[1] he pours water (on the line).

1. VS II. 34.

मनो न्वाहुवामह इति मनस्वतीभिरुपतिष्ठते॥५॥

5 . He praises with verses containing the word *manas* beginning with *mano nvāhuvāmahe*[1].

1. TS I. 8.5. g-i.

उत्तिष्ठत पितरः प्रेत शूरा यमस्य पन्थामनुवेता पुराणाम्। धत्तादस्मासु द्रविणं यच्च भद्रं प्रणो ब्रूताद्भागधां देवतास्विति पितृनुत्थापयति॥६॥

6. With *uttiṣṭhata*...[1]. he causes the ancestors to stand up.

1. The verse only in Āpastamba and Hraṇyakeśi-śratasūtras.

परेत पितरः सोम्या इति प्रवाहण्या पितृन्प्रवाहयति॥७॥

7. With the "carrying verse (*pravāhaṇī*)" beginning with *pareta pitaraḥ*...[1] he causes the ancestors to be carried away.

1. TS I.8.5.f.

प्रजापते न त्वदेतानीति यज्ञोपवीती गार्हपत्यदेशं गच्छति॥८॥

8. With *prajāpate na tvadetāni* ...[1] he goes towards the region of the Gārhapatya, being sacrificially clad (thus carrying his upper garment (thread) on the left shoulder and under the right armpit).

1. TS I.8.14.m.

यदन्तरिक्षमिति पङ्क्त्या गार्हपत्यमुपतिष्ठते॥९॥

9. With the verse in Paṅkti (metre) beginning with *yadantarikṣam*[1] he stands near the Gārhapatya praising it.

1. TS I.8.5.k.

अपां त्वौषधीनां रसं प्राशयामि भूतकृतं गर्भं धत्स्वेति मध्यमं पिण्डं पत्न्यै प्रयच्छति॥१०॥

10. With *apāṁ tvauṣadhīnāṁ* ... he gives the middle rice-ball to his wife for eating.

आधत्त पितरो गर्भं कुमारं पुष्करस्रजम्। यथेह पुरुषो ऽसदिति तं पत्नी प्राश्नाति। पुमांसं ह जानुका भवतीति विज्ञायते॥११॥

11. With *ādhatta pitaro garbham...*[1] the wife eats it (rice-ball). She gets a son—thus is known from a Brāhmaṇa-text[2].

1. VS II.33
2. Not identified.

ये सजाताः समनसो जीवाजीवेषु मामकाः। तेषां श्रीर्मयि कल्पतामस्मिंल्लोके शतं समा इत्यवशिष्टानामेकं यजमानः प्राश्नाति। न वा॥१२॥

12. With *ye sajātāḥ...*[1] the sacrificer eats one of the remaining balls, or he does not eat.

1. TB II.6.3.5.

स्थाल्यां पिण्डान्समवधाय ये समाना इति सकृदाच्छिन्नमग्नौ प्रहरति॥१३॥

13. Having kept the rice-balls in the pot, with *ye samānāḥ ...*[1] he throws the *barhis* cut in one stroke, into the fire.

1. TB II.6.3.4. Cp. I.9.12.

अभून्नो दूतो हविषो जातवेदा अवाड्ढव्यानि सुरभीणि कृत्वा। प्रादाः पितृभ्यः स्वधया ते अक्षन्प्रजानन्नग्ने पुनरप्येहि देवानित्येकोल्मुकं प्रत्यपिसृज्य प्रोक्ष्य पात्राणि द्वन्द्वमभ्युदाहरति॥१४॥

14. With *abhūnno dūtaḥ...*[1] having thrown back the burning fire brand[2] (into the fire), having washed the utensils, he puts them back in pair.

1. Cp. TS II.6.12.n.
2. See I.8.7.

संतिष्ठते पिण्डपितृयज्ञः॥१५॥

15. The Piṇḍapitṛyajña stands completely established (is concluded thereby).

अपः पिण्डानभ्यवहरेद्ब्राह्मणं वा प्राशयेत्॥१६॥

16. He may carry the rice-balls to the water or cause a Brāhmaṇa to eat them.

सो ऽयमेवंविहित एवानाहिताग्नेः॥१७॥

17. The thus prescribed Piṇḍapitṛyajña itself is (supposed to be prescribed) for one who has not established fires.

औपासने श्रपणधर्मा होमश्च॥१८॥

18. The rites of cooking and the offering should be performed in the Aupāsana-fire.

अतिप्रणीते वा जुहुयात्॥१९॥

19. Or he may offer in the fire brought (to the south from the Aupāsana-fire).

यस्मिञ्जुहुयात्तमुपतिष्ठेत॥२०॥

20. The fire in which he performs the offering, near the same he should stand praising it.

तत्र गार्हपत्यशब्दो लुप्येत संस्कारप्रतिषेधात्॥२१॥

21. The word *gārhapatya* is to be dropped there (while praising) because of the denial of sanctification (in connection with the establishment-rite).

I.11

अमावास्यायां रात्र्यां स्वयं यजमानो यवाग्वाग्निहोत्रं जुहोत्यग्निहोत्रोच्छेषणमातञ्चनार्थं निदधाति॥१॥

1. In the evening on the new-moon-day, the sacrificer himself[1] offers the Agnihotra-libation by means of gruel[2] and preserves the remnant of the Agnihotra (-libation-material) contained for the sake of curdling.

1. See VI.15.15.
2. Cf. ŚB I.7.1.10.
3. For the curdling See I.13.15.

नास्यैतां रात्रिं कुमाराश्चन पयसो लभन्ते॥२॥

2. On this night even the children do not get milk.[1]

1. Thus the enire quantity of milk is curdled.

हुते सायमग्निहोत्रे सायंदोहं दोहयति॥३॥

3. After the evening Agnihotra has been offered, he causes the evening-milking done.

अग्नीन्परिस्तीर्याग्निमग्नी वा सांनाय्यपात्राणि प्रक्षाल्योत्तरेण गार्हपत्यं दर्भान्संस्तीर्य द्वन्द्वं न्यञ्चि प्रयुनक्ति॥४॥

4. Having scattered sacred grass around all the fires or only one fire[1] or the two fires[2], having washed the utensils of Sāṁnāyya, having spread Darbha-grass to the north of the Gārhapatya, he arranges the utensils in pairs and with their mouths turned downwards.[3]

1. viz. Gārhapatya.
2. viz. Āhavanīya and Gārhapatya.
3. For the utensils see the next Sūtra.

कुम्भीं शाखापवित्रमभिधानीं निदाने दारुपात्रं दोहनमयस्पात्रं दारुपात्रं वापिधानार्थमग्निहोत्रहवणीमुपवेषं च॥५॥

5. (viz.) a pitcher,[1] a branch-strainer[2], a tether (for the calf)[3], two fastening ropes (*nidāne*)[4], a wooden milking pot[5], a metal pot or wooden pot for covering[6], a ladle for offering the Agnihotra-libation,[7] and a fire-stirring stick.[8]

1. See I.13.6. This pitcher is made out of clay.
2. See I.6.9.
3. See I.12.7;9.
4. See I.12.7;9.
5. See I.12.6.
6. See I.14.3.
7. See I.11.9, VI.3.6.
8. See I.6.7; 12.1.

समावप्रच्छिन्नाग्रौ दर्भौ प्रादेशमात्रौ पवित्रे कुरुते॥६॥

6. He makes two strainers out of two darbha-blades of the same thickness, each one of the measurement of one span in length.

पवित्रे स्थो वैष्णवी वायुर्वो मनसा पुनात्विति तृणं काष्ठं वान्तर्धाय छिनत्ति॥७॥

7. Having held a blade of grass or a stick in between the darbha-blades and the knife, he cuts the darbha-blades with *pavitre stho vaiṣṇavī...*[1]

1. TB III.7.4.1.

न नखेन॥८॥

8. He does not cut by means of his nail.

विष्णोर्मनसा पूते स्थ इत्यद्भिरनुमृज्य पवित्रान्तर्हितायामग्निहोत्र-हवण्यामप आनीयोदगग्राभ्यां पवित्राभ्यां प्रोक्षणीरुत्पुनाति देवो वः सवितोत्पुनात्विति प्रथमम्। अच्छिद्रेण पवित्रेणेति द्वितीयम्। वसोः सूर्यस्य रश्मिभिरिति तृतीयम्॥९॥

9. With *viṣṇor manasā pūte stha*[1] having applied water from the root-side upto the end-side, having held the strainer in between them, having poured water in the Agnihotra-ladle, he purifies the water with the strainers the ends of which are turned upwards, first with *devo vaḥ savitotpunātu*[2]; second with *acchidreṇa pavitreṇa*[3]; third with *vasoḥ sūryasya raśmibhiḥ.*[4]

1. MS IV.1.6.
2-4. TS I.1.5.a;cp.TB III.2.5.5.

आपो देवीरग्रेपुव इत्यभिमन्त्र्योत्तानानि पात्राणि पर्यावर्त्य शुन्धध्वं दैव्याय कर्मण इति त्रिः प्रोक्ष्य प्रज्ञाते पवित्रे निदधाति॥ आपो देवीः शुद्धा स्थेमा पात्राणि शुन्धत। उपातङ्क्याय देवानां पर्णवल्कमुत शुन्धत॥ देवेन सवित्रोत्पूता वसोः सूर्यस्य रश्मिभिः गां दोहपवित्रे रज्जुं सर्वा पात्राणि शुन्धतेति प्रोक्ष्यमाणान्यभिमन्त्र्यैता आचरन्ति मधुमद्दुहानाः प्रजावतीर्यशसो विश्वरूपाः बह्वीर्भवन्तीरुपजायमाना इह व इन्द्रो रमयतु गाव इति गा आयतीः प्रतीक्षते यजमानः॥१०॥

10. With *āpo devīragrepuvaḥ*[1] having addressed the utensils, having then turned them with upside up,[2] with *śundhadhvaṁ daivyāya karmaṇe*[3] having thrice sprinkled water on them, he keeps them on the known strainer. Having addressed the utensils on which water is being sprinkled with *āpo devīḥ śuddhā stha...*[4] the sacrificer looks at the returning cows with *etā ācaranti madhumadduhānāḥ*[5]....

1. TS I.1.5.b-d.
2. See I.11.4.
3. TS I.1.5.e
4. TB III.7.4.2. see I.6.8.
5. TB III. 7.4.14.

I.12

निष्टप्तं रक्षो निष्टप्तो ऽघशंस इति गार्हपत्ये सांनाय्यपात्राणि प्रतितप्य धृष्टिरसि ब्रह्म यच्छेत्युपवेषमादाय निरूढं जन्यं भयं निरूढाः सेना अभीत्वरीरिति गार्हपत्यादुदीचो ऽङ्गारान्निरूह्य मातरिश्वनो घर्मो ऽसीति तेषु कुम्भीमधिश्रयति॥१॥

1. With *niṣṭaptaṁ rakṣo niṣṭaptā arātayaḥ*[1] having heated the utensils of Sāṁnāyya on the Gārhapatya (fire), with *dhṛṣṭ irasi brahma yaccha*[2] having taken the fire-stirring stick in his hand,with *nirūḍhaṁ janyaṁ...*[3] having taken out embers from the Gārhapatya fire to the north,[4] with *mātariśvano gharmo'si*[5] the Adhvaryu places the (earthen) pitcher[6] on them (embers).

1. VS I.7.
2. TS I.1.7.a.
3. Cp. JB I.39.
4. The embers are to be taken away within the Gārhapatya fire only.
5. TS 1.1.3.b-e.
6. See I.11.5.

अप्रस्त्रंसाय यज्ञस्योखे उपदधाम्यहम्। पशुभिः संनीतं बिभृतामिन्द्राय शृतं दधीति वा॥२॥

2. Or (he keeps the earthen pitcher on the embers) with *aprasraṁsāya yajñasya...*[1]

1. TB III.7.4.13.

भृगूणामङ्गिरसां तपसा तप्यस्वेति प्रदक्षिणमङ्गारैः पर्यूह्य वसूनां पवित्रमसीति तस्यां प्रागग्रं शाखापवित्रमत्यादधाति॥३॥

3. With *bhṛgūṇāmṁgirasām*[1].... having arranged some embers (around the pitcher) in a clockwise manner, with *vasūnāṁ pavitramasi*[2] he keeps the branch-strainer with its point to the east[3] upon the pitcher.

1. Cp. TS.I.1.7.1.
2. TS I.1.3.f.
3. Cf. TB III.2.3.4.

उदक् प्रातः॥४॥

4. In the morning[1] (he keeps the branch-strainer) with its point to the north (upon the pitcher).[2]

1. See 1.14.7-8.
2. Cf. TB III.2.3.4.

कुम्भीमन्वारभ्य वाचं यच्छति॥५॥

5. Having held the pitcher he restrains his speech.[1]

1. i.e. he should not speak any profane word. He has to restrain his speech upto V.13.10. For this Sūtra cf. TB III.2.3.6.

पवित्रं वा धारयन्नास्ते॥६॥

6. Or holding the (branch) strainer he remains seated.

अदित्यै रास्नासीत्यभिधानीमादत्ते॥७॥

7. With *adityai rāsnāsi*[1] (the milker)[2] takes the rope for tethening the calf.

1. TS 1.2.n.
2. An assistant of the Adhvaryu.

त्रयस्त्रिंशो ऽसि तन्तूनां पवित्रेण सहागहि। शिवेयं रज्जुरभिधान्यघ्नियामुपसेवतामित्यादीयमानामभिमन्त्रयते यजमानः॥८॥

8. With *trayastriṁśo 'si...*[1] the sacrificer addresses the rope while it is being taken.

1. TB III.7.4.12.

पूषासीति वत्समभिदधाति॥९॥

9. With *pūṣāsi*[1] the milker tethers the calf.

1. Cp. TB III.7.4.15.

उपसृष्टां मे प्रब्रूतादिति संप्रेष्यति॥१०॥

10. The Adhvaryu orders the milker "Do you announce (the cow) when the cow is near the calf".[1]

1. ŚB I.7.1.10.

उपसृजामीत्यामन्त्र्यते। अयक्ष्मा वः प्रजया संसृजामि रायस्पोषेण बहुला भवन्तीरिति वत्समुपसृजति॥११॥

11. The milker responds the order by saying "I am bringing the calf near the cow". With *ayakṣmā vaḥ prajayā saṁsṛjāmi...*[1] he brings the calf near the cow.

1. TB III. 7.4.15.

गां चोपसृष्टां विहारं चान्तरेण मा संचारिष्टेति संप्रेष्यति॥१२॥

12. "Do you not pass between the sacrificial place and the cow near which the calf has been brought" the Adhvaryu orders.

यद्युपसृष्टां व्यवेयात्सांनाय्यं मा विलोपीति ब्रूयात्॥१३॥

13. After the calf has been brought near if someone passes in between, the Adhvaryu should say, "May the Sāṁnāyya be not impaired".

उपसीदामीत्यामन्त्रयते। अयक्ष्मा वः प्रजया संसृजामि रायस्पोषेण बहुला भवन्तीः। ऊर्जं पयः पिन्वमाना घृतं च जीवो जीवन्तीरुप वः सदेयमिति दोग्धोपसीदति॥१४॥

14. (The milker calls the Adhvaryu) with "I sit down near the cow)". With *ayakṣmā vaḥ prajayā sāṁsṛjāmi...*[1] the milker sits down near the cow.

1. TB III.7.4.15.

न शूद्रो दुह्याद्दुह्याद्वा॥१५॥

15. A Śūdra should not milk or rather he may milk.[1]

1. Cf. TB III.2.3.9; Cp. VI. 3.11-14.

दारुपात्रे दोग्धि॥१६॥

16. He milks in a wooden pot.[1]

1. Cp. TB III.2.3.8 where it is prohibited first and allowed afterwards.

उपसृष्टां दुह्यमानां धाराघोषं च यजमानो ऽनुमन्त्रयते॥ अयक्ष्मा वः प्रजया संसृजामीत्युपसृष्टाम्। द्यौश्चेमं यज्ञं पृथिवी च संदुहाताम्। धाता सोमेन सह वातेन वायुः। यजमानाय द्रविणं दधात्विति दुह्यमानाम्॥१७॥

17. The sacrificer addresses the cow near which the calf has been brought, when she is being milked, and the sound of the streams of milk.With *ayakṣmā vaḥ prajayā saṁsṛjāmi*[1] he addresses the cow near which the calf has been brought; with *dyauścemaṁ yajñam...*[2] he addresses the cow being milked,[3]

1. TB III.7.4.15; cp.I.12.11.
2. TB III.7.4.15.
3. The sentence is incomplete; see the next Sūtra.

I.13

उत्सं दुहन्ति कलशं चतुर्बिलमिडां देवीं मधुमतीं सुवर्विदम्। तदिन्द्राग्नी जिन्वतं सूनृतावत्तद्यजमानममृतत्वे दधात्विति धाराघोषम्॥१॥

1. (The sacrificer addresses) the sound of stream of milk with *utsaṁ duhanti*...[1]

1. TB III.7.4.16.

दुग्ध्वा हरति॥२॥

2. After having milked (the milker) brings the milk towards the Adhvaryu.

तं पृच्छति कामधुक्षः प्र णो ब्रूहीन्द्राय हविरिन्द्रियमिति॥३॥

3. (The Adhvaryu) asks him (the milker) *kāmadhukṣaḥ*...[1]

1. TB III.7.4.16.

अमूमिति निर्दिशति। यस्यां देवानां मनुष्याणां पयो हितमिति प्रत्याह॥४॥

4. (The milker) indicates with *amum*[1] (N.N.) and replies *yasyāṁ devānām*...[2]

1-2. TB III.7.4.16.

सा विश्वायुरित्यनुमन्त्रयते॥५॥

5. (The Adhvaryu) says *sā viśvāyuḥ*[1] in connection with her.

1. TS I.1.3.k.a.

देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारेण सुपुवेति कुम्भ्यां तिरः पवित्रमासिञ्चति॥६॥

6. With *devastvā savitā punātu*...[1] (the Adhvaryu) pours (the milk into the pitcher) through the branch-strainer.[2]

1. VS I.13.
2. Cf. TB III.2.3.6.

हुत स्तोको हुतो द्रप्स इति विप्रुषो ऽनुमन्त्रयते॥७॥

7. With *huta stoko huto drapsaḥ*[1] he addresses the drops (of milk.)

1. TS I.1.3.g-i.

एवं द्वितीयां तृतीयां च दोहयति॥८॥

8. In the same way (the Adhvaryu) causes the second and the third (cow) to be milked.

सा विश्वव्यचा इति द्वितीयामनुमन्त्रयते। सा विश्वकर्मेति तृतीयाम्॥९॥

9. He says *sā viśvayacāḥ*[1] in connection with the second (cow); and *sā viśvakarmā*[2] in connection with the third (cow).

1-2. TS I.1.3.k.b-c.

तिस्रो दोहयित्वा बहु दुग्धीन्द्राय देवेभ्यो हव्यमाप्यायतां पुनः। वत्सेभ्यो मनुष्येभ्यः पुनर्दोहाय कल्पतामिति त्रिर्वाचं विसृज्यानन्वारभ्य तूष्णीमुत्तरा दोहयित्वा दोहने ऽप आनीय संपृच्यध्वमृतावरीरिति कुम्भ्यां संक्षालनमानीयाविष्यन्दयन्सुशृतं करोति॥१०॥

10. Having caused three (cows) to be milked with *bahu dugdhīndrāya*[1]..., having thrice released the speech,[2] without holding (the earthen pitcher)[3], having caused more (cows)[4] to be milked, having poured some water in the milking pot, with *samprcyadhvamṛtāvarīḥ*...[5] having poured the wash-water into the (earthen) pitcher, he makes the milk well-boiled without letting it overflow.[6]

1. TB III.7.4.16-17.
2. See I.12.5; III.2.3.8.
3. See I.12.5; TB III.2.3.8.
4. See 1.2.2.; TB III.2.3.8.
5. TS I.1.3.1.
6. The milk is boiled in the earthen pitcher which is already kept on fire see I.12.6.

दृंह गा दृंह गोपतिं मा वो यज्ञपती रिषदिति वर्त्म कुर्वन्प्रागुद्वासयत्युदक् प्रागुदग्वा॥११॥

11. With *dṛṁha gā dṛṁha gopatim*... (the Adhvaryu) removes the pitcher (from the embers) towards the east, or the north or towards the north-east, dragging[1] as it were.

1. Literally "making a path". Thus he should not lift the pitcher from the embers, but horizontally remove it away from the embers.

एकस्या द्वयोस्तिसृणां वैकाहे द्व्यहे त्र्यहे वा पुरस्तादुपवसथादातञ्चनार्थं दोहयित्वा संततमभिदुहन्त्योपवसथात्॥१२॥

12. Having caused one or two or three cows to be milked one or two or three days before the day preceding the sacrifice for the sake of curdling, they continuously milk the cows both in the morning and in the evening.

तेन शीतबुध्नमातनक्ति॥१३॥

13. With that (curdling agent) he curdles (the milk in the pitcher) after having cooled the bottom.

सोमेन त्वातनच्मीन्द्राय दधीति दध्ना॥१४॥

14. With *somena tvātanacmi*[1] (he curdles) with the curds (as the curdling agent).

1. TS I.1.13.m. cp. TS II.5.3.5.

यज्ञस्य संततिरसि यज्ञस्य त्वा संततिमनुसंतनोमीत्यग्निहोत्रोच्छेषणमन्ववधायायं पयः सोमं कृत्वा स्वां योनिमपिगच्छतु। पर्णवल्कः पवित्रं सौम्यः सोमाद्धि निर्मित इति परिवासनशकलमन्ववदधाति॥१५॥

15. With *yajñasya santatirasi*...[1] having poured the remaining material of the Agnihotra[2] into (the curdled milk), with *ayaṁ payaḥ somaṁ kṛtvā*...[3] he puts the splinter of (Palāśabranch) which has fallen out (while the *upaveṣa* (fire stiring stick) was cut).[4]

1. TB III.7.4.17.
2. See I.11.1; TS II.5.3.6.
3. TB III.7.4.17.
4. See I.6.8.

I.14

ओषधयः पूतिकाः क्वलास्तण्डुलाः पर्णवल्का इत्यातञ्चनविकल्पाः॥१॥

1. Herbs,[1] Pūtikās, Kvalas,[2] grains and Palāśa-bark are the alternative curdling agents.

1. Rice etc.
2. Berries like Jujub.

उच्छेषणाभावे तण्डुलैरातञ्च्यात्तण्डुलाभाव ओषधीभिः॥२॥

2. In the absence of remnant (Agnihotra-milk),[1] one should curdle (the milk) by means of rice-grains, in the absence of rice-grains by means of herbs.

1. See I.13.15.

आपो हविःषु जागृत यथा देवेषु जाग्रथ। एवमस्मिन्यज्ञे यजमानाय जागृतेत्ययस्पात्रे दारुपात्रे वाप आनीयादस्तमसि विष्णवे त्वा यज्ञायापि दधाम्यहम्। अद्भिररिक्तेन पात्रेण याः पूताः परिशेरत इति तेनापिदधाति॥ अमृन्मयं देवपात्रं यज्ञस्यायुषि प्रयुज्यताम्। तिरः पवित्रमतिनीता आपो धारय मातिगुरिति यजमानो जपति॥३॥

3. With *āpo haviḥṣu jāgṛta...*[1] having poured water in a metal vessel or wooden vessel,[2] with *adastamasi...*[3] (the Adhvaryu) covers (the pitcher by means of that vessel). The sacrificer mutters *amṛnmayaṁ devapātram...*[4]

1. This formula is seen only here.
2. See I.11.5; TB III.2.3.11.
3. TB III.7.4.17.
4. TB III.7.4.14.

यदि मृन्मयेनापिदध्यात्तृणं काष्ठं वापिधाने ऽनुप्रविध्येत्॥४॥

4. If he covers by means of an earthen (vessel) he should put into the lid a darbha-blade or a piece of wood.

विष्णो हव्यं रक्षस्वेत्यनधो निदधाति॥५॥

5. With *viṣṇo havyaṁ rakṣasva*[1] he keeps (the pitcher) not (directly) upon the ground.[2]

1. TS I.1.3.n.
2. Cp. I.4.1.n.2.

इमौ पर्णं च दर्भं च देवानां हव्यशोधनौ। प्रातर्वेषाय गोपाय विष्णो हव्यं हि रक्षसीति प्रज्ञातं शाखापवित्रं निदधाति॥६॥

6. With *imau parṇaṁ ca darbhaṁ ca...*[1] he keeps the branch-strainer at a well-marked place.

1. TB III.7.4.18.

तयैव शाखया दर्भैर्वा सायंदोहवत्प्रातर्दोहाय वत्सानपाकरोति॥७॥

7. With the same branch[1] or with the darbha-blades[2] he

separates the calves from the mother-cow for the sake of morning milking, in the same manner as that of the evening milking.

1. See Sūtra 6.
2. See I.2.3.

उपधाय कपालानि सायंदोहवत्प्रातर्दोहं दोहयति। आतञ्चनापिधाने निधानं च निवर्तते। नासोमयाजी संनयेत्संनयेद्वा॥८॥

8. Having placed the potsherds[1] he causes the morning milking done in the same manner as that of the evening milking. The acts of curdling[2] and covering (with lid)[3] and keeping down[4] are to be dropped. One who has not already performed a Soma (-sacrifice) should not perform the Sāṁnāyya (-ritual); or rather he may perform the Sāṁnāyya-ritual.[5]

1. For the sake of baking the sacrificial bread. Thus after the ritual mentioned in 1.23.2-24.6 is performed.
2. See I.13.12-15.
3. See I.14.3.
4. See I.14.5.
5. TB II.5.5.1 limits the performance of the Sāṁnāyya-ritual only to the performer of a soma-sacrifice.

नागतश्रीर्महेन्द्रं यजेत। त्रयो वै गतश्रिय इत्युक्तम्॥९॥

9. One who has not reached prosperity should not perform a sacrifice in honour of Mahendra. There are three Gataśrīs (those who have reached prosperities[1])—thus has been said in a Brāhmaṇa-text.[2]

1. viz. one who is a scholar of Veda, one who is the leader of a village and one who is going to become a king are described to be Gataśrīs. See the next note.
2. TS II.5.4.4.

और्वो गौतमो भारद्वाजस्ते ऽनन्तरं सोमेज्याया महेन्द्रं यजेरन्॥१०॥

10.(A sacrificer) belonging to the family of Urva, Gotama and Bharadvāja[1]—these after having performed a Soma sacrifice should perform a sacrifice in honour of Mahendra.

1. Even if he does not possess the qualifications mentioned in Sūtra 9.

यो वा कश्चित्॥११॥

11. Or any one (may perform a sacrifice in the honour of Mahendra).

ततः संप्रेष्यति परिस्तृणीत परिधत्ताग्निं भुनक्तु। अपां रस ओषधीनां सुवर्णो निष्का इमे यजमानस्य सन्तु कामदुघा अमुत्रामुष्मिंल्लोक इति॥१२॥

12. Then (the Adhvaryu orders with a verse) *paristṛṇīta paridhattāgnim...*[1]

1. TB III.7.6.1.

परिस्तरणीमेतामेके समामनन्ति॥१३॥

13. In the opinion of some scholars this verse is to be used at the time of spreading sacrificial grass round the fire.

उदगग्रैः प्रागग्रैश्च दर्भैरग्नीन्परिस्तृणाति॥१४॥

14. (The Adhvaryu or the Āgnīdhra) spreads grass with their points either to the north or to the east.

उदगग्राः पश्चात्पुरस्ताच्च॥१५॥

15. The grass blades in the west and in the east of the sacred fires should be pointing to the north.[1]

1. And the grass-blades on the south and the north should be pointing to the east.

एतत्कृत्वोपवसति॥१६॥

16. After this much is done (the sacrificer) starts observing fast.

अग्न्यन्वाधानं वत्सापाकरणमिध्माबर्हिर्वेदो वेदिः। प्रागुत्तरात्परिग्राहात्कृत्वा श्वोभूत आप्यलेपं निनीयोत्तरं परिगृह्णीयात्। परिस्तरणं च। पूर्वेद्युरमावास्यायां पौर्णमास्यां त्वन्वाधानपरिस्तरणोपवासाः॥१७॥

17. In the new noon sacrifice having performed, on the preceding day, (the rites like) adding fuel to the fires[1], separating the calves (from their mother-cows),[2] fetching of sacrificial fuel and grass[3], preparation of the grass-brush (Veda)[4] and preparation of the altar upto the second tracing out[5] on the

second day, the Adhvaryu having (first) poured out the wash-water for the Āpyas, then traces out for the second time.[6] And the spreading of sacrificial grass also occurs on the previous day. In the full-moon-sacrifice, however, only the acts of adding fuel to the fires, spreading of grass round the fires[7] and the fasting should be performed on the previous day.

1. See I.1.2.-7.
2. See I.1.8.-1.2.10.
3. See I.3.1-1.6.3.
4. See I.6.4-6.
5. See II.1-II.3.7.
6. See II.3.7.
7. See I.14.12-15.

सद्यो वा सद्यस्कालायां सर्वं क्रियते॥१८॥

18. Or (in the full-moon sacrifice on the full-moon-day) in which all the rites are to be performed in one day, all rites should be performed (on the day of actual sacrifice).

I.15

उदित आदित्ये पौर्णमास्यास्तन्त्रं प्रक्रमयति प्रागुदयादमावास्यायाः॥१॥

1. After the sun-rise the Adhvaryu causes the procedure of the full-moon-sacrifice start, and before the sun- rise that of the new-moon sacrifice.

चत्वार ऋत्विजः॥२॥

2. There should be four officiating priests for this sacrifice.[1]

1. viz. Hotṛ, Adhvaryu, Āgnīdhra and Brahman.

पूर्ववदग्नीन्परिस्तृणाति यद्यपरिस्तीर्णा भवन्ति॥३॥

3. He spreads sacrificial grass round the fires, in the same manner as described earlier,[1] if the grass has not been already spread.[2]

1. See I.14.14-15.
2. See I.14.17.

कर्मणे वां देवेभ्यः शकेयमिति हस्ताववनिज्य यज्ञस्य संततिरसि यज्ञस्य त्वा संतत्यै स्तृणामि संतत्यै त्वा यज्ञस्येति गार्हपत्यात्प्रक्रम्य संततामुलपराजीं स्तृणात्याहवनीयात्तूष्णीं दक्षिणामुत्तरां च॥४॥

4. With *karmaṇe vāṁ devebhyaḥ*[1] *śakeyam...* having washed his hands, with *yajñasya santatirasi...*[2] he spreads a continuous line of Darbha-blades, starting from the Gārhapatya, upto the Āhavanīya[3]. He then scatters an unbroken line of grass to the south and the north (of the first line) silently (i.e. without any formula).

1. TS I.1.4.a; Cp. KS XXXI.3.
2. TB III.2.4.1.
3. Cf. TB III. 2.4.1.

दक्षिणेनाहवनीयं ब्रह्मयजमानयोरासने प्रकल्पयति पूर्वं ब्रह्मणो ऽपरं यजमानस्य॥५॥

5. To the south of the Āhavanīya he arranges the seats[1] of the Brahman and of the sacrificer; that of the Brahman to the east and that of the sacrificer to the west.

1. The seats are made out of grass.

उत्तरेण गार्हपत्याहवनीयौ दर्भान्संस्तीर्य द्वन्द्वं न्यञ्चि पात्राणि प्रयुनक्ति दशापराणि दश पूर्वाणि॥६॥

6. To the north of the Gārhapatya and the Āhavanīya, having spread Darbha-grass-blades, he keeps sacrificial utensils in pairs[1] (on the grass) with their openings turned downwards—ten (utensils) to the west and to the east.

1. Cp. TS I.6.8.2.

स्फ्यश्च कपालानि चेति यथासमाम्नातमपराणि प्रयुज्य स्रुवं जुहूमुपभृतं ध्रुवां वेदं पात्रीमाज्यस्थालीं प्राशित्रहरणमिडापात्रं प्रणीताप्रणयनमिति पूर्वाणि॥७॥

7. In accordance with the scriptures, having kept the utensils like wooden sword, portsherds etc.,[1] to the west, (he keeps) the eastern ones viz. spoon, Juhū, Upabhṛt, Dhruvā (ladles), grass-brush (Veda), Pātrī[2], ghee-pot, Prāsitraharaṇa-pot, Iḍā-pot, and Praṇītā-praṇayana-pot.

1. See TS I.6.8.2-3: wooden sword, potsherds, winnowing basket,

black-antelope's, skin, śamyā(peg), mortar and pestle, upper and lower grinding stones.

2. Pan for mixing flour and water (see I.25.1).

तान्युत्तरेणावशिष्टानि॥८॥

8. (He keeps) the remaining utensils to the north of them.

अन्वाहार्यस्थालीमश्मानमुपवेषं प्रातर्दोहपात्राणीति॥९॥

9. (He keeps the following remaing utensils viz.) the pot for Anvāhārya rice, stone and the fire-stiring stick, the vessels for morning milking.[2]

1. See I.20.2.
2. See I.11.5; only the lid is to be excluded.

प्रणीताप्रणयनं पात्रसंसादनात्पूर्वमेके समामनन्ति। खादिरः स्रुवः पर्णमयी जुहूराश्वत्थ्युपभृद्वैकङ्कती ध्रुवा॥१०॥

10. According to the opinion of some scholars (the rite) of carrying forward of water is to be done before (the rite) of placing of the utensils. The spoon (should be) made out of Khadira (tree), the Juhū (ladle) (should be) made out of Parṇa (Palāśa-tree), the Upabhṛt (ladle) (should be) made out of Aśvattha tree; the Dhruvā (ladle) should be made out of Vikaṅkata (tree).[1]

[1] Cf. TS III.5.7.

एतेषां वा वृक्षाणामेकस्य स्रुचः कारयेत्॥११॥

11. Or he may get (all) the ladles made out of any one of these trees.

बाहुमात्र्यो ऽरत्निमात्र्यो वाग्राग्रास्त्वक्तोबिला हंसमुख्यः॥१२॥

12. (The ladles should be) of the length of an arm or an *aratni*. Their point should be towards the point of the branch, their bowl should be towards the skin (of the wood); their beak should be like that of a swan.

स्फ्यः शम्या प्राशित्रहरणमिति खादिराणि॥१३॥

13. The Sphya (wooden sword), Śamyā (peg), and the Prāśitraharaṇa should be made out of Khadira wood.

वारणान्यहोमार्थानि भवन्ति॥१४॥

14. The (utensils) not to be used for making libations should be made out of Varaṇa (tree).

I.16

अत्र पूर्ववत्पवित्रे करोति यदि न संनयति।१।

1. At this stage, if (the sacrificer) does not prepare Sāṁnāyya, the Adhvaryu prepares two strainers in the same manner as described earlier.[1]

1. See I.11.6-9.

संनयतस्तु ते विभवतः।२।

2. In the case of a sacrificer who prepares Sāṁnāyya, those[1] (two strainers prepared earlier) are sufficient.

1. See I.11.10.

वानस्पत्यो ऽसि देवेभ्यः शुन्धस्वेति प्रणीताप्रणयनं चमसमद्भिः परिक्षालयति तूष्णीं कंसं मृन्मयं च। कंसेन प्रणेयद्ब्रह्मवर्चसकामस्य मृन्मयेन प्रतिष्ठाकामस्य गोदोहनेन पशुकामस्य। अपरेण गार्हपत्यं पवित्रान्तर्हितं चमसं निधाय तस्मिन्को वो गृह्णाति स वो गृह्णातु कस्मै वो गृह्णामि तस्मै वो गृह्णामि पोषाय व इत्यप आनयति॥३॥

3. With *vānaspatyosi...*[1] he washes the (wooden) goblet to be used for carrying forward of the Praṇītā-water by means of water; in case, however, if the goblet is metal or earthen he washes it silently (without any formula). In the case of sacrificer desirous of Brahman-lustre, he should carry the water forward by means of a metal (goblet); ...desirous of firm establishment an earthen (goblet); ...desirous of cattle by means of a pot for milking cows. Having kept the goblet to the west of the Gārhapatya on the ground on which strainers have been kept, he pours water in it with *ko vo gṛhṇāti....*

1. Cp. TS 1.2.12.h.a.

अपो गृह्णन्ग्रहीष्यंश्च पृथिवीं मनसा ध्यायति॥४॥

4. While scooping or when about to scoop waters he mentally thinks of the earth.[1]

1. Cf. MS I.4.10.; KS XXXII.7.

उपबिलं चमसं पूरयित्वा प्रोक्षणीवदुत्पूयाभिमन्त्र्य ब्रह्मन्नपः प्रणेष्यामि यजमान वाचं यच्छेति संप्रेष्यति॥५॥

5. Having filled the goblet a little less than the cavity (i.e. upto the brim of it), having purified (the water in it) and then having addressed (the water) in the same manner as that of Prokṣaṇī (water)[1] he orders "O Brahman I shall carry water; O sacrificer, do you restrain the speech."

1. See I.11.9-10.

सर्वत्र प्रसव उक्ते करोति॥६॥

6. Everywhere after (the Brahman) has uttered the permition, he does (his work).

प्रणीयमानासु वाचं यच्छतोऽध्वर्युर्यजमानश्चा हविष्कृतः॥७॥

7. While (the waters) are being carried forward, the Adhvaryu and the sacrificer restrain their speech upto call for the preparer of the oblation-material.[1]

1. Thus upto I.19.8. For this Sūtra cf. MS I.4.10, XXXII. 7; ŚB I.1.2.2; I.1.4.11.

को वः प्रणयति स वः प्रणयत्वपो देवीःप्रणयानि यज्ञं संसादयन्तु नः। इरं मदन्तीर्घृतपृष्ठा उदाकुः सहस्रपोषं यजमाने न्यञ्चतीरिति समं प्राणैर्धारयमाणः स्फ्येनोपसंगृह्याविषिञ्चन्हरति॥८॥

8. Having supported the goblet by means of the wooden sword, holding the goblet at the level of his nose, and without spilling (any water) out, he carries (the goblet containing water) with *ko vaḥ praṇayati*...

पृथिवीं च मनसा ध्यायति॥९॥

9. And he mentally thinks of the earth.[1]

1. Cp. I.16.4.

को वो युनक्ति स वो युनक्त्वित्युत्तरेणाहवनीयमसंस्पृष्टा दर्भेषु सादयति॥१०॥

10. With *ko vo yunakti*...[1] he places (the goblet with water) on the sacred grass without being touched (by any other thing) towards the north of the Āhavanīya.

1. TS I.5.10.k.

नेङ्ग्यन्ति नेलयन्त्या संस्थातोर्दर्भैरभिच्छाद्य॥११॥

11. Having covered (the water in the goblet) by means of sacred grass they do not shake it nor move it upto the complete establishment (completion) (of the rite)[1].

1. i.e. upto III.13.5.

संविशन्तां दैवीर्विशः पात्राणि देवयज्यायाा इति सपवित्रेण पाणिना पात्राणि संमृश्य॥१२॥

12. With *saṁviśantāṁ daivīrviśaḥ....* having touched the utensils by means of hand containing a strainer,[1]

1. The sentence in incomplete. See the next Sūtra.

I.17

वानस्पत्यासि दक्षाय त्वेत्यग्निहोत्रहवणीमादत्ते। वेषाय त्वेति शूर्पम्॥१॥

1. (the Adhvaryu) takes up the Agnihotra ladle with *vānaspatyāsi...*[1] and the winnowing basket with *veṣāya tvā...*[2]

1. MS, KS.
2. TS I.1.4.1.

प्रत्युष्टं रक्षः प्रत्युष्टा अरातय इत्याहवनीये गार्हपत्ये वा प्रतितप्य यजमान हविर्निर्वप्स्यामीत्यामन्त्रयते॥२॥

2. With *pratyuṣṭaṁ rakṣaḥ...*[1] having heated the Agnihotra ladle and the winnowing basket[2] over the Āhavanīya or the Gārhapatya, he addresses the scrificer, "O sacrificer, I shall pour out the oblation material (grains)."[3]

1. TS I.1.4.c.
2. Cf. TB I.1.2.2.
3. For the answer of the sacrificer see IV.4.4.

प्रवसत्यग्ने हविर्निर्वप्स्यामीति॥३॥

3. When (the sacrificer) is staying away (from his residence), (the Adhvaryu says) *agne havir nirvapsyāmi...*

उर्वन्तरिक्षमन्विहीति शकटायाभिप्रव्रजति॥४॥

4. He goes towards the cart (loaded with rice-grains or barley) with *urvantantarikṣamanvihi.*[1]

1. TS I.1.2.p. (cf. ŚB. I.1.2.4.).

अपरेण गार्हपत्यं प्रागीषमुदगीषं वा नद्धयुगं शकटमवस्थितं भवति व्रीहिमद्यवमद्वा॥५॥

5. The cart containing rice grains or barley with its pole towards the east or towards the north and its yoke tied, stands behind the Gārhapatya (-fire).

धूरसीति दक्षिणां युगधुरमभिमृशत्युत्तरां वा॥६॥

6. With *dhūrasi*[1] he touches that part of the southern yoke which rests upon the neck of an ox.

1. TS I.1.4.d-e.

त्वं देवानामसि सस्नितममित्युत्तरामीषामालभ्य जपति॥७॥

7. Having held the northern pole he mutters[1] *tvaṁ devānāmasi sasnitamam...*[2]

1. Cf. ŚB I.1.2.12.
2. TS I.1.4.f.

विष्णुस्त्वाक्रंस्तेति सव्ये चक्रे दक्षिणं पादमत्याधायाह्रुतमसि हविर्धानमित्यारोहति॥८॥

8. With *viṣṇustvākraṁsta* having placed his right foot upon the northern wheel; with *ahṛtamasi*[1] he ascends the cart.

1. TS I.1.4.g-h.

उरु वातायेति परीणाहमपच्छाद्य मित्रस्य त्वा चक्षुषा प्रेक्ष इति पुरोडाशीयान्प्रेक्षते॥९॥

9. With *uru vātāya...*[1] having removed the covering mat, with *mitrasya tvā cakṣuṣā prekṣe*[2] he looks[3] at the grains out of which the sacrificial bread is to be prepared.

1. TS I.1.4.1.
2. TS I.1.4.i,k.
3. Cf ŚB I.1.2.14.

निरस्तं रक्षो निरस्तो ऽघशंस इति यदन्यत्पुरोडाशीयेभ्यस्तन्निरस्योर्जाय वः पयो मयि धेहीत्यभिमन्त्र्य दशहोतारं व्याख्याय शूर्पे पवित्रे निधाय तस्मिन्नग्निहोत्रहवण्या हवींषि निर्वपति तया वा पवित्रवत्या॥१०॥

10. With *nirastaṁ rakṣaḥ...* having removed[1] the substance whatever other than the grains for sacrificial bread (in the grains) with *ūrjāya vaḥ payo mayi dhehi* having addressed the grains,

having recited the Daśahotṛ-formula,[2] having placed the two strainers on the winnowing basket, he pours out the grains in it (winnowing basket) by means of the ladle used for offering the Agnihotra, or by means of (the ladel) on which the strainers are kept accross it.

1. Cf. ŚB I.1.2.15.
2. TĀ III.1.Cf. TS II.2.1.6.

व्रीहीन्यवान्वा॥११॥

11. (He pours out) either rice-grains or barley-grains.

यच्छन्तां पञ्चेति मुष्टिं गृहीत्वा स्रुचि मुष्टिमोप्य देवस्य त्वेत्यनुद्रुत्याग्नये जुष्टं निर्वपामीति त्रिर्यजुषा तूष्णीं चतुर्थम्॥१२॥

12. Having taken five handfuls of grains with *yacchantāṁ pañca*[1] having poured the handful (of grains) in the ladle, having recited, *devasya tvā...*[1] he takes the grains thrice; silently (without any formula) he takes the fourth handful of grains.[2]

1. TS I.1.4.m.
2. Cf. TB III.2.4.6.

I.18

एवमुत्तरं यथादेवतमग्नीषोमाभ्यामिति पौर्णमास्याम्। इन्द्राग्निभ्यामित्यमावास्यायाम्॥१॥

1. In the same manner (the Adhvaryu takes out the material) of the next sacrificial bread, in accordance with the names of the deities; with *agnīṣomābhyām*[1] on the full-moon-day; with *indrāgnibhyām*[2] on the new moon-day.

1-2. Instead of the word *agnaye* in the formula mentioned in I.17.12.

चतुरो मुष्टीन्निरुप्य निरुप्तेष्वन्वोप्येदं देवानामिति निरुप्तानभिमृशति। इदमु नः सहेत्यवशिष्टान्॥२॥

2. Having poured out four handfuls (of grains), having poured (a little) additional (quantity of grains), with *idaṁ devānām...*[1] he touches the poured out (grains); with *idam u naḥ saha*[2] (he touches) the remaining (grains) (in the cart).

1. TS I.1.4.n.a.
2. TS I.1.4.n.b.

स्फात्यै त्वा नारात्या इति निरुप्तानेवाभिमन्त्र्येदमहं निर्वरुणस्य पाशादित्युपनिष्क्रम्य स्वरभिव्यख्यमिति प्राङ् प्रेक्षते॥३॥

3. With *sphātyai tvā nārātyai*[1] having addressed only the poured out (grains) (in the winnowing basket), with *idamaham* ...[2] having moved away, with *svarabhivyakhyam* he looks towards the east.

1. TS I.1.4.0.
2. Cp. TS I.3.4.1; Cp. MS I.1.5.
3. KS XXXI.3.

सुवरभिविख्येषमिति सर्वं विहारमनुवीक्षते। वैश्वानरं ज्योतिरित्याहवनीयं स्वाहा द्यावापृथिवीभ्यामिति स्कन्नानभिमन्त्र्य दृंहन्तां दुर्या द्यावापृथिव्योरिति प्रत्यवरोह्योर्वन्तरिक्षमन्विहीति हरति॥४॥

4. With *suvarabhivikhyeṣam*[1] he looks at the entire sacrificial place. With *vaiśvānaraṁ jyotiḥ*[2] he looks at the Āhavanīya. With *svāhā dyāvāpṛthivībhyām*[3] having addressed the fallen down (grains), with *dṛṁhantāṁ duryā dyāvāpṛthivyoḥ* having descended (from the cart),[5] he carries (the poured out grains) with *urvantarikṣamanvihi*[6].

1. TS I.1.4.p.a.
2. TS I.1.4.p.b.
3. TS I.1.3.1.
4. TS I.1.4.q.
5. Cf. ŚB I.1.2.22.
6. TS I.1.4.r.

अदित्यास्त्वोपस्थे सादयामीत्यपरेण गार्हपत्यं यथादेवतमुपसादयति॥५॥

5. With *adityāstvopasthe sādayāmi*[1] he keeps it to the west of the Gārhapatya (fire) in accordance with the deity.[2]

1. TS I.1.4.s.
2. He changes the formula I.1.4.t. in accordance with the name of the deity.

आहवनीयं वा यद्याहवनीये श्रपयति॥६॥

6. Or if he cooks (the oblation-material) on the Āhavanīya-fire (he keeps the grains to the west) of the Āhavanīya fire.

1. See I.22.1; cf. ŚB I.1.2.23.

यदि पात्र्या निर्वपेद्दक्षिणतः स्फ्यमुपधाय तस्यां सर्वाञ्छकटमन्त्राञ्जपेत्॥७॥

7. If he pours out (the grains) from a pot (instead of the cart), having kept the Sphya (wooden sword) to the south (of the pot), he should mutter all the formulae (connected with the cart) in connection with it (the pot).

1. See I.17.6-8. For this Sūtra cf.ŚB I.1.2.8.

I.19

सश्रूकायामग्निहोत्रहवण्यामप आनीय पूर्ववदुत्पूयाभिमन्त्र्य ब्रह्मन्प्रोक्षिष्यामीति ब्रह्माणमामन्त्र्य देवस्य त्वेत्यनुद्रुतयाग्नये वो जुष्टं प्रोक्षामीति यथादेवतं हविस्त्रिः प्रोक्षन्नाग्निमभिप्रोक्षेत्॥१॥

1. Having poured water into the Agnihotra-ladle in which some grain-particles are still there,[1] having purified it in the same manner as (described) earlier,[2] having addressed it with a formula, "O Brahman, I shall sprinkle water (on the grains)[3]" having called the Brahman, having recited *devasya tvā...*[4] sprinkling (water on the grains) thrice, in accordance with the deity, (the Adhvaryu) should not sprinkle (water) on the fire.[5]

1. The ladle is not yet cleansed.
2. See I.11.9-10.
3. See III.19.3.
4. TS I.1.5.e.
5. Thus he does not hold the pot used at the time of sprinkling upon the fire.

यं द्विष्यात्तस्याभिप्रोक्षेत्॥२॥

2. (In the case of a sacrificer) whom he hates, he should sprinkle (water on the fire) for him.

उत्तानानि पात्राणि पर्यावर्त्य शुन्धध्वं दैव्याय कर्मण इति त्रिः प्रोक्ष्य प्रोक्षणीशेषमग्रेण गार्हपत्यं निधाय देवस्य त्वा सवितुः प्रसव इति कृष्णाजिनमादायावधूतं रक्षो ऽवधूता अरातय इत्युत्करे त्रिरवधूनोत्यूर्ध्वग्रीवं बहिष्टाद्विशसनम्॥३॥

3. Having turned up the pots with their opening side up,[1] with *śundhadhvaṁ daivyāya karmaṇe*[2] having sprinkled wa-

ter on them thrice, having kept the remaining sprinkling water[3] to the east of the Gārhapatya fire, with *devasya tvā savituḥ prasave...* having taken the black antelope's skin in his hand, with *avadhūtaṁ rakṣo'vadhūtā arātayaḥ*[4] he shakes it thrice on the place of rubbish heap[5] with its neck upwards and the inner part outside.[6]

1. See I.15.6.
2. TS I.1.5.f.
3. i.e. the Agnihotra-ladle containing the water. For the use of this water see II.3.13; II.8.1.
4. TS I.1.5.g.
5. The place where afterwards there will be the rubbish heap. See II.1.7.
6. Thus the hairy side should be towards the Adhvaryu.

अदित्यास्त्वगसीत्युत्तरेण गार्हपत्यमुत्करदेशे वा प्रतीचीनग्रीवमुत्तरलोमोपस्तृणाति॥४॥

4. Either to the north of the Gārhapatya (-fire) or on the place of the rubbish heap he spreads the (black-antelope-skin)with the neck towards the west, with the hair out-side[1], with *adityāstvagasi*[2].

1. Cf. TB III.2.5.6.
2. TS I.1.5.h.

पुरस्तात्प्रतीचीं भसदमुपसमस्यति॥५॥

5. He folds the part near the hip (of the skin) from the east to the west.

अनुत्सृजन्कृष्णाजिनमधिषवणमसीति तस्मिन्नुलूखलमधिवर्तयति॥६॥

6. Without leaving the contact of the skin (by means of his left hand)[1] he places the mortar on it with *adhiṣavaṇamasi*.[2]

1. Cf. ŚB I.1.4.5.
2. TS. I.1.5.1.

अनुत्सृजन्नुलूखलमग्नेस्तनूरसीति तस्मिन्हविरावपति त्रिर्यजुषा तूष्णीं चतुर्थम्॥७॥

7. Without leaving the contact of the mortar (by means of bis left hand) he pours the oblation (material) on it (mortar)

with *agnestanūrasi.*[1] thrice with a *yajus* (formula) and for the fourth time silently (without any formula).

1. TS I.1.5.k-i.

अद्रिरसि वानस्पत्य इति मुसलमादाय हविष्कृदेहीति त्रिरवहन्ति। अनवघ्नन्वा हविष्कृतं ह्वयति॥८॥

8. With *adrirasi vānaspatyaḥ*[1] having taken the pestle (in his hand) with *haviṣkṛdehi*[2] he strikes three times (the grains with the pestle). Or without striking he calls the preparer of the oblation.[3]

1. TS I.1.5.m-n.
2. TB III.2.5.8.
3. Thus he does not call simultaneously with the act of striking but rather before the act of striking.

हविष्कृदेहीति ब्राह्मणस्य हविष्कृदागहीति राजन्यस्य हविष्कृदाद्रवेति वैश्यस्य हविष्कृदाधावेति शूद्रस्य॥९॥

9. The words *haviṣkṛdehi* (should) be used in the sacrifice of a Brāhmaṇa, *haviskṛdāgahi*...of a Kṣatriya, *haviṣkṛdādrava*... of a Vaiśya, and *haviskṛdādhāva*.... of a Śūdra.[1]

1. Cf. ŚB I.1.4.12. By the word Śūdra one should understand a chariot-preparer or a Niṣāda who can establish fire (see V.3.19) and not any other Śūdra.

प्रथमं वा सर्वेषाम्॥१०॥

10. Or the first (call may) apply to all (the castes).[1]

1. Cf. TB III.2.5.8.

अव रक्षो दिवः सपत्नं वध्यासमित्यवहन्ति॥११॥

11. With *ava rakṣo divaḥ sapatnaṁ vadhyāsam*... he strikes (pounds) (the rice or barley-grains).

I.20

उच्चैः समाहन्तवा इति संप्रेष्यति॥१॥

1. The Adhvaryu orders (Āgnīdhra) for striking heavily.[1]

1. Cf. TB III.2.5.9

कुटरुरसि मधुजिह्व इत्याग्नीध्रो ऽश्मानमादायेषमावदोर्जमावदेति दृषदुपले समाहन्ति॥२॥

2. With *kuṭarurasi madhujihvaḥ*[1], having taken the stone, with *iṣamāvadorjamāvada*[2] the Āgnīdhra[2] strikes the upper and the lower stone (by means of that stone).

1. MS I.1.6.
2. TS I.1.5.o, p,q.

द्विर्दृषदि सकृदुपलायां त्रिः संचारयन्नवकृत्वः संपादयति॥३॥

3. Twice on the upper stone and once on the lower stone (he strikes). (In this way) doing (the act of stiking) for three times he makes (the total number of striking) nine times.

सावित्रेण वा शम्यामादाय तया समाहन्ति॥४॥

4. Or having taken a wooden peg (yoke-pin) he strikes with the Savitṛ-formula by means of it (peg).[1]

1. Cf. ŚB I.2.1.17.

वर्षवृद्धमसीति पुरस्ताच्छूर्पमुपोहत्युत्तरतो वा॥५॥

5. With *varṣavṛddhamasi...*[1] the Adhvaryu keeps the winnowing basket (containing the grains) to the east or to the north (of the mortar).

1. TS I.1.5.r.

वर्षवृद्धा स्थेत्यभिमन्त्र्य प्रति त्वा वर्षवृद्धं वेत्त्वित्युद्वपति॥६॥

6. With *varṣavṛddhā stha*[1] having addressed the grains in the winnoing basket, with *varṣavṛddhaṁ tvā*[2] he scatters them.

1-2. TS I.1.5.s.

परापूतं रक्षः परपूता अरातय इत्युत्करे परापुनाति॥७॥

7. With *parāpūtaṁ rakṣaḥ parāpūtā arātayaḥ*[1] he winnows out (the husks from the grains) on the Utkara (rubbish-heap).

1. TS I.1.5.t.

प्रविद्धं रक्षः पराध्माता अमित्रा इति तुषान्प्रस्कन्दतो ऽनुमन्त्रयते॥८॥

8. He addresses with *praviddhaṁ rakṣaḥ parādhmātā amitrāḥ* the husks falling down from the grains.

मध्यमे पुरोडाशकपाले तुषानोप्य रक्षसां भागो ऽसीत्यधस्तात्कृष्णाजिनस्योपवपत्युत्तरमपरमवान्तरदेशम्॥९॥

9. having poured out the husks on the middle potsherd (out of the potsherds to be used afterwards for baking) the sacrificial bread, with *rakṣasāṁ bhāgo'si*[1] he scatters (the husks) under the black-antelope's skin towards the north-west.

1. TS I.1.5.u. For this Sūtra cf. TB III.2.5.10; ŚB I.9.2.33.

हस्तेनोपवपतीति बृह्वचब्राह्मणम्॥१०॥

10. According to a Brāhmaṇa-text of the Ṛgveda,[1] he scatters the husks by means of (his) hand (instead of by means of the potsherd).[2]

1-2. Neither the AB nor KB mentions this.

अद्भिः कपालं संस्पर्श्य प्रज्ञातं निधायाप उपस्पृश्य वायुर्वो विविनक्त्विति विविच्य देवो वः सविता हिरण्यपाणिः प्रतिगृह्णात्विति पात्र्यां तण्डुलान्प्रस्कन्दयित्वादब्धेन वश्चक्षुषावपश्यामि रायस्पोषाय वर्चसे सुप्रजास्त्वाय चक्षुषो गोपीथायाशिषमाशास इत्यवेक्ष्य त्रिष्फलीकर्तवा इति संप्रेष्यति॥११॥

11. Having caused the potsherd to be touched by means of water, having kept it on some marked place, having touched water, with *vāyur vo vivinaktu...*[1] having separated the husked grains (out of the unhusked ones), with *devo vaḥ savitā hiraṇyapāṇiḥ pratigṛhṇātu*[2] having poured the grains in a vessel, with *adabdhena vaścakṣuṣāvapaśyāmi...*[3] having looked at them, he orders (the preparer of the oblation material) with *triṣphalīkartavai* (to be pounded thrice).[4]

1. TS I.1.5.v.
2. TS I.1.1.w.
3. Cp. TS I.1.10.k.b.
4. Cf. TB III.2.5.11.

या यजमानस्य पत्नी साभिद्रुत्यावहन्ति॥१२॥

12. Having run towards, she who is the wife of the sacrificer, strikes.

यो वा कश्चिदविद्यमानायाम्॥१३॥

13. In her absence[1] anyone else does this work.

1. e.g. on account of her monthly course.

I.21

देवेभ्यः शुन्धध्वं देवेभ्यः शुन्ध्यध्वं देवेभ्यः शुम्भध्वमिति सुफलीकृतान्करोति। तूष्णीं वा॥१॥

1. (The wife of the sacrificer) makes the rice grains properly white with *devebhyaḥ śundhadhvam*... Or she does it silently (i.e. without any formula).

प्रक्षाल्य तुण्डुलांस्त्रिष्फलीक्रियमाणानां यो न्यङ्गो अवशिष्यते। रक्षसां भागधेयमापस्तत्प्रवहतादित इत्युत्करे त्रिर्निनयति॥२॥

2. Having washed the grains, with *trisphalīkriyamāṇānām* ...[1] the Adhvaryu pours the wash-water on the rubbish-heap.

1. TB III.7.6.20.

अत्र कृष्णाजिनस्यादानादि प्रागधिवर्तनात्कृत्वा दिव स्कम्भनिरसीति कृष्णाजिन उदीचीनकुम्बां शम्यां निधाय धिषणासि पार्वत्येति शम्यायां दृषदमत्याधाय धिषणासि पार्वतेयीति दृषद्युपलामत्यादधाति॥३॥

3. At this stage, having done (the work) beginning with taking of the black antelope's skin upto the placing (of mortar on the black antelope's skin),[1] with *diva skambhanirasi*[2] having placed the wooden peg with its thicker part pointing to the north, on the skin, with *dhiṣaṇāsi pārvatyā*[3] having placed the lower stone on the wooden peg, with *dhiṣaṇāsi pārvateyī*[4] he places the upper stone on the lower stone.

1. Thus the work mentioned in I.19.3-6.
2. TS I.1.6.c.
3. TS I.1.6.d.
4. TS I.1.6.e.

पूर्ववदनुत्सर्गः॥४॥

4. The detail "without leaving the contact" is (applicable here) as previously.[1]

1. See I.19.6-7.

अंशव स्थ मधुमन्त इति तण्डुलानभिमन्त्र्य देवस्य त्वेत्यनुद्रुत्याग्नये जुष्टमधिवपामीति यथादेवतं दृषदि तण्डुलानधिवपति त्रिर्यजुषा तूष्णीं चतुर्थम्॥५॥

5. With *aṁśava stha madhumantaḥ* having addressed the rice-grains, having recited *devasya tvā*...[1], with *agnaye juṣṭamadhivapāmi* he pours the rice-grains on the lower stone in

accordance with the deity,--thrice with the formula; once silently (without any formula).

1. TS I.1.6.f-g.

प्राणाय त्वेति प्राचीमुपलां प्रोहत्यपानाय त्वेति प्रतीचीं व्यानाय त्वेति मध्यदेशे व्यवधारयति प्राणाय त्वापानाय त्वा व्यानाय त्वेति संततं पिनष्टि॥६॥

6. With *prāṇāya tvā*[1] he moves forward the upper-stone; with *apānāya tvā* backward; with *vyānāya tvā*[3] he holds it in the middle part (of the lower-stone). Then with *prāṇāya tvā apānāya tvā vyānāya tvā*[4] he crushes (the grains) continuously.

1-4. TS I.1.6.h.

दीर्घामनु प्रसितिमायुषे धामिति प्राचीमन्ततो ऽनुप्रोह्य देवो वः सविता हिरण्यपाणिः प्रतिगृह्णात्विति कृष्णाजिने पिष्टानि प्रस्कन्दयित्वादब्धेन वश्चक्षुषावेक्ष इत्यवेक्ष्यासंवपन्ती पिंषाणूनि कुरुतादिति संप्रेष्यति॥७॥

7. With *dīrghāmanu prasitimāyuṣe*...[1] having moved forward at the end, with *devo vaḥ savitā*...[2] having caused the flour fall upon the black-antelope's skin, with *adabdhena vaścakṣuāvekṣe*[3] having looked at, he orders (the wife of the sacrificer or the crusher-woman). "Do you crush (these grains further) without allowing (any particle) to fall out".

1. TS I.1.6.i.
2. TS I.1.6.k.
3. Cp. TS I.1.10.k.b.
4. For the order cf. TB III.2.6.4.

दासी पिनष्टि पत्नी वा॥८॥

8. A slave women or the wife (of the sacrificer) crushes (the grains).

अपि वा पत्न्यवहन्ति शूद्रा पिनष्टि॥९॥

9. Or rather, the wife (of the sacrificer) pounds[1] the grains, the slave woman crushes them.

[1] See I.20.2.

I.22

आहवनीये गार्हपत्ये वा हवींषि श्रपयति॥१॥

1. The Adhvaryu bakes the oblations[1] (sacrificial breads) either over the Āhavanīya fire or over the Gārhapatya fire.

1. For the Sāṁnāyya, however, only Gārhapatya is used. See I.12.1.

धृष्टिरसि ब्रह्म यच्छेत्युपवेषमादाय रक्षसः पाणिं दहाहिरसि बुध्निय इत्यभिमन्त्र्यापाग्ने ऽग्निमामादं जहीति गार्हपत्यात्प्रत्यञ्चावङ्गारौ निर्वर्त्य निष्क्रव्यादं सेधेति तयोरन्यतरमुत्तरमपरमवान्तरदेशं निरस्या देवयजं वहेति दक्षिणमवस्थाप्य ध्रुवमसीति तस्मिन्मध्यमं पुरोडाशकपालमुपदधाति॥२॥

2. With *dhṛṣṭirasi brahma yaccha*[1] having taken the stirring stick (Upaveṣa), with *rakṣasaḥ pāṇiṁ dahāhirasi budhniya*[2] having addressed it, with *apāgne agnimāmādaṁ jahi*[1] having drawn towards the west two embers from the Gārhapatya (fire),[4] with *niṣkravyādaṁ sedha*[5] having thrown one (of the embers)towards the north-west, with *ā devayajaṁ vaha*[6] having established (the other embers) towards the south (on the place, in the fire-hearth where the sacrificial breads[7] are to be baked), with *dhruvamasi*...[8] he places the central one (out of the) potsherds on which sacrificial bread is to be baked.

1. TS I.1.7.a.
2. Only the latter part of the formula is found in TS I.3.3.q.
3. TS I.1.7.b.a.
4. within the Gārhapatya-hearth only.
5. TS I.1.7.b.b.
6. TS I.1.7.b.c.
7. There are two breads one for Agni and the other for Agni-soma or Indra-Agni.
8. TS I.1.7.d.

निर्दग्धं रक्षो निर्दग्धा अरातय इति कपाले ऽङ्गारमत्याधाय धर्त्रमसीति पूर्वं द्वितीयं संस्पृष्टम्। धरुणमसीति पूर्वं तृतीयम्। चिदसि विश्वासु दिक्षु सीदेति मध्यमाद्दक्षिणम्। परिचिदसि विश्वासु दिक्षु सीदेति मध्यमादुत्तरम्॥३॥

3. With *nirdagdhaṁ rakṣaḥ*...[1] having placed an ember on the potsherd, with *dhartramasi*...[2] (he places) the second (potsherd) to the east (of the first one) close to it; with *dharuṇamasi*[3] (.....) the third to the east (.....); with *cidasi viśvāsu*...[4] (he places the fourth one) to the south of the middle (potsherd); with *paricidasi*[5] (he places) the fifth one to the north (of the middle potsherd).

1. TS I.1.7.c.
2. TS I.1.7.e.
3. TS I.1.7.f.
4-5. MS I.1.8.

यथायोगमितराणि॥४॥

4. He places the other potsherds in accordance with the suitability (and with the following formulae).

I.23

मरुतां शर्धो ऽसीति षष्ठम्। धर्मासीति सप्तमम्। चित स्थेत्यष्टमम्॥१॥

1. With *marutāṁ śardho'si* (the Adhvaryu) places the sixth (potsherd); with *dharmāsi* (.....) the seventh; with *cita stha*[2] (.....)the eighth.

1. TS I.1.7.g.
2. TS I.1.7.h.

एवमुत्तरं कपालयोगमुपदधाति॥२॥

2. In the same manner[1] he places (the potsherds) to the north of the set (of potsherds for the first sacrificial bread).[2]

1. See I.22.2.ff.
2. See n.7 of I.22.2.

अपि वा मध्यममुपधाय सव्यस्य पाणेरङ्गुल्याभिनिधाय निर्दग्धं रक्षो निर्दग्धा अरातय इति कपाले ऽङ्गारमत्याधाय धर्त्रमसीति तस्मादपरं धरुणमसीति तस्मात्पूर्वं यथायोगमितराणि॥३॥

3. Or, rather, having placed the central (potsherd), having put the forefinger of the left hand upon it, with *nirdagdhaṁ rakṣaḥ...* having kept an ember (by means of the fire-stirring stick in his right hand) upon that potsherd, with *dhartramasi* (he places) the second to the west (of the central potsherd), with *dharuṇamasi* (he places) the third to the east (of the central potsherd) and (he places) the other potsherds in accordance with the suitability.

तस्य तस्याङ्गुल्याभिनिधानमङ्गाराधिवर्तनं च वाजसनेयिनः समामनन्ति॥४॥

4. According to the opinion of the Vājasaneyins[1] the putting of the fore-finger and keeping of the ember (should be done) in connection with each (potsherd).

1. Cp. ŚB I.2.1.7. Only putting of the forefinger is mentioned there.

चित स्थोर्ध्वचित इत्यूर्ध्वमग्नाभ्य उपदधाति तूष्णीं वा॥५॥

5. With *cita sthordhvacitaḥ*[1] or silently (without any formula) he places (all the potsherds) in addition to eight.[2]

1. VS I.18.
2. Cf. ŚB I.2.1.12.

भृगूणामङ्गिरसां तपसा तप्यध्वमिति वेदेन कपालेष्वङ्गारानध्यूह्य मदन्तीरधिश्रयति॥६॥

6. With *bhṛgūṇāmaṅgirasāṁ tapasā tapyadhvam...*[1] having covered (the potsherds with embers)[2] he keeps *madantī*-water on the fire.[3]

1. Vs I.18.
2. On these potsherds the sacrificial bread is to be baked.
3. This water is to be used for the preparation of the sacrificial bread.

I.24

प्रक्षालितायां पात्र्यां निष्टप्तोपवातायां पवित्रवत्यां पिष्टानि संवपति देवस्य त्वेत्यनुद्रुत्याग्नये जुष्टं संवपामीति यथादेवतं त्रिर्यजुषा तूष्णीं चतुर्थम्॥१॥

1. Having recited *devasya tvā...*[1] with *agnaye juṣṭaṁ* etc. in accordance with the deity (the Adhvaryu) thrice pours[2] flour in the pan[3] which has been washed, heated and then has become cool, and which contains strainers; silently, (he pours the flour) for the fourth time.

1. TS I.1.8.a.
2. From the balck-antelope's skin. See I.21.7.
3. For Pātrī see I.15.7.

संवपन्वाचं यच्छति तामभिवासयन्विसृजते॥२॥

2. While pouring, he restrains his speech; while covering (the sacrificial bread by means of ashes)[1] he releases it.

1. See I.25.12-13; I.25.10.

प्रोक्षणीवत्पिष्टान्युत्पूय प्रणीताभिः संयौति॥३॥

3. Having purified the flour in the same manner as that of the (purification of the sprinkling water)[1] he mixes (the flour with the water) which has been carried forth.[2]

1. See I.11.9.
2. Praṇītā-water. See I.16.5ff.

अन्या वा यजुषोत्पूय यदि प्रणीता नाधिगच्छेत्॥४॥

4. Or rather any other water after having purified it, in case, when he does not get the Praṇītā (carried forth water).[1]

1. Thus at the time of preparing a sacrificial bread in connection with preparation of animal sacrificial bread in a Soma-sacrifice.

स्त्रुवेण प्रणीताभ्य आदाय वेदेनोपयम्य समापो अद्भिरग्मतेति पिष्टेष्वानीयाद्भिः परि प्रजाता इति तप्ताभिरनुपरिप्लाव्य जनयत्यै त्वा संयौमीति संयुत्य मखस्य शिरो ऽसीति पिण्डं कृत्वा यथाभागं व्यावर्तेथामिति विभज्य समौ पिण्डौ कृत्वा यथादेवतमभिमृशतीदमग्नेरित्याग्नेयम्। इदमग्नीषोमयोरित्यग्नीषोमीयम्॥५॥

5. Having taken (water) from the carried forth (water) by means of the spoon, having supported it (the spoon containing water) by means of the grass-brush, with *samāpo adbhiragmata,*[1] having poured (the water in the spoon) in the flour (in the pan), with *adbhiḥ pari prajātāḥ*[2] having poured the hot water[3] in a circumambulatory manner, with *janayatyai tvā saṁyaumi*[4] having kneaded (the water and flour), with *makhasya śiro'si*[5] having prepared a dough, with *yathābhāgaṁ vartethām*[6] having divided (the dough and) having prepared two equal doughs, he touches (each of them) in accordance with the deity: (thus he touches) the dough for Agni with *idam āgneyam*; the dough for Agni-soma with *idamagnīṣomayoḥ*.

1. TS I.1.8.b-c.
2. TS I.1.8.d.
3. See I.23.6.
4. TS I.1.8.e.
5. TS I.1.8.g.
6. This formula is not found in any Saṁhitā-text.

इदमहं सेनाया अभीत्वर्यै मुखमपोहामीति वेदेन कपालेभ्यो ऽङ्गारानपोह्य घर्मो ऽसि विश्वायुरित्याग्नेयं पुरोडाशमष्टासु कपालेष्वधिश्रयति॥६॥

6. With *idamahaṁ senāyā abhītvaryai mukhamapohāmi*[1] having taken away embers, from potsherds[2] by means of the

grass-brush, with *gharmo'si viśvāyuḥ*[3] he puts the sacrificial bread for Agni on the eight potsherds.

1. TS III.7.5.1.
2. See I.23.6
3. TS I.1.8.h.

एवमुत्तरमुत्तरेषु॥७॥

7. In the same manner, he puts the northern (sacrificial bread) on the northern potsherds.

एवमनुपूर्वाण्येवैष्वत ऊर्ध्वं कर्माणि क्रियन्ते॥८॥

8. Henceforth the actions are (to be) done in the same manner (order).

I.25

समानजातीयेन कर्मणैकैकमपवर्जयति॥१॥

1. By means of a rite of the same type (the Adhvaryu) completes (the similar rites) one by one.[1]

1. Thus the act of spreading of the bread (I.25.3) on the potsherds is to be done first in connection with southern bread; then in connection with the northern.

यानि विभवन्ति सकृत्तानि क्रियन्ते॥२॥

2. Those rites which can be performed once only[1] are to be performed once only.

1. e.g. carrying fire round the breads (see I.25.8).

उरु प्रथस्वोरु ते यज्ञपतिः प्रथतामिति पुरोडाशं प्रथयन्सर्वाणि कपालान्यभिप्रथयति॥३॥

3. With *uru prathasvoru te yajñapatiḥ prathatām*[1] spreading the sacrificial bread he spreads it over all the potsherds.[2]

1. TS I.1.8.i.
2. Cf. TS II.6.3.4.

अतुङ्गमनपूपाकृतिं कूर्मस्येव प्रतिकृतिमश्वशफमात्रं करोति॥४॥

4. He makes the sacrificial bread which is not very high, not of the form of an *apūpa* (a kind of pan-cake) but which is

of the shape of a tortoise as it were, and of the size of a horse's hoof.[2]

1. Cf. TS II.6.3.2.-3.
2. Cf. ŚB I.2.2.10.

यावन्तं वा मन्यते॥५॥

5. Or (he makes it) as big as he considers (to be adequate for the use in the ritual).[1]

1. Cf. ŚB I.2.2.10.

तं न सत्रा पृथुं करोतीत्येके॥६॥

6. According to some ritualists,[1] he does not make it very broad.

1. Cf. ŚB I.2.2.9.

त्वचं गृह्णीष्वेत्यद्भिः श्लक्ष्णीकरोत्यनतिक्षारयन्॥७॥

7. With *tvacaṁ gṛhṇīṣva*[1] he makes (them) smooth without letting (water) flow.

1. TS I.1.8.k.

अन्तरितं रक्षो ऽन्तरिता अरातय इति सर्वाणि हवींषि त्रिः पर्यग्नि कृत्वा देवस्त्वा सविता श्रपयत्वित्युल्मुकैः परितपति॥८॥

8. With *antaritaṁ rakṣaḥ...*[1] having thrice moved fire (burning darbha-blades) around all the oblation substances with *devastvā savitā śrapayatu*[2] he heats (bakes) (the sacrificial breads).

1. TS I.1.8.1.
2. TS I.1.8.m.

अग्निस्ते तनुवं मातिधागिति दर्भैरभिज्वलयति ज्वालैर्वा॥९॥

9. With *ágniṣṭe tanuvaṁ mātidhāk*[1] he enlightens (the breads) by means of (burning) darbha-blades or (any other) burning (objects).

1. TS I.1.8.n-o.

अविदहन्तः श्रपयतेति वाचं विसृजते॥१०॥

10. With (the words) "Do you bake (the breads) without burning (them)"[1] he releases his speech.[2]

1. TB III.2.8.7.
2. See I.24.2; TB III.2.8.7.

आग्नीध्रो हवींषि सुशृतानि करोति॥११॥

11. The Āgnīdhra bakes the oblations (the breads) properly.[1]

1. Cp. TS II.6.3.4 where the importance of proper baking is emphasized.

सं ब्रह्मणा पृच्यस्वेति वेदेन पुरोडाशे साङ्गारं भस्माध्यूहति॥१२॥

12. With *saṁ brahmaṇā pṛcyasva*[1] the Adhvaryu spreads ashes mixed with embers over (the breads) by means of the grassbrush (Veda)[2]

1. TS I.1.8.p.
2. Cf. TS II.6.3.4.

अत्र वा वाचं विसृजेत्॥१३॥

13. Or rather, he may release his speech at this stage.

1. See for the other alternative I.25.10.

अङ्गुलिप्रक्षालनं पात्रीनिर्णेजनं चोल्मुकेनाभितप्य स्फ्येनान्तर्वेदि तिस्रो लेखा लिखति प्राचीरुदीचीर्वा॥१४॥

14. Having heated the water with which he has washed his fingers and water with which he has washed the pan, by means of a burning fire-brand, he draws three lines within the altar from west to the east or from south to the north by means of the Sphya (wooden sword).

तास्वसंस्यन्दयंस्त्रिर्निनयति प्रत्यगपवर्गमेकताय स्वाहेत्येतैः प्रतिमन्त्रम्॥१५॥

15. In these lines, he pours (that wash-water mixed together) in each line with one of the formulae (in sequence) beginning with *ekatāya svāhā*[1] without letting the water flow.

1. TS I.1.8.q.

निनीय वाभितपेदभितपेत्॥१६॥

16. Or rather he may heat (the water) after having poured it.[1]

1. Alternative to what is mentioned in Sūtra 14 above.

II.1

देवस्य त्वा सवितुः प्रसव इति स्फ्यमादायेन्द्रस्य बाहुरसि दक्षिण इत्यभिमन्त्र्य हरस्ते मा प्रतिगामिति दर्भेण संमृज्यापरेणाहवनीयं यजमानमात्रीमपरिमितां वा प्राचीं वेदिं करोति॥१॥

1. With *devasya tvā savituḥ prasave...*[1] having taken the wooden sword (Sphya), with *indrasya bāhurasi dakṣiṇaḥ*[2] having addressed it, with *haraste mā prati gām*[3] having rubbed it by means of a Darbha blade, (the Adhvaryu) prepares altar of the length equal to the height of the sacrificer or of unfixed measurement, beginning in the west and ending in the east.

1. TS I.1.9.q.
2. TS I.1.9.6.
3. This formula is found only here.

यथासन्नानि हवींषि संभवेदेवं तिरश्चीम्॥२॥

2. (He prepares the altar) so much broad that it could accommodate all the utensils which are placed there.

वेदेन वेदिं विविदुः पृथिवीं सा पप्रथे पृथिवी पार्थिवानि गर्भं बिभर्ति भुवनेष्वन्तस्ततो यज्ञो जायते विश्वदानिरिति पुरस्तात्स्तम्बयजुषो वेदेन वेदिं त्रिः संमार्ष्ट्युपरिष्टाद्वा॥३॥

3. Before[1] carrying away the Stambayajus[2] he sweeps the altar thrice by means of the grass-brush (Veda) with *vedena vedim...*[3] Or he does this after carrying away the Stambayajus.

1. Cf. TB III.3.9.10.
2. i.e. throwing of grass and dust from the place of Vedi by means of the Sphya.
3. TB III.3.9.10.

पूर्वार्धाद्वेदेर्वितृतीयदेशात्स्तम्बयजुर्हरति॥४॥

4. From the eastern part of the place of vedi (altar) leaving away one third (front) portion, he carries away the Stambayajus (grass).

पृथिव्यै वर्मासीति तत्रोदगग्रं प्रागग्रं वा दर्भं निधाय पृथिवि देवयजनीति तस्मिन्स्फ्येन प्रहतयापहतो ऽररुः पृथिव्या इति स्फ्येन सतृणान्पांसूनपादाय

व्रजं गच्छ गोस्थानमिति हरति। वर्षतु ते द्यौरिति वेदिं प्रत्यवेक्षते यजमानं वा॥५॥

5. With *pṛthivyai varmāsi*[1] having placed a darbha-blade[2] there with its point to the north or to the east, with *pṛthivi devayajani*[3] having struck upon it (the darbha-blade) by means of the Sphya (wooden sword), with *apahato'raruḥ pṛthivyāḥ*[4] having taken earth together with the darbha-blades by means of the Sphya, with *vrajaṁ gaccha gosthānaṁ*[5] he carries it. With *varṣatu te dyauḥ*[6] he looks at the sacrificial altar (vedi) or at the sacrificer.

1. VSK I.9.2.
2. viz. on the place mentioned in Sūtra 4.
3. TS I.1.9.d.
4. TS I.1.9.e.
5. TS I.1.9.f.
6. TS I.1.9.g.

बधान देव सवितरित्युत्तरतः पुरस्ताद्वितृतीयदेश उदग्द्विपदे ऽपरिमिते वा वेदेर्निवपति॥६॥

6. With *badhāna deva savitaḥ*...[1] he,facing the north throws (the earth together with the darbha-blade) at (a distance of) two steps or at an unmeasured (distance) towards the north of the eastern part of the altar leaving out the front one third portion.

1. TS I.1.9.h.

स उत्करः॥७॥

7. That is the (place of Utkara) rubbish-heap.

अररुस्ते दिवं मा स्कानिति न्युप्तमाग्नीध्रो ऽञ्जलिनाभिगृह्णाति॥८॥

8. With *araruste divaṁ mā skān*...[1] the Āgnīdhra takes (the earth together with the darbha-blade) within his folded hands.

1. TS I.1.9.r.

एवं द्वितीयं तृतीयं च हरति॥९॥

9. In the same manner[1] he carries earth for the second and the third time.

1. See, however, I.2.1. There is a different formula for the second and third time.

तूष्णीं चतुर्थं हरन्सर्वं दर्भशेषं हरति॥१०॥

10. Carrying (the earth) silently for the fourth time, he carries the entire remaining part of the darbha-blade.

II.2

अपाररुमदेवयजनं पृथिव्या इति द्वितीये प्रहरणो ऽररुघाद्यां मा पप्तदिति तृतीये। अपहतो ऽररुः पृथिव्यै देवयजन्या इति द्वितीये ऽपादानो ऽपहतो ऽररुः पृथिव्या अदेवयजन इति तृतीये॥१॥

1a. (The formula to be recited) at the (time of the) second (striking) (should be) *apārarumadevayajanaṁ pṛthivyai devayajanyai*[1] and at the time of the third (striking) should be *ararur dyāṁ mā paptat*[2].

1. KS I.9.
2. KS I.9.

1b. (The formula to be recited) at the time of the second carrying away (should be) *apahatorarvḥ pṛthivyai devayajanyai*[1] and at the (time of the) third (carrying should be) *apahato'raruḥ pṛthivyā adevayajane.*[2]

1. TS I.1.9.1.
2. TS I.1.9.n.

अपबाढं रक्ष इति द्वितीये निवपन आग्नीध्रो ऽभिगृह्णात्यवबाढो ऽघशंस इति तृतीये ऽवबाढा यातुधाना इति चतुर्थे॥२॥

2. (The formula to be recited) at the (time of) the second throwing (should be) *avabāḍhaṁ rakṣaḥ*[1] and at the time of the third (throwing should be) *avabāḍhā yātudhānāḥ*[2]

1. These formulae are not found in any Saṁhitā-text.

द्रप्सस्ते द्यां मा स्कानिति खनिं प्रत्यवेक्ष्य स्फ्येन वेदिं परिगृह्णाति वसवस्त्वा परिगृह्णन्तु गायत्रेण छन्दसेति दक्षिणतो रुद्रा इति पश्चादादित्या इत्युत्तरतः॥३॥

3. With *drapsaste dyāṁ mā skān*[1] having looked at the pit (i.e. place from where the earth was taken) the Adhvaryu traces out the altar with *vasavastvā parigṛhṇantu gāyatreṇa cchandasā*[2] on the south, with *rudrāḥ...*[3] on the west, and with *ādityāḥ...*[4] on the north.[5]

1. MS I.1.10.
2-4. TS I.1.9.s.

5. This is the first tracing (pūrva parigrāha). For the second tracing (uttara parigrāha) see II.3.7.

अपाररुमदेवयजनं पृथिव्या अदेवयजनो जहीति स्फ्येनोत्तमां त्वचमुद्-धन्ति॥४॥

4. With *apārarumadvayajanaṁ...*[1] he digs out the upper layer (of the ground of the altar) by means of the Sphya (wooden sword).

1. Cp. KS I.9.

समुद्धतस्याग्नीध्र उत्करे त्रिर्निवपति॥५॥

5. Out of the dug out (earth), the Āgnīdhra throws away some (earth) upon the rubbish-heap three times.

इमां नराः कृणुत वेदिमेत देवेभ्यो जुष्टामदित्या उपस्थे। इमां देवा अजुषन्त विश्वे रायस्पोषा यजमानं विशन्त्विति संप्रेष्यति॥६॥

6. The Adhvaryu orders with *imāṁ narāḥ...*[1]

1. Cp. KS I.9.

देवस्य सवितुः सव इति खनति द्व्यङ्गुलां त्र्यङ्गुलां चतुरङ्गुलां यावत्पार्ष्ण्याः शुक्लं तावतीं पृथमात्रीं रथवर्त्ममात्रीं प्रादेशमात्रीं वा पुरीषवतीम्॥७॥

7. With *devasya savituḥ save...*[1] he digs out the altar two *aṅgulas* or three *aṅgulas* or four *aṅgulas* deep or as deep as the white portion of the heal, a *pṛtha* (flat palm i.e. thirteen *aṅgulas)* deep, or as deep as the rut of a chariot, or as deep as a furrow, or as deep as a span and it should be containing loose soil.

1. TS I.1.9.t.

नैता मात्रा अतिखनति॥८॥

8. He does not dig beyond these measures.

दक्षिणतो वर्षीयसीं प्राक्प्रवणां प्रागुक्प्रवणां वा॥९॥

9. Or rather he digs the altar in such a way that it will be elevated towards the south,[1] sloping towards the east or sloping towards the north-east.[2]

1. Cf. TS II.6.4.3.
2. Cf. TB III.2.9.8.

II.3

प्राञ्चौ वेद्यंसावुन्नयति प्रतीची श्रोणी॥१॥

1. The Adhvaryu elevates the shoulders[1] of the altar towards the east and the buttocks[2] towards the west.[3]

1. For this Sūtra cf. TB III.2.9.9.
2. The north-eastern and south-eastern corners.
3. The north-western and south-western corners.

पुरस्तादंहीयसी पश्चात्प्रथीयसी मध्ये संनततरा भवति॥२॥

2. The altar is narrower in the east, broader on the west and rather contracted in the middle.[1]

1. Cp. ŚB I.2.5.16.

यन्मूलमतिशेते स्फ्येन तच्छिनत्ति न नखेन॥३॥

3. Whatever root remains (on the altar) he cuts it by means of the wooden sword (Sphya) (and) not by means of his nail.[1]

1. Cf. TB III.2.9.10; cp. MS IV.1.10; KS XXI.8.

यत्पुरीषमतिशेत उत्करे तन्निवपति॥४॥

4. Whatever loose soil remains, he throws it on the rubbish-heap.

आहार्यपुरीषां पशुकामस्य कुर्यात्॥५॥

5. In the case of (a sacrificer) desirous of cattle, he should prepare (the altar) by means of the loose soil which is to be brought from another place).

यत्प्राक् खननात्तत्कृत्वा यदाहरेत्तन्मन्त्रेण खनेत्॥६॥

6. Having done whatever is before the act of digging,[1] he should dig with a formula[2] that (i.e. the loose soil) which he brings (from another place).

1. Thus from II.1.1 to II.2.6.
2. viz. TS I.1.9.t.

ब्रह्मन्नुत्तरं परिग्राहं परिग्रहीष्यामीति ब्रह्माणमामन्त्र्य स्फ्येन वेदिं परिगृह्णात्यृतमसीति दक्षिणतः। ऋतसदनमसीति पश्चात्। ऋतश्रीरसीत्युत्तरतः॥७॥

7. Having called the Brahman, with "O Brahman I shall now do the second tracing out (of the altar)" he traces out the

altar by means of the Sphya (wooden sword)[2] with *amṛtamasi* at the south; with *ṛtasadanamasi*[4] at the west; with *ṛtaśrīrasi*[5] at the north.

1. For the first tracing cp. II.2.3. For Brahman's role here see III.19.3.
2. Cp. II.2.3.
3-5. TS I.1.9.u.

विपरीतौ परिग्राहावेके समामनन्ति॥८॥

8. According to the opinion of some ritualists (the order of these two) tracing-outs should be reverse.[1]

1. i.e. the formulae of the first tracing out should be used for the second tracing out and the formulae of the second tracing out should be used for the first tracing out (see II.2.3 and II.3.7). ŚB I.2.5.5. and 11 we find that the formulae of the second tracing out according to the Black YV are given for the first tracing out. For the second the ŚB gives different formulae altogether.

धा असि स्वधा असीति प्रतीचीं वेदिं स्फ्येन योयुप्यते॥९॥

9. With *dhāasi svadhāasi*[1] he levels up the altar by means of the Sphya from the east to the west.[2]

1. TS I.1.9.v-w; x.a.
2. Cf. TS II.6.4. 3-4.

उदादाय पृथिवीं जीरदानुरिति वेदिमनुवीक्षते॥१०॥

10. With *udādāya pṛthivīṁ jīradānuḥ*...[1] he looks along the altar.

1. TS I.1.9.x.c-d.

पश्चार्धे वेदेर्वितृतीयदेशे स्फ्यं तिर्यञ्चं स्तब्ध्वा संप्रेष्यति प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुवं च स्रुचश्च संमृड्ढि पत्नीं संनह्याज्येनोदेहीति॥११॥

11. In the western half, at the distance of one third of the altar, having kept the Sphya erect crosswise[1], he orders[2] the Āgnīdhra: "Do you put down the ladle of the Prokṣaṇī (sprinkling-waters)[3]; bring forth the sacrificial fuel and the barhis (grass).[4] cleanse the spoon and the ladles;[5] string round the waist of the wife of the sacrificer;[6] come up with ghee".[7]

1. In such a manner that its upper part will be pointed towards the north.
2. See TB III.2.9.14.

3. See II.3.13.
4. See II.3.17.
5. See II.4.2ff.
6. See II.5.2ff.
7. See II.6.5.

अपि वा न संप्रैषं ब्रूयात्॥१२॥

12. Or, rather, he should not utter the order.[1]

1. In the first alternative (see Sūtra 11) the Āgnīdhra does as per the orders. In the second alternative, the Adhvaryu, himself, should do all he activities. The optionality of the order is based upon ŚB I.2.5.21.

प्रोक्षणीरभिपूर्योदञ्चं स्फ्यमपोह्य दक्षिणेन स्फ्यमसंस्पृष्टा उपनिनीय स्फ्यस्य वर्त्मन्सादयत्यृतसधस्थेति द्वेष्यं मनसा ध्यायन्॥१३॥

13. Having filled the sprinkling waters, having removed the Sphya towards the north, having poured water to the south (on the place where the Sphya was fixed), in such a manner that the water does not touch the Sphya, while thinking about the enemy in the mind[1] he places the waters on the trace made by means of the Sphya with *ṛtasadha stha*.[2]

1. Cf. TS II.6.4.4.
2. Not found in any Saṁhitā-text.

शतभृष्टिरसि वानस्पत्यो द्विषतो वध इति पुरस्तात्प्रत्यञ्चमुत्करे स्फ्यमुदस्यति द्वेष्यं मनसा ध्यायन्॥१४॥

14. With *śatabhṛṣṭirasi vānaspatyaḥ*...[1] he throws the Sphya from the east[2] to the west on the rubbish-heap, while thinking about the enemy in the mind.[3]

1. TS II.6.4.1. Here however the formula is prescribed for being used in another rite.
2. That is, standing to the east of the rubbish-heap, he throws the Sphya.
3. Cf. TB III.2.9.15; III.2.10.1.

नानवनिज्य हस्तौ पात्राणि पराहन्ति॥१५॥

15. Without washing his hands he should not touch the utensils.[1]

1. Cf. TB III.2.10.2.

हस्ताववनिज्य स्फ्यं प्रक्षालयत्यग्रमप्रतिमृशन्॥१६॥

16. Having washed his hands he washes the Sphya without touching its end.[1]

1. Cf. TB III.2.10.2.

उत्तरेणाहवनीयं प्रागग्रमिध्माबर्हिरुपसादयति दक्षिणमिध्ममुत्तरं बर्हिः॥१७॥

17. To the north of the Āhavanīya-fire he places the fuel and sacrificial grass—fuel to the south, sacrificial grass to the north.

II.4

पत्नीसंनहनमेके पूर्वं समामनन्ति स्रुक्संमार्जनमेके॥१॥

1. According to the opinion of some ritualists the girding of the wife of the sacrificer should be done first[1]; according to some others cleansing of the ladles.

1. It is not known who are these ritualists who hold this view.

घृताचीरेताग्निर्वो ह्वयति देवयज्याया इति स्रुच आदाय प्रत्युष्टं रक्षः प्रत्युष्टा अरातय इत्याहवनीये गार्हपत्ये वा प्रतितप्यानिशिता स्थ सपत्नक्षयणीरित्यभिमन्त्र्य वेदाग्राणि प्रतिविभज्याप्रतिविभज्य वा तैः स्रुचः संमार्ष्टि प्राचीरुदीचीर्वोत्ताना धारयमाणः॥२॥

2. With *ghṛtācīreta...*[1] having taken up the ladles, with *pratyuṣṭaṁ rakṣaḥ pratyuṣṭā arātayaḥ*[2] having heated them either on the Āhavanīya or gārhapatya with *aniśitā stha sapatnakayiṇīḥ*[3] having addressed them, having either divided the tips of the Veda in parts according to the number of ladles or not, he cleanses the ladles by means of them (tips)[4] holding them (the ladles) with their openings turned upwards, with their points either to the east or to the north.

1. Formula not found in any Saṁhitā-text.
2. TS I.1.10.a-b.
3. MS IV.1.12; KS I.10.
4. See I.6.6.

उपभृतमेवोदीचीमित्येके॥३॥

3. According to some[1] (ritualists) he should hold only the Upabhṛt pointing to the north.

1. Not identified.

गोष्ठं मा निर्मृक्षमिति स्रुवमग्रैरन्तरतो ऽभ्याकारं सर्वतो बिलमभिसमाहारम्। मूलैर्दण्डम्॥४॥

4. With *goṣṭhaṁ mā nirmṛkṣam...*[1] (he cleanses) the spoon by means of the tips (of the Veda-cuttings), internally, again and again, on all sides of the bowl, and always bringing back[2]; (he cleanses) the handle by means of the root-parts (of the Veda-cuttings).

1. TS I.1.10.c.
2. Thus every time he cleanses from west to the east and never from the east to the west.

वाचं प्राणमिति जुहूमग्रैरन्तरतो ऽभ्याकारं प्राचीं मध्यैर्बाह्यतः प्रतीचीम्। मूलैर्दण्डम्॥५॥

5. With *vācaṁ prāṇam...*[1] (he cleanses) the Juhū (-ladle)by means of the tips (of the Veda-cuttings) internally, again and again from the west to the east (and he cleanses it) by means of the middle parts (of the Veda-cuttings) externally, from the east to the west; (he cleanses) the handle by means (of the root-parts of the Veda-cuttings).

1. TS I.1.10.d.

चक्षुः श्रोत्रमित्युपभृतमुदीचीमग्रैरन्तरतो ऽभ्याकारं प्रतीचीं मध्यैर्बाह्यतः प्राचीम्। मूलैर्दण्डम्॥६॥

6. With *cakṣuḥ śrotram...*[1] (he cleanses) the Upabhṛt (-ladle) pointing to the north by means of the tips (of the Veda-cutting) internally again and again from east to the west, (he-cleanses) it externally by means the middle parts (of the Veda-cuttings), from the east to west; (he cleanses) the handle by means of the root-parts (of the Veda-cuttings).

1. TS I.1.10.d.
2. See II.4.3.

प्रजां योनिमिति यथा स्रुवमेवं ध्रुवाम्॥७॥

7. With *prajāṁ yonim....*[1] (he cleanses) the Dhruvā (-ladle) in the same manner as that of the spoon.[2]

1. TS I.1.10.d.
2. See II.4.4.

रूपं वर्णं पशूनां मा निर्मृक्षं वाजि त्वा सपत्नसाहं संमार्ज्मीति प्राशित्रहरणं तूष्णीं वा॥८॥

8. He cleanses the Prāśitraharaṇa either with *rūpaṁ varṇam*...[1] or silently (without any formula).

1. Cp. TS I.1.10.c-d.

न संमृष्टान्यसंमृष्टैः संस्पर्शयति॥९॥

9. He does not allow the cleansed (utensils) be touched by the uncleansed.

अग्नेर्वस्तेजिष्ठेन तेजसा निष्टपामीति पुनः प्रतितप्य प्रोच्याग्रेणोत्करं दर्भेषु सादयति जघनेन वा॥१०॥

10. With agner *vastejiṣṭhena tejasā*..[1] having heated (the cleansed utensils on the fire), having sprinkled (water upon them), he places them on the darbha-blades either to the east or the west of the rubbish-heap.

1. TS I.1.10.b.

स्रुक्संमार्जनान्यद्भिः संस्पर्श्य॥११॥

11. Having sprinkled water on the (Veda-cuttings used) for cleansing of the ladles,[1]

1. The sentence is incomplete. See the next Sūtra.

II.5

दिवः शिल्पमवततं पृथिव्याः ककुभिः श्रितं तेन वयं सहस्रवल्शेन सपत्नं नाशयामसि स्वाहेत्यग्नौ प्रहरति यस्मिन्प्रतितपत्युत्करे वा न्यस्यति॥१॥

1. with *divaḥ śilpam*...[1] (the Adhvaryu) throws them on the fire on which he has heated (the ladles)[2] or throws them on the rubbish-heap.[3]

1. TB III. 3.2.1.

2. See II.4.2.

3. TB III.3.2.3 allows both the alternatives.

आशासाना सौमनसमित्यपरेण गार्हपत्यमूर्ध्वज्ञुमासीनां पत्नीं संनह्यति तिष्ठन्तीं वा॥२॥

2. With *āśāsānā*...[1] he girds the wife of the sacrificer who is sitting with knees raised or is standing (with a yoke-halter).

1. TS I.1.10.e.
2. According to TB III.3.3.1 she should be sitting.

वाचयतीत्येके॥३॥

3. According to some (ritualists) he makes her recite (the verse).

मौञ्जेन दाम्नान्यतरतः पाशेन योक्त्रेण वाभ्यन्तरं वाससः॥४॥

4. (He girds her) by means of (girdle) made out of a string of Muñja-grass having a noose at one end or with a yoke-halter,[1] under the lower garment.

1. See ŚB I.3.1.13.

न वासो ऽभिसंनह्यति। अभिसंनह्यतीत्येके॥५॥

5. He should not tie it over the garment. According to some (ritualists)[1] he should tie it over the garment.

1. Cf. ŚB I.3.1.14; TB III.3.3.3.

उत्तरेण नाभिं निष्टक्र्यं ग्रन्थिं कृत्वा प्रदक्षिणं पर्यूह्य दक्षिणेन नाभिमवस्थाप्योपोत्थायाग्ने गृहपत उप मा ह्वयस्वेति गार्हपत्यमुपतिष्ठते॥६॥

6. Towards the left of the navel (after the Adhvaryu) has made a knot that can be easily loosened, has shifted (the end of the girdle) to the south, and has placed (it) to the right of the navel, having stood up, (the wife of the sacrificer) stands near the Gārhapatya praising it with *agne gṛhapate*...[1]

1. KS I.10.

देवानां पत्नीरुप मा ह्वयध्वं पत्नि पत्न्येष ते लोको नमस्ते अस्तु मा मा हिंसीरिति देवपत्नीरुपतिष्ठते॥७॥

7. She stands praising the wives of the gods with *devānāṁ patnīḥ*....[1]

1. Cp. KS I.10; MS I.1.11; TS IV.7.13. d.a.

तस्माद्देशादपक्रम्य सुप्रजसस्त्वा वयमिति दक्षिणत उदीच्युपविशति॥८॥

8. Having gone away from that place, to the south, she sits with her face to the north, with *suprajasastvā vayam*....[1]

1. TS I.1.10f.

इन्द्राणीवाविधवा भूयासमदितिरिव सुपुत्रा। अस्थूरि त्वा गार्हपत्योपनिषदे सुप्रजास्त्वायेति जपति॥९॥

9. She mutters *indrāṇīvāvidhavā...*[1]

1. TB III.7.5.10.

युक्ता मे यज्ञमन्वासाता इति यजमानः संप्रेष्यति॥१०॥

10. The sacrificer orders "Girded one she should remain sitting through my sacrifice."[1]

1. Cf. ŚB I.3.1.12.

बह्वाज्याभ्यां दर्शपूर्णमासाभ्यां यजत इति विज्ञायते॥११॥

11. "He performs the New and Full-moon-sacrifices with ample ghee"—This is known (from a Brāhmaṇa-text).[1]

[1]The Brāhmaṇa-text is not known.

II. 6

पूषा ते बिलं विष्यत्विति सर्पिर्धानस्य बिलमपावर्त्य दक्षिणाग्नावाज्यं विलाप्यादितिरस्यच्छिद्रपत्रेत्याज्यस्थालीमादाय महीनां पयो ऽस्योषधीनां रसस्तस्य ते ऽक्षीयमाणस्य निर्वपामि देवयज्याया इति तस्यां पवित्रान्तर्हिता- यामाज्यं निरुप्येदं विष्णुर्विचक्रम इति दक्षिणाग्नावधिश्रित्येषे त्वेति दक्षिणार्धे गार्हपत्यस्याधिश्रित्योर्जे त्वेत्यपादाय वेदेनोपयम्य पत्न्या उपहरति॥१॥

1. With *pūṣā te bilam*[1]...having opened the mouth of the pitcher of ghee, having melted the ghee on the Dakṣiṇa-fire, with *"aditirasyachhidrapatrā*[2]*"* having taken the pot of ghee with *mahīnāṁ payo'si*[3]...having poured ghee in it (ghee-pot) on which two strainers have been kept, with "*idaṁ viṣṇur vicakrame*[4]..., having kept the ghee-pot on the Dakṣiṇa-fire, then with *iṣe tvā*[5] having kept (the ghee-pot) on the southern part of the Gārhapatya (-fire), with *ūrje tvā*[6] having removed (the ghee-pot from the fire), having supported (the ghee-pot) with grass-brush (Veda), (the Adhvaryu) brings (the ghee-pot) to the wife of the sacrificer.

1-2. These formulae are not found in any Saṁhitā-text.

3. TS I.1.10.i

4. TS I.2.13.e

5-6. TS I.1.1.a

तत्सा निमील्य वीक्ष्यानुच्छ्वसन्त्यवेक्षते महीनां पयो ऽसीति॥२॥

2. Having closed her eyes, then (having opened them) ,then having looked at it (the ghee), she gazes it without breathing out, with *mahīnāṁ payo'si.*[1]

1. TS I.1.10.k. For Sūtras 1 and 2 cf. MS IV.1.12.

तेजो ऽसीत्युत्तरार्धे गार्हपत्यस्याधिश्रयति॥३॥

3. With *tejo'si*[1] (the Adhvaryu) keeps (the pot of ghee) on the northern part of the Gārhapatya (-fire).

1. TS I.1.10.1.a.

पत्न्यभावे तेजआदि लुप्यते गार्हपत्येऽधिश्रयणम्॥४॥

4. In the absence of the wife (the rite of) keeping (the ghee-pot) over the gārhapatya-fire beginning with *tejo'si* is dropped.

तेजसे त्वेत्यपादाय तेजो ऽसि तेजो ऽनुप्रेहीति हरति। अग्निस्ते तेजो मा विनैदित्याहवनीये ऽधिश्रित्याग्नेर्जिह्वासीति स्फ्यस्य वर्त्मन्सादयति॥५॥

5. With *tejase tvā* having taken away (the ghee-pot from over the fire), with *tejo'si tejo'nuprehi*[1] he carries it away. With *agniste tejo mā vinait*[2] having kept (the ghee-pot) on the Āhavanīya (fire), with *agner jihvāsi*[3] he keeps (the ghee-pot) on the line drawn by means of the Sphya.[4]

1. TS I.1.10.1.a.
2. TS I.1.10.c.1.
3. TS I.1.10.c.m-n.
4. See II.3.13.

आज्यमसि सत्यमसीत्यध्वर्युर्यजमानश्च निमील्य वीक्ष्यानुच्छ्वसन्तावाज्यमवेक्षेते॥६॥

6. With *ājyamasi...*[1] having closed (and then opened the eyes), then having looked at (the ghee), the Adhvaryu and the sacrificer gaze at the ghee without breathing out.[2]

1. TS I.6.1.6.
2. Cf. TB III.3.6.1.

अथैनदुदगग्राभ्यां पवित्राभ्यां पुनराहारमुत्पुनाति॥७॥

7. Then (the Adhvaryu) purifies it (the ghee) by means two strainers with their points to the north (thrice) every time having moved forward and backward.[1]

1. Cf. TB III.3.4.4

II.7.

शुक्रमसीति प्रथमं ज्योतिरसीति द्वितीयं तेजो ऽसीति तृतीयम्॥१॥

1. (The Adhvaryu purifies the ghee) first with *śukramasi*[1] second with *jyotirasi*[2], third with *tejo'si.*[3]

1-3. TS I.1.10.0.

पूर्ववदाज्यलिप्ताभ्यां प्रोक्षणीरुत्पूयानिष्कासिना स्रुवेण वेदमुपभृतं कृत्वान्तर्वेद्याज्यानि गृह्णाति॥२॥

2. Having purified the sprinkling water by means of two (strainers) besmeared with ghee[1] in the same manner (described) earlier,[2] within the altar, he scoops ghee(portion)s (in the ladles) by means of spoon in which he does not allow any remain of the earlier scooping, after having suppported (the spoon) with the grass-brush.

1. Cf. TB III.3.4.5.
2. See I.11.9; see also TS I.1.10.p.

समंबिलं धारयमाणो जुह्वां मध्यदेश उपभृति भूमौ प्रतिष्ठितायां ध्रुवायाम्॥३॥

3. (He scoops the ghee) in the Juhū (-ladle) holding the bowl of the ladle at the level of the mouth of the ghee-pot, in the Upabhṛt (-ladle) (holding it at the level of) the middle-region (of the ghee-pot) (and) in the Dhruvā (-ladle) which is placed on the ground (upon the grass-brush).

चतुर्जुह्वामष्टावुपभृति चतुर्ध्रुवायाम्॥४॥

4. (He scoops ghee) four times in the Juhū, eight times in the Upabhṛt and four times in the Dhruvā.[1]

1. Cf. TB III.3.5.3.

पशुकामस्य वा पञ्चगृहीतं ध्रुवायां यथाप्रकृतीतरयोः॥५॥

5. Or, in the case of a (sacrificer) desirous of cattle (he

scoops ghee) five times in the Dhruvā and in the other two (ladles) in accordance with the basic paradigm.[1]

1. As described in Sūtra four.

दशगृहीतमुपभृति पञ्चगृहीतमितरयोरित्येके॥६॥

6. According to some (ritualists[1], he takes ghee) in the Upabhṛt scooping ten times; and in the other (two ladles) scooping five times (each).

1. Not known.

भूयो जुह्वामल्पीय उपभृति भूयिष्ठं ध्रुवायाम्॥७॥

7. (He scoops) more (quantity of ghee) in the Juhū (-ladle), less (quantity of ghee) in the Upabhṛt (-ladle) (and) the most (quantity of ghee) in the Dhruvā (-ladle).[1]

1. The quantity of the ghee should be taken more or less in the spoon while scooping. The total number of scooping is to be in accordance with the Sūtras 4-6.

शुक्रं त्वा शुक्रायामिति त्रिभिः पञ्चानां त्वा वातानामिति च द्वाभ्यां जुह्वां चतुः पञ्चकृत्वो वा प्रतिमन्त्रम्॥८॥

8. With the three (formulae beginning with) *śukraṁ tvā śukrāyām*[1] and with the two (formulae beginning with) *pañcānāṁ tvā vātānām*[2] (he scoops ghee) in the Juhū (-ladle) either four or five times[3] each time using one of the formulae.

1. TS I.1.10.q-r.
2. TS I.6.1.c-d.
3. Five times, if the sacrificer is a Pañcāvattin (See II. 18.1.

पञ्चानां त्वा दिशां पञ्चानां त्वा पञ्चजनानां पञ्चानां त्वा सलिलानां धर्त्राय गृह्णामि पञ्चानां त्वा पृष्ठानां धर्त्राय गृह्णामि धामासि प्रियं देवानामनाधृष्टं देवयजनं देववीतये त्वा गृह्णामीति चरोस्त्वा पञ्चबिलस्येति च पञ्चभिरुपभृत्यष्टकृत्वो दशकृत्वो वा प्रतिमन्त्रम्॥९॥

9. (He scoops ghee) in the Upabhṛt with *pañcānāṁ tvā...*[1] and with five (formulae beginning with) *carostvā pañcabilasya ca*[2], for eight times or ten times[3] each time using one (of these) formula(e).

1-2. Cp. TS I.6.1.e-l.
3. Ten times if the sacrificer is a Pañcāvattin.

शेषेण ध्रुवायां चतुः पञ्चकृत्वो वा प्रतिमन्त्रम्॥१०॥

10. With the remaining (part of the section[1] of the formulae) (he scoops ghee) in the Dhruvā either for four or five times each time using one (of these) formula(e).

1. viz. TS I.6.1. Thus TS I.6.1.m-n are to be used.

नोत्कर आज्यानि सादयति॥११॥

11. He does not deposit the ghees (i.e. the ladles containing ghee) on the Utkara.

नान्तर्वेदि गृहीतस्य प्रतीचीनं हरन्ति॥१२॥

12. They do not carry anything out of that which has been scooped within the altar,[1] towards the west.

1. Thus the ghee scooped in the ladles is to be used for the libations to be performed in the Āhavanīya-fire and not for the Patnīsaṁyāja-libations, which are to be made in the Gārhapatya- fire (see III.8.1ff).

II.8

पूर्ववत्प्रोक्षणीरभिमन्त्र्य ब्रह्माणमामन्त्र्य विस्त्रस्येध्मं कृष्णो ऽस्याखरेष्ठ इति त्रिः प्रोक्षति। वेदिरसीति त्रिर्वेदिं बर्हिरसीति त्रिर्बर्हिः। अन्तर्वेदि पुरोग्रन्थि बर्हिरासाद्य दिवे त्वेत्यग्रं प्रोक्षत्यन्तरिक्षाय त्वेति मध्यं पृथिव्यै त्वेति मूलम्॥१॥

1. Having addressed the sprinkling waters[1] in the same manner as mentioned earlier[2], having called the Brahman[3], having untied (the bundle of) fuel,[5] (the Adhvaryu) thrice sprinkles water on it with *kṛṣno'syākhareṣṭhaḥ...*[6]. With *vedirasi...*[7] (he sprinkles water on) the altar thrice; with *barhirasi...*[8] (he sprinkles water) on the grass thrice; having placed the grass with the knot towards the east within the altar he sprinkles water on the top part with *dive tvā*[9], on the middle part with *antarikṣāya tvā*[10] and on the root part with *pṛthivyai tvā.*[11]

1. Which is lying within the Vedi on the line of Sphya (See II.3.13).
2. See I.10.11.
3. In the manner described in I.19.1.
4. See I.6.1.
5. See II.3.17.

6. TS I.1.11.a.
7. TS I.1.11.b.
8. TS I.1.11.c.
9-11. TS I.1.11.d.

स्रुच्यग्राण्युपपाय्य मूलान्युपपाययति॥२॥

2. Having moistened the points (of the grass) in the ladle[1] he moistens the roots (of the grass in it)[2].

1. In the water in the Agnihotrahavaṇī i.e. the ladle with which the Agnihotra-libation is offered.
2. Cf. ŚB I.3.3.4.

पोषाय त्वेति सहस्रुचा पुरस्तात्प्रत्यञ्चं ग्रन्थिं प्रत्युक्ष्य प्रोक्षणीशेषं स्वधा पितृभ्य इति दक्षिणायै श्रोणेरोत्तरस्याः संततं निनीय पूषा ते ग्रन्थिं विष्यत्विति ग्रन्थिं विस्रंसयति॥३॥

3. With *poṣāya tvā...*[1] having sprinkled water on the knot of the cord from the east to the west, with *svadhā pitṛbhyaḥ...* having poured the remaining sprinkling-water in a continuous line from the south-western corner upto the north-western corner of the altar, with *pūṣā te granthiṁ viṣyatu*[3] he unties the knot.

1. The formula is not found in any Saṁhitā-text.
2. TS I.1.11.e-f.
3. MS I.18.12

प्राञ्चमुद्गूढं प्रत्यञ्चमायच्छति॥४॥

4. He pulls out towards the west the portion of the knot which was set from the east.[1]

[1] See I.6.2, see also TB III.3.6.5

विष्णो स्तूपो ऽसीति कर्षन्निवाहवनीयं प्रति प्रस्तरमपादत्ते नोद्यौति न प्रयौति न प्रतियौति न विक्षिपति न प्रमार्ष्टि न प्रतिमार्ष्टि नानुमार्ष्टि॥५॥

5. With *viṣṇostūpo'si*[1] he draws out the Prastara,[2] dragging it as it were, towards the Āhavanīya (from the Barhis). He does not lift (it) up. He does not push it forward nor back-

wards, he does not throw it; he does not pass his hand (over the Prastara) either obliquely or backwards or forwards.[3]

1. TS I.1.11.g.
2. The first cut handful of grass. See I.3.16.
3. Cp. MS IV.1.13; KS XXXI.10; see also III.6.8.

अयं प्राणश्चापानश्च यजमानमपिगच्छताम्। यज्ञे ह्यभूतां पोतारौ पवित्रे हव्यशोधने। यजमाने प्राणापानौ दधामीति तस्मिन्पवित्रे अपिसृज्य प्राणापानाभ्यां त्वा सततुं करोमीति यजमानाय प्रयच्छति। यजमानो ब्रह्मणे॥६॥

6. With *ayaṁ prāṇaścāpānaśca...*[1] having mixed the two strainers into the Prastara, with *prāṇāpānābhyāṁ...*[2] he gives the Prastara to the sacrificer; the sacrificer (gives) it to the Brahman.

1. TB III.7.4.12.
2. The formula is not found in any Saṁhitā-text.

ब्रह्मा प्रस्तरं धारयति यजमानो वा॥७॥

7. Either the Brahman or the sacrificer holds the Prastara.[1]

1. Upto II.9.5.

II.9

दर्भैर्वेदिमन्तर्धाय दक्षिणतः संनहनं स्तृणात्यक्ष्णया वा॥१॥

1. Having covered the altar with Darbha-blades, (the Adhvaryu) spreads out the cord tied round the Barhis[1] on the southern (border of the altar)[1] or obliquely (from the south-western corner to the north-eastern corner.)

1. See I.4.12.
2. Cf. KS XXXI.10.

ऊर्णाम्रदसं त्वा स्तृणामीति बर्हिषा वेदिं स्तृणाति बहुलमनतिदृश्यं प्रागपवर्गं वा त्रिधातु पञ्चधातु वा॥२॥

2. With *urṇāmradasaṁ tvā stṛṇāmi*[1] he spreads sacred grass on the altar. He spreads ample grass, three or five bundles of them ending either in the east or in the west, in such a manner that nothing beyond can be seen (i.e. thickly).

1. TS I.1.11.h.

अग्रैर्मूलान्यभिच्छादयति॥३॥

3. He covers the roots of the darbha-blades (of the earlier spread out grass) with the ends (of those in the bundel spread out later).

धातौधातौ मन्त्रमावर्तयति॥४॥

4. At each bundle he repeats the formula.

प्रस्तरपाणिः संस्पृष्टान्परिधीन्परिदधाति गन्धर्वोऽसि विश्वावसुरित्येतैः- प्रतिमन्त्रमुदगग्रं मध्यमं प्रागग्राावितरौ॥५॥

5. With the Prastara in his hand[1] he keeps the enclosing sticks in such a manner that they touch each other; (he keeps them) with one of these formulae beginning with *gandharvo'si viśvāvasuḥ*.[2] (He keeps) the middle one with its point to the north; the other ones with their points to the east.

1. Cf. TB III.3.6.8.
2. TS I.1.11.i-l.

आहवनीयमभ्यग्रं दक्षिणमवाग्रमुत्तरम्॥६॥

6. (He keeps) the southern enclosing stick in such a way that its end would protrude beyond the Āhavanīya (fire-place) and the northern (enclosing stick) in such a way that its end would be slightly behind (the Āhavanīya-fire-place).

सूर्यस्त्वा पुरस्तात्पात्वित्याहवनीयमभिमन्त्र्योपर्याहवनीये प्रस्तरं धारयन्नग्निं- कल्पयति॥७॥

7. With *sūryastvā purastāt pātu*[1] having addressed the Āhavanīya (-fire), holding the Prastara on the Āhavanīya (fire), he makes the fire flare up (by adding fuel to it).

1. TS I.1.11.m.

अनूयाजार्थे प्राची उल्मुके उदूहतीति वाजसनेयकम्॥८॥

8. The view of the Vājasaneyins[1] is that he draws out two burning fire-brands (from the Āhavanīya-fire) towards the east. (within the fire itself) for the sake of after-offerings.[2]

1. See ŚB I.8.2.1.
2. For these see III.5.1ff.

मध्यमं परिधिमुपस्पृश्योर्ध्वे आघारसमिधावादधाति॥९॥

9. Having touched the middle enclosing stick[1] he places (offers) two fuel-sticks connected with the āghāra-libations[2] with their points upwards.

1. Cf. ŚB I.3.4.5.
2. See I.5.11, II.12.7, II.14.1.

वीतिहोत्रं त्वा कव इति दक्षिणां समिदस्यायुषे त्वेत्युत्तराम्॥१०॥

10. With *vītihotraṁ tvā kave*...[1] he offers the southern fuel-stick and with *samidasyāyuṣe tvā*...[2] the northern.

1. TS I.1.11.n.
2. VS II.5.

तूष्णीं वा॥११॥

11. Or (he offers the northern fuel-stick) silently.[1]

1. Cf. TS. II.6.6.3.

समावनन्तर्गर्भौ दर्भौ विधृती कुरुते॥१२॥

12. Out of two equal-sized Darbha-blades which do not contain any shoots inside, he prepares two Vidhṛtis (separating blades).

विशो यन्त्रे स्थ इत्यन्तर्वेद्युदगग्रे निधाय वसूनां रुद्राणामादित्यानां सदसि सीदेति तयोः प्रस्तरमत्यादधाति॥१३॥

13. With *viśo yantre stha*...[1] having kept the two Vidhṛtis with their points to the north,[2] within the altar, with *vasūnāṁ rudrāṇām*....[3] he keeps the Prastara upon them.

1. TS I.1.11.o.
2. Cf.TS III.3.6.10.
3. TS I.1.11.p.

अभिहततराणि प्रस्तरमूलानि बर्हिर्मूलेभ्यः॥१४॥

14. (The Prastara should be placed in such a manner that) its roots will be a little more brought forward (towards the Āhavanīya) than the roots of the Barhis.

जुहूरसि घृताचीत्येतैः प्रतिमन्त्रमनूचीरसंस्पृष्टाः स्रुचः प्रस्तरे सादयति॥१५॥

15. With one of the each of these formulae beginning with *juhūrasi ghṛtācī*[1] he places the ladles pointing to the east, without touching each other, on the Prastara.

1. TS I.1.11.q.

II.10

अपि वा जुहूमेव प्रस्तरे॥१॥

1. Or the Adhravyu places only Juhū on the Prastara.

समं मूलैर्जुह्वा दण्डं करोति। उत्तरेण जुहूमुपभृतं प्रतिकृष्टतरामिवाधस्ताद् विधृत्योः उत्तेरेणोपभृतं ध्रुवां प्रतिकृष्टतरामिवोपरिष्टाद् विधृत्योः॥२॥

2. He makes the handle of Juhū reach the ends of the roots (of the Prastara). (He places) Upabhṛt to the north of Juhū somewhat towards the west, and below the Vidhṛtis and Dhruvā to the north of Upabhṛt somewhat towards the west, and upon the Vidhṛtis.

ऋषभोऽसि शाक्वरो घृताचीनां सूनुः प्रियेण नाम्ना प्रिये सदसि सीदेति दक्षिणेन जुहूं स्रुवं सादयत्युत्तरेणोत्तरेण वा ध्रुवाम्॥३॥

3. With *ṛṣabhosi śākvaraḥ*...[1] he places the spoon to the south of Juhū or to the north of the Dhruvā.

1. TB III.1.6.10.

एता असदन्निति स्रुचोऽभिमन्त्र्य विष्णूनि स्थ वैष्णवानि धामानि स्थ प्राजापत्यानीत्याज्यानि कपालवत्पुरोडाशादङ्गारानपोह्य सूर्य ज्योतिर्विभाहि महत इन्द्रियायेत्यभिमन्त्र्याप्यायतां घृतयोनिरग्निर्हव्यानुमन्यताम्। खमङ्क्ष्व सुरूपं त्वा वसुविदं पशूनां तेजसाग्नये जुष्टमभिघारयामीत्याग्नेयं पुरोडाशमभिघारयति तूष्णीमुत्तरम्॥४॥

4. With *etā asadan*...[1] having addressed the ladles, with *viṣṇūni stha*...[2] having removed burning coals,[3] from the sacrificial bread upon the ghee (in the ladles) in the same manner as he has done in connection with the potsherds,[4] with *sūrya jyotir vibhāhi*...[5] having addressed (the sacrificial bread), with *āpyāyatām ghṛtayoṇiḥ*...[6] he pours ghee on the sacrificial bread

for Agni,[7] he pours ghee on the next bread[8] silently (without reciting any formula).

1. TB I.1.11.r-t.
2. MS I.1.12.
3. See I.25.12.
4. See I.24.6.
5. TB III.7.5.2.
6. TB III.7.5.2.
7. See TS II.6.3.5.
8. See I.23.2; I.24.5.

यस्त आत्मा पशुषु प्रविष्टो देवानां निष्ठामनु यो वितस्थे। आत्मन्वान्सोम घृतवान्हि भूत्वा देवान्गच्छ सुवर्विन्द यजमानाय मह्यमिति प्रातर्दोहम्॥५॥

5. With *yasta ātmā paśuṣu praviṣṭaḥ...*[1] (he pours ghee) on the morning-milk (boiled for being used in the Sāṁnāyya).[2]

1. TB III.7.5.3.
2. In case Sāṁnāyya is being prepared.

स्योनं ते सदनं करोमि घृतस्य धारया सुशेवं कल्पयामि त इति पात्र्यामुपस्तीर्यार्द्रः प्रथस्नुर्भुवनस्य गोपाः शृत उत्स्नाति जनिता मतीनामित्यपर्या-वर्तयन्पुरोडाशमुद्वास्य॥६॥

6. With *syonaṁ te sadanaṁ karomi...*[1] having spread ghee in the pan, with *ārdraḥ prathasnuḥ...*[2] having taken down the sacrificial bread (from the potsherds), without allowing it be turned up and down,[3]

1. TB III.7.5.2-3.
2. TB III.7.5.3.
3. The sentence is incomplete. See the next Sūtra.

II.11

वेदेन भस्म प्रमृज्य तस्मिन्सीदामृते प्रतितिष्ठ व्रीहीणां मेध सुमनस्यमान इति पात्र्यां प्रतिष्ठापयति॥१॥

1. having removed the ashes sticking to it by means of the Veda (graˢs-brush), with *tasmin sīdāmṛte patitiṣṭha...*[1] (the Adhvaryu) places it in the pan.

1. TB III.7.5.3.

तूष्णीं यवमयम्॥२॥

2. He places the (sacrificial bread) made of barley[1] silently (without reciting any formula).

1. See I.17.5.

इरा भूतिः पृथिव्यै रसो मोत्क्रमीदिति स्रुवेण कपालानि प्रत्यज्य देवस्त्वा सविता मध्वानक्त्विति स्रुवेण पुरोडाशमनक्ति स्वक्तमकूर्मपृषन्तमपरिवर्गममणिकाषम्॥३॥

3. With *irā bhūtiḥ...*[1] having besmeard the potsherds (with ghee), with *devastvā savitā madhvānaktu*[2] he besmears the sacrificial bread by means of the spoon in such a manner that it would be well-besmeared, it will not have spots like a tortoise, no part will be excluded, and there will not be any scratch on it.

1. TB III.7.5.3.
2. TS I.3.5.d.

उपरिष्टादभ्यज्याधस्तादुपानक्ति॥४॥

4. Having besmeard (ghee to the sacrificial bread) on the upper side he besmears it on the lower side[1] (without turning it upside down).

1. Cf. TS II.6.3.4.

चतुर्होत्रा पौर्णमास्यां हवींष्यासादयेत्पञ्चहोत्रामावास्यायाम्॥५॥

5. He places the oblations with the Caturhotṛ-formula[1] on the full-moon-day and with the Pañcahotṛ-formula[2] on the new-moon-day.[3]

1. TĀ III.2.
2. TĀ III.3.
3. Cf. KS IX.14.

प्रियेण नाम्ना प्रियं सद आसीदेति यदन्यद्धविर्दार्शपूर्णमासिकेभ्यस्तदेतेनासादयेदिति विज्ञायते॥६॥

6. It is known (from a Brāhmaṇa-text) that he should place whatever oblation other than that of the New and Full-moon-sacrifices with this formula namely *priyeṇa nāmnā priyaṁ sada āsīda.*[1]

1. TS I.1.11.q.b. For this Sūtra cf. ŚB I.3.4.14.

अपरेण स्रुचः पुरोडाशावासादयति॥७॥

7. He places the two sacrificial breads to the west of the ladles.[1]

1. Which are situated on the Vedi upon the Prastara.

उत्तरौ दौहौ॥८॥

8. (He places) the two milks[1] to the north (of the ladles).

1. Vessels containing boiled milk and curds (sour milk) respectively.

अपि वा मध्ये वेद्याः सांनाय्यकुम्भ्यौ संदधाति पूर्वं शृतमपरं दधि। अथैने व्युदूहति दक्षिणस्यां श्रोण्यां शृतमासादयत्युत्तरस्यां दधि॥९॥

9. Or he places together the Sāṁnāyya-jars in the centreal part of the altar—(the vessel of) boiled milk towards the east and (that of) the curds towards the west. Then he separates them (and) places (the vessels of) boiled milk on the south-western corner and the (vessel of) curds on the north-western corner.

अयं वेदः पृथिवीमन्वविन्दद्गुहा सतीं गहने गह्वरेषु। स विन्दतु यजमानाय लोकमच्छिद्रं यज्ञं भूरिकर्मा करोत्वित्यग्रेणोत्तरेण वा ध्रुवां वेदं निधाय वेद्यन्तान्परिस्तीर्य होतृषदनं कल्पयित्वा सामिधेनीभ्यः प्रतिपद्यते॥१०॥

10. With *ayaṁ vedaḥ pṛthivīmanvavindat*...[1] having placed the Veda (grass-brush) either to the east or to the north of the altar, having strewn sacrificial grass at the ends of the altar, having prepared the Hotṛ's seat, he starts ritual of the Sāmidhenīs.

1. TB III.7.6.13.

II.12

अग्नये समिध्यमानायानुब्रूहीति संप्रेष्यति समिध्यमानायानुब्रूहीति वा॥१॥

1. The Adhvaryu orders the Hotṛ *agnaye samidhyamānāyānubrūhi* ("do you recite verses for Agni being enkindled") or *samidhyamānāyānubrūhi* ("do you recite verses for being enkindled").[1]

1. For the work of the Hotṛ at this stage see XXIV.11.16.

पञ्चदश सामिधेनीरन्वाह॥२॥

2. (The Hotṛ) recites fifteen Sāmidhenī verses.[1]

1. See TS II.5.8.2-3.

त्रींस्तृचानित्युक्तम्॥३॥

3. It is said in a Brahmaṇa-text,[1] "(he recites) three tristisches".[2]

1. TS II.5.10.
2. viz. ṚV III.27.1 (thrice), VI.16.10-12; VII.12.3 (thrice).

प्रणवेप्रणवे समिधमादधाति॥४॥

4. The Adhvaryu puts one fuel-stick at each *om* (-sound).[1]

1. The last syllable of every verse is to be changed into *om*-sound of three moras.

सामिधेनीविवृद्धौ काष्ठानि विवर्धन्ते। प्रतिह्रसमानासु प्रकृतिवत्॥५॥

5. If the Sāmidhenī-verses are increased, the fuel-sticks also increase; when they are reduced the fuel-sticks remain so many as in the normal paradigm.[1]

1. The normal paradigm is that of the new and full-moon sacrifices in which fifteen Sāmidhenīs are used. In the Pitryā-iṣṭi only three Sāmidhenī-verses are to be used. In it five sticks are thrown in fire after every verse or one stick is thrown at every verse and at the last verses all the remaining sticks are thrown in the fire (see Sūtra 6).

समिद्धो अग्न आहुतेत्यभिज्ञायैकामनूयाजसमिधमवशिष्य सर्वमिध्मशेषमभ्यादधाति परिधानीयायां वा॥६॥

6. Having come to know that the Hotṛ is reciting *samiddho agna āhutaḥ...*[1] having reserved one fuel stick for the Anūyāja (after-offering),[2] (the Adhvaryu) puts all the remaining fuel-sticks (on the fire) or (he does so) when (the Hotṛ is reciting)the concluding verse (viz. *ā juhotā duvasyata)*.

1. i.e. the 12th Sāmidhenī-verse.
2. See III.4.5;1.5.11.

वेदेनाग्निं त्रिरुपवाज्य स्रुवेण ध्रुवाया आज्यमादाय वेदेनोपयम्यासीन

उत्तरं परिधिसंधिमन्ववहृत्य प्रजापतिं मनसा ध्यायन्दक्षिणाप्राञ्चमृजुं संततं ज्योतिष्मत्याघारमाघारयन्सर्वाणीध्मकाष्ठानि संस्पर्शयति॥७॥

7. Having fanned the fire thrice by means of the Veda (grass-brush), having taken ghee by means of the spoon from the Dhruvā (-ladle) having supported (the spoon) by means of the Veda, remaining seated,[1] having brought (the spoon) towards the northern joining place of the enclosing sticks, thinking about Prajāpati in the mind, pouring Āghāra-libation (of ghee)[2] in a straight and continous line (from the north-west) to the south east, on the bright (part of the fire) he causes (the Āghāra-libation) touch all the fuel sticks.

1. Contrast II.13.11. Cf. TB III.3.7.4-5.

2. This is the first Āghāra called *srauva* and Prājāpatya. For the second see II.14.1.

आघारयोर्वदत्यृजू प्राञ्चौ होतव्यौ तिर्यञ्चौ वा व्यषिक्तावव्यतिषक्तौ वा॥८॥

8. In connection with the Āghāra libations (a Brāhmaṇa-text)[1] says: "They should be poured in straight lines either towards the east or cross-wise and either inter-linked or non-interlinkd."[2]

1. Cp. TS II.5.11.7.

2. Thus the Āghāras may be offered in the following three alternative ways: (1) From the south-west to the south-east and from the north-west upto the north-east. (2) From the middle of the western boundary of the fire place to the middle of the eastern boundary and from the middle of the southern boundary upto the middle of the northern boundary. (3) From the southwest upto the north-west, and from the south-east upto the north-east. The fourth alternative is mentioned in II.12.7 and II.14.1.

स्रुवेणाज्यस्थाल्या आज्यमादायाप्यायतां ध्रुवा घृतेनेत्यवदायावदाय ध्रुवामाप्याययतीति सार्वत्रिकम्॥९॥

9. Having taken ghee from the ghee-pot by means of the spoon, with *āpyāyatām dhruvā ghṛtena*...[1] he replenishes the Dhruvā after having each time taken ghee (from the Dhruvā). This is a general rule (applicable to all cases of taking ghee from the Dhruvā).

1. TS I.6.5.a.

अग्नीत्परिधींश्चाग्निं च त्रिस्त्रिः संमृड्ढीति संप्रेष्यति॥१०॥

10. "O Agnīdh, cleanse the enclosing sticks and the fire thrice each" --thus he orders.

II.13

इध्मसंनहनैः सहस्फ्यैरृतेस्फ्यैर्वाग्नीध्रो ऽनुपरिक्रामं परिधीन्यथापरिधितमन्वग्रं त्रिस्त्रिः संमृज्याग्ने वाजजिद्वाजं त्वा सरिष्यन्तं वाजं जेष्यन्तं वाजिनं वाजजितं वाजजित्यायै संमार्ज्म्यग्निमन्नादमन्नाद्यायेति त्रिरग्निं प्राञ्चम्॥१॥

1. By means of the strings used for binding the fuel along with the sword, or without it, having thrice cleansed the enclosing sticks (from the root-part) to the top-part, in the same order in which they have been placed,[1] each time having moved around, with *agne vājajid*...the Āgnidhra cleanses the fire (from the west) to the east.

1. Thus first the western then the southern and then the northern. See II.9.5.

भुवनमसीत्यग्रेण ध्रुवां जुहूं वाञ्जलिं कृत्वा जुह्वेहीति जुहूमादत्त उपभृदेहीत्युपभृतम्॥२॥

2. With *bhuvanamasi*...[1] having folded his hands in front of the Dhruvā or Juhū,[2] with *juhvehi*...[3] he takes the Juhū; with *upabhṛdehi*...[4] he takes the Upabhṛt.

1. TS I.1.12.a-b.
2. See TB III.3.7.6; cp. also ŚB I.4.5.1.
3. TS I.1.12.c.
4. TS I.1.12.d.

सुयमे मे अद्य घृताची भूयास्तं स्वावृतौ सूपावृतावित्युपभृति जुहूमत्यादधाति॥३॥

3. With *suyame me adya*...[1] he places the Juhū upon the Upabhṛt.

1. MS I.1.13.

मुखतोऽभिहृत्य मुखत उपावहरति॥४॥

4. Having brought (the Juhū) along the bowl of the Upabhṛt he takes it away (also) along the bowl of the Upabhṛt.[1]

1. i.e. the bowl of the Juhū is placed on the top of the bowl of the

Upabhṛt lengthwise. Similarly while lifting it, it is done lengthwise. The taking away is done at the time of making the libations.

सर्वत्रैवमत्याधानोपावहरणे भवतः॥५॥

5. In this manner only do the act of placing upon and the act of taking away occur.

न च संशिञ्जयति नाभिदेशे च स्रुचौ धारयति॥६॥

6. He does not cause the two ladles produce any sound and holds them at the level of his naval.[1]

1. Cf. ŚB XI.4.2.2; 4.

अग्नाविष्णू मा वामवक्रमिषमित्यग्रेण स्रुचोऽपरेण मध्यमं परिधिमनवक्रामं प्रदक्षिणेन पदा दक्षिणातिक्रामत्युदक् सव्येन॥७॥

7. With *agnāviṣṇū mā vām*...[1] he steps to the front of the ladles and behind the middle enclosing stick without stepping (upon the Prastara), to the right side with the right foot and to the left side with the left foot.

1. TS T.1.12.e,f,g.

एतद्वा विपरीतम्॥८॥

8. Or, he does so in a reverse manner.

1. See ŚB XI.4.2.3.

विष्णो स्थानमसीत्यवतिष्ठते॥९॥

9. With *viṣno sthānamasi*...[1] he remains there.[2]

1. TS I.1.12.h-i.
2. At the south-western corner of the Āhavanīya, with his face to the north-east.

अन्तर्वेदि दक्षिणः पादो भवत्यवघ्रः सव्यः॥१०॥

10. His right foot should be within the altar, his left foot should be with its fingers touching the heel of the right foot.

अथोर्ध्वस्तिष्ठन्दक्षिणं परिधिसंधिमन्ववहृत्य॥११॥

11. Then standing erect (near the south-west-corner[1] of

the fire), having brought (the Juhū) towards the southern joint of the enclosing sticks,[2]

1. Contrast II.12.7.
2. The sentence is incomplete. See the next Sūtra.

II.14

समारभ्योर्ध्वो अध्वर इति प्राञ्चमुदञ्चमृजुं संततं ज्योतिष्मत्याघारमाघारयन्सर्वाणीध्मकाष्ठानि संस्पर्शयति॥१॥

1. with *samārabhyordhvo adhvaraḥ*...[1] pouring a straight, continous Aghāra-libation (of ghee) (from the south-west) to the north-east, on the inflamed fire, (the Adhvaryu) causes (the ghee) to touch all the fuel-woods.

1. TS I.1.12.k,l,m.

यं कामयेत प्रमायुकः स्यादिति जिह्मं तस्येत्युक्तम्॥२॥

2. It has been said (in a Brāhmaṇa-text) in the case of (a sacrificer) about whom he desires that (the sacrificer) should die, he (should offer the Āghāra-libation) in a crooked (line)[1].

1. TS II.5.11.7.

ऊर्ध्वमाघार्य विच्छिन्द्याद्द्वेष्यस्य॥३॥ व्यृषण्वा॥४॥

3-4. In the case of (a sacrificer who) is hated by the Adhvaryu, having offered (the Āghāra with the ladle raised)upwards (above the level of the navel), he (the Adhvaryu) should cut (the stream of ghee) or scattering (the line of ghee).[1]

1. Cf. MS. IV.1.14.

न्यञ्चं वृष्टिकामस्य॥५॥ द्वेष्यस्येत्येके॥६॥

5-6. In the case of (a sacrificer who is) desirous of rain (he should pour the ghee holding the ladle) below the level. According some (ritualishts this way of offering should be adopted in the case) of a hated (sacrificer).

ऊर्ध्वमाघारं स्वर्गकामस्य भूयिष्ठमाहुतीनां जुहुयात्॥७॥

7. In the case of (a sacrificer) desirous of heaven he should offer (the Āghāra-libation) with the ladle raised upwards (above the level of the navel) (and should offer it) as the biggest of the libations.

अपि वा नाघारयेत्पूर्वार्धे मध्ये पश्चार्धे वा जुहुयात्॥८॥

8. Or he should not offer it in the manner of prescribed Āghāra-libation but rather offer a libation (of ghee) in the eastern half or in the middle or in the western half.

हुत्वाभिप्राणिति॥९॥

9. After having offered he breaths over (the place where he has offered the ghee).

बृहद्भा इति स्रुचमुद्गृह्य पाहि माग्ने दुश्चरितादा मा सुचरिते भजेत्यसंस्पर्शयन् स्रुचौ प्रत्याक्रामति॥१०॥

10. With *bṛhad bhāḥ* having lifted up the ladle, with *pāhi māgne duścaritād...* he steps back without allowing the two ladles touch each other.

एते एवाक्रमणप्रत्याक्रमणे मन्त्रवती भवतः॥११॥

11. In the same way the stepping towards and stepping backwards accompanied by a formula take place (everywhere).

मखस्य शिरोऽसीति जुह्वा ध्रुवां द्विस्त्रिर्वा समनक्ति॥१२॥

12. With *makhasya śiro'si...*[1] twice[2] or thrice[3] he anoints the Dhruvā by means (of the ghee in the) Juhū.

1. TS I.1.12.p.

2-3. Cf. TB III.3.7.11.

उन्नीतं राय इति स्रुवेण ध्रुवाया आज्यमादाय सुवीराय स्वाहेति जुहूमभिघार्य जुह्वोऽपादाय यज्ञेन यज्ञः संतत इति ध्रुवां प्रत्यभिघार्यायतने स्रुचौ सादयित्वा॥१३॥

13. With *unnītaṁ rāye...*[1] having taken ghee from the Dhruvā (ladle) by means of the spoon, with *suvīrāya svāha*[2] having poured ghee in the Juhū, having taken some quantity of ghee from the Juhū and with *yajñena yajñaḥ santataḥ*[3], having poured it again into the Dhruvā, having (then) placed the ladles on their place,[4]

1-3. These mantras are not found in any Saṁhitā or Brāhmaṇa-text.

4. See II.10.2. The sentence is not complete. See the next Sūtra.

II.15

क इदमध्वर्युर्भविष्यति स इदमध्वर्युर्भविष्यति यज्ञो यज्ञस्य वागार्त्विज्यं करोतु मन आर्त्विज्यं करोतु वाचं प्रपद्ये भूर्भुवः सुवर्विष्णोः स्थाने तिष्ठामीतीध्मसंनहनानि स्फ्य उपसंगृह्य वेद्याश्च तृणमव्यन्तमादायोत्तरतः प्रवरायावतिष्ठेते पूर्वोऽध्वर्युरपर आग्नीध्रः॥१॥

1. With *ka idamadhvaryur bhaviṣyati...*[1] (after the Adhvaryu) has taken the strings used for tying the fuel-sticks),[1] together with the Sphya (wooden sword), and has taken a blade of grass which does not belong to the end of the Vedi (i.e. the blade situated in the middle part of the Vedi),[2] the Adhvaryu and the Āgnīdhra stand to the north of the Vedi (to the west of the rubbish-heap) for the Pravara—the Adhvaryu to the east and the Āgnīdhra to the west.

1. See II.13.1.
2. Cf. ŚB I.5.1.3.

इध्मसंनहनान्याग्नीध्रोऽन्वारभ्य क इदमग्नीद्भविष्यति स इदमग्नीद्भविष्यतीति मन्त्रं संनमति॥२॥

2. Having held the strings used for tying the fuel-sticks, the Āgnīdhra modifies the formula (mentioned in the Sūtra[1]) (with the words) *ka idamagnīdbhaviṣyati sa idamagnīd bhaviṣ yati*.

ब्रह्मन्प्रवरायाश्रावयिष्यामीति ब्रह्माणमामन्त्र्याश्रावयो श्रावय श्रावयोमाश्रावयेति वाश्रावयति॥३॥

3. Having called the Brahman, with *brahman pravarāyāśrāvayiṣyāmi* he makes the Āgnīdhra to say *astu śrauṣaṭ* with the words *āśrāvaya*,[1] or *ośrāvaya* or with *śrāvaya* or with *oṁ śrāvaya*.

1. Cf. TS I.6.11.1.

अस्तु श्रौषडित्याग्नीध्रोऽपरेणोत्करं दक्षिणामुखस्तिष्ठन्स्फ्यं संमार्गांश्च धारयन्प्रत्याश्रावयति॥४॥

4. The Āgnidhra standing to the west of the rubbish-heap with his face to the south and holding the wooden sword and the strings used for tying the fuel[1] responds (with the utterance *astu śrauṣaṭ*).

1. After having taken them from the Adhvaryu.

आग्नीध्रे सोमे॥५॥

5. At the time of a Soma(-sacrifice) the Āgnīdhra (does as above) (standing) in the Āgnīdhra (-hut).

सर्वत्रैवमाश्रुतप्रत्याश्रुते भवतः॥६॥

6. In all the cases the call for *astu śrauṣaṭ* (by the Adhvaryu) and the response *astu śrauṣaṭ* (by the Āgnidhra) happen in this way.

II.16

अनपव्याहरन्तः प्रचरन्ति॥१॥

1. They perform the ritual without uttering any (profane) word.

आश्रावयिषयन्नान्यदाश्रावणाद्ब्रूयादाश्राविते नान्यदाग्नीध्रः प्रत्याश्रावणात्। प्रत्याश्राविते नान्यदध्वर्युर्यजेति वचनाद्यजेत्युक्ते होतानान्यद्वषट्कारात्॥२॥

2. When the Adhvaryu is about to say *āśrāvaya*, he should not say anything else than *āśrāvaya*. After the Adhvaryu has said *āśrāvaya*, the Āgnīdhra should not utter anything other than his response viz. *astu śrauṣaṭ*. After the Āgnīdhra has uttered his response the Ādhvaryu should not say anything except the utterance *yaja*; after the Adhvaryu has uttered *yaja*, the Hotṛ should not utter anything except the Vaṣaṭ-call.[1]

1. Cf. ŚB I.5.2.8-11.

यद्यन्यद्ब्रूयात्पुनरेवाश्रावयेत्॥३॥ व्याहृतीर्वा जपेत्॥४॥

3-4. If one utters anything else, one should again cause the Āgnīdhra say *astu śrauṣaṭ*; or should mutter the Vyāhṛtis (sacred uterances viz. *bhūḥ bhuvaḥ svaḥ*).

ऊर्ध्वज्ञुमासीनं होतारं वृणीतेऽग्निर्देवो होता देवान्यक्षद्विद्वांश्चिकित्वान्मनुष्वद्भरतवदमुवदमुवदिति यथार्षेयो यजमानः॥५॥

5. With *agnir devo hotā devān yakṣat*...[1] like N.N. like

N.N.[2] as there may be the Ṛṣis of the family of the sacrificer, (the Adhvaryu) selects the Hotṛ sitting with his knees up.[3]

1. TS II.5.11.8.
2. Thus e.g. if the sacrificer belongs to Jamadagni's family one should utter "in the manner of Jamadagni, of Urva, of Bhṛgu".
3. See II.11.10; XXIV. 12.6.

त्रीन्यथर्षि मन्त्रकृतो वृणीते॥६॥

6. He mentions three Mantra-authors in accordance with the Ṛṣis of the family (of the sacrificer).

अपि वैकं द्वौ त्रीन्पञ्च॥७॥

7. Or he mentions one[1] or two[2] or three or five[3] Mantra-authors.

1. In case the sacrificer is of Gṛtsamada-family (see XXIV.6.4).
2. In case he is of Aṣṭaka-family (see XXIV.9.8).
3. In case he is of Ṛkṣa-family (see XXIV.7.6).

न चतुरो वृणीते न पञ्चातिप्रवृणीते॥८॥

8. He does not mention four (Mantra-authors); he also does not mention more than five (Mantra-authors).

इत ऊर्ध्वानध्वर्युर्वृणीतेऽमुतोऽर्वाचो होता॥९॥

9. The Adhvaryu mentions (the names of the Mantra-authors) beginning with the young one and ending with the old[1]; the Hotṛ (mentions the names of the Mantra-authors) beginning with the old and ending with the young.[2]

1. Thus e.g. Jamadagni (farther), Urva (grand-father) and Bhṛgu (great-grand-father).
2. Cf. ŚB I.5.1.10; see also TS II.5.8.7.

पुरोहितस्य प्रवेरण राजा प्रवृणीते॥१०॥

10. In the case of a Kṣatriya the (Mantra-authors) of the chaplain are to be mentioned.[1]

1. If a Kṣatriya is a sacrificer and does not know his ancestors, this rule is applicable. See XXIV.10.13;4. For this Sūtra cf. AB VIII.25.

ब्रह्मण्वदा च वक्षद्ब्रह्मणा अस्य यज्ञस्य प्रावितार इति प्रवरशेषमाह॥११॥

11. He recites the remaining part of the Pravara formula as follows: *brahmaṇvadā ca vakṣat....*

अपि वा नार्षेयं वृणीते। मनुवदित्येव ब्रूयात्॥१२॥

12. Or rather he does not mention the sages but only says: "in the manner of Manu".

सीदति होता॥१३॥

13. The Hotṛ sits down (at this stage).

होतुरुपांशु नाम गृह्णाति मानुष इत्युच्चैः॥१४॥

14. (The Adhvaryu) inaudibly utters the name of the Hotṛ (and then utters the word) "*mānuṣaḥ* (the human)" loudly.

वेद्यां तृणमपिसृजति॥१५॥

15. He throws back the blade of grass[1] on the altar.

1. See II.15.1.

II.17

घृतवति शब्दे जुहूपभृतावादाय दक्षिणा सकृदतिक्रान्तोऽपरेणाघारसंभेदं पञ्च प्रयाजान्प्राचो यजति॥१॥

1. At the time of the word *ghṛtavat* (being uttered by the Hotṛ), having taken the Juhū and the Upabhṛt, moved one step towards the South,[1] (the Adhvaryu) offers five Prayājas (fore-offerings) from west to east, in the west of the place where the Āghāra-libations have conjoined.[2]

1. Cp. I.13.7.
2. The Āghāra-libations are offered cross-wise. The Prayājas are to be offered to the west of the point where the Āghāra-libation-lines cross each other.

प्रतिदिशं वा समिधः पुरस्तात्तनूनपातं दक्षिणत इडः पश्चाद्बर्हिरुत्तरतः स्वाहाकारं मध्ये॥२॥ सर्वान्वैकध्यम्॥३॥

2-3. Or (he offers them) in each direction: thus (he offers) to Samidhs in the east; to Tanūnapāt in the South, to Iḍs in the west; to Barhis in the north, to Svāhākāra in the centre—or (he offers) all in one place (i.e. in the west).

आश्रावमाश्रावं प्रत्याश्राविते समिधो यजेति समिधो यजेति प्रथमं संप्रेष्यति। यज यजेतीतरान्॥४॥

4. After every call (given by the Adhvaryu) for *astu śrauṣat*, the Āgnīdhra has responded by saying *aśtu śrauṣat*,[1] the Adhvaryu first orders "Do you recite offering verse (o Hotṛ) in connection with Samidhs".[1] In connection with the other fore-offerings he utters "Do you recite offering verse (o Hotṛ)."

1. See II.15.3-4; ŚB I.5.3.8.

यं कामयेताभितरं वसीयान्स्यादित्यभिक्रामं तस्य जुहुयादवतरं पापीयानिति प्रतिक्रामं न वसीयान्न पापीयानिति समानत्र तिष्ठन्॥५॥

5. In the case (of a sacrificer) about whom (the Adhvaryu) desires, "May (the sacrificer) be wealthier, he should offer (each fore-offering) while stepping forward[1]." (In the case of a sacrificer) about whom (the Adhvaryu) desires, "May (the sacrificer) be more poor" (he should offer each fore-offering) while stepping backwards.In the case (of a sacrificer) about whom (the Adhvaryu) desires, "May (the sacrificer) be neither wealthier nor poorer, (he should offer each fore-offering), standing at the same place."

1. Only this much is found in TS II.6.1.4. Cp. also ŚB I.5.3.6.

त्रीनिष्ट्वार्धमौपभृतस्य जुह्वामानीयोत्तराविष्ट्वा प्रत्याक्रम्य शेषेण ध्रुवामभिघार्यानुपूर्वं हवींष्यभिघारयत्युपभृतमन्ततः॥६॥

6. Having offered three (fore-offerings), having poured half of the ghee form the Upabhṛt(-ladle) into the Juhū(-ladle) having offered the next two (fore-offerings),[1] having stepped back,[2] having poured the remaining (ghee) into the Dhruvā(-ladle) he pours ghee on the oblation-materials in accordance with their sequence[3] and lastly on the Upabhṛt.

1. By means of the ghee poured into the Juhū.
2. See II.13.7.
3. Cf. TS II.6.1.6.

न हवींष्यभिघारयेद्द्वेष्यस्य। आयतने स्रुचौ सादयति॥७॥

7. In the case of a (sacrificer) whom he hates, he should

not pour ghee on the oblation(-materials). He then keeps the two ladles (viz. Juhū and Upabhṛt) on their place[1].

1. On the Prastara on the altar. See II.10.2.

II.18

आग्नेयः सौम्यश्चाज्यविषावाज्यभागौ चतुर्गृहीताभ्याम्॥१॥

1. The Ājyabhāga (ghee-portion) for Agni and the Ājyabhāga for Soma should be offered with ghee as the oblation-material. (Each one should be offered) with ghee scooped for four times.

जमदग्नीनां तु पञ्चावत्तमप्यजामदग्न्यो जामदग्न्यमामन्त्र्य पञ्चावत्तं कुर्वीत सर्वत्र॥२॥

2. In the case of (sacrificers belonging to) Jamadgni family five-times cut (portions[1] should be offered). Even in the case of sacrificers not belonging to (the family of) Jamadagni (the Adhvaryu) should make five-times cut portions (for offering), after having invoked one (who) belongs to Jamadagni's family.

1. The expression *avatta* is generally applicable to the sacrificial bread. Here it is used in the sense of scooping of the ghee.

अवद्यन्नमुष्मा अनुब्रूहीति पुरोऽनुवाक्यां संप्रेष्यति। अवदायावदाय स्रुवेण प्रस्तरबर्हिः समज्य जुहूपभृतावादाय दक्षिणातिक्रम्याश्राव्य प्रत्याश्राविते ऽमुं यजेति याज्यामिति सार्वत्रिकम्॥३॥

3. Everytime, while taking portion (from the offering material), (the Adhvaryu) orders (the Hotṛ to recite) the invitatory verse (with the word) "*anubrūhi* (do you recite)". Every time having taken (portion), having anointed the Prastara and the barhis— grass (with ghee) by means of the spoon, having taken the Juhū and Upabhṛt, having stepped towards the right, having caused (the Āgnīdhra to say) *astu śrauṣaṭ* (with the expression *āśrāvaya*), after the response has been made by the Āgnīdhra, he orders the Hotṛ to recite the offering verse with the word "*yaja* (do you recite the offering-verse) for n.n".

उत्तरार्धपूर्वार्धेऽग्नये जुहोति॥४॥

दक्षिणार्धपूर्वार्धे सोमाय समं पूर्वेण॥५॥

4-5. He offers (the ghee–portion) to Agni in the north-eastern part; horizontally in the same line in the south-eastern part he offers (the ghee-portion) to Soma.

उभे ज्योतिष्मति॥६॥

6. He offers both the ghee-portions on the inflamed (part).

पूर्वमाज्यभागं प्रति स्रुचावात्ते न निदधात्या स्विष्टकृतः॥७॥

7. He does not keep down the two ladles taken for the first ghee-portion until the Sviṣṭakṛt (-offering).[1]

1. See II.21.6.

आज्यभागावन्तेरेणेतरा आहुतीर्जुहोति॥८॥

8. He offers the other libations in between the two ghee-portions.[1]

1. Cf. TS II.6.2.1-2.

प्रत्याक्रम्य जुह्वामुपस्तीर्य मा भेर्मा संविक्था मा त्वा हिंसिषं मा ते तेजोऽपक्रमीत्। भरतमुद्धरेमनुषिञ्चावदानानि ते प्रत्यवदास्यामि। नमस्ते अस्तु मा मा हिंसीरित्याग्नेयस्य पुरोडाशस्य मध्यादङ्गुष्ठपर्वमात्रमवदानं तिरीचीनमवद्यति। पूर्वार्धाद्द्वितीयमनूचीनं चतुरवत्तिनः। पश्चार्धात्तृतीयं पञ्चावत्तिनः॥९॥

9. Having stepped back, having spread an undrlayer of ghee, with *mā bher mā saṁviktāḥ...*[1] he breadthwise cuts a portion of the size of the phalanx of the thumb from the middle part of the sacrificial bread for Agni. (He cuts), lengthwise the second portion from the eastern part (of the bread) for the sacrificer in the case of whom offerings are made in four portions;[2] (he cuts) the third portion from the western part (of the bread) for the sacrificer in the case of whom offerings are offered in five portions.

1. TS III.7.5.5.
2. The underlayer of ghee III.18.9 and the portion of ghee poured upon the portion of the bread (II.19.6) are also to be counted as "portions". The cut-portions are to be kept in the Juhū.

असंभिन्दन्मांससंहिताभ्यामङ्गुष्ठेन च पुरोडाशस्यावद्यति॥१०॥

10. Without bringing (the cut-portions) into contact with each other, he cuts the portions (of the bread) by means of the two fingers (viz. the ring-finger and the middle finger), joined by the flesh and the thumb.

II.19

स्रुवेणाज्यसानांय्ययोः॥१॥

1. The Adhvaryu takes the portions of ghee and Sāṁnāyya[1] by means of the spoon.

1. Mixture of sweet and sour milk.

आनुजावरस्य पूर्वार्धात्प्रथममवदानमवदाय पूर्वार्धे स्रुचो निदध्यात्। मध्यादपरमवदाय पश्चार्धे स्रुचः॥२॥

2. In the case of a (sacrificer who is a) post-humous child, having taken the first portion from the eastern part (of the oblation-material), he should keep it in the front part (of the ladle); having taken another portion from the middle (part of the oblation-material) he should keep it in the rear part of the ladle.

1. Instead of "from the middle part" see II.18.9.

पूर्वप्रथमान्यवद्येज्ज्येष्ठस्य ज्यैष्ठिनेयस्य यो वा गतश्रीः स्यात्॥३॥

3. In the case of a (sacrificer who is the) eldest brother or is a son of the eldest wife of the father, or is "rich",[1] he should take the first portion from the eastern part (of the oblation-material).

1. *Gataśrī*—a learned, or leader of a village, or one who is going to be a king. See I.14.9.

अपरप्रथमानि कनिष्ठस्य कानिष्ठिनेयस्य यो वानुजावरो यो वा बुभूषेत्॥४॥

4. In the case of (a sacrificer who is the) youngest brother or is a son of the youngest wife of the father, or is a post-humous child or one who desires to prosper, he should take the first portion from the rear (part of the oblation-material).

अथ यदि पुरोहितः पुरोधाकामो वा यजेत पूर्वार्धात्प्रथममवदानमवदाय पूर्वार्धे स्रुचो निधाय पूर्वार्धेऽग्नेर्जुहुयात्॥५॥

5. Now if a chaplain or one who desires chaplainship performs a sacrifice, having taken the first portion from the eastern part, having kept it in the eastern part of the ladle, he should offer in the eastern half of the fire.

अवदानान्यभिघार्य यदवदानानि तेऽवद्यन्विलोमाकार्षमात्मनः। आज्येन प्रत्यनज्म्येनत्तत्त आप्यायतां पुनरिति हविः प्रत्यभिघार्याग्नये ऽनुब्रूह्यग्निं यजेति संप्रेषौ॥६॥

6. Having poured ghee upon the cut portions, with *yadavadānāni te' vadyan...*[1] having poured ghee on the oblation material (from which portions were taken), he should utter the orders, "Do you recite the invitatory vese for Agni", "Do you recite the offering verse for Agni".

1. TB III.1.5.5-6.

आज्यं प्रश्चोत्यापिदधदिवाप्रक्षिणन्हुत्वाज्येनान्ववश्चोतयति॥७॥

7. Having poured the ghee (in the ladle), having offered (the portion of the sacrificial bread) covering it as it were (by means of the bowl of the ladle), and without breaking (the portion of the bread), he pours (the remaining) ghee over it.

आघारसंभेदेनाहुतीः प्रतिपादयति॥८॥

8. He causes the oblation-portions to fall upon the meeting point of the Āghāra-libation.[1]

1. i.e. exactly at the centre of the fire-place. contrast II.17.1; see also II.18.8.

स्रुच्यमाघारमभिजुहोति पूर्वांपूर्वां संहिताम्॥९॥

9. He offers it on the place where the Āghāra-libation[1] with the ladle was offered, closely to the east of the earlier offering.

1. See II.14.1.

यं द्विष्याद्यजमानस्तं व्यृषन्मनसाहुतीर्जुहुयात्॥१०॥

10. Scattering by means of his mind, the person whom he

or the sacrificer hates, the Adhvaryu should offer the oblations.

यदा वीतार्चिर्लेलायतीवाग्निरथाहुतीर्जुहोति॥११॥

11. When the fire flickers as it were, with its flames almost extinguished, he offers the oblations.

आज्यहविरुपांशुयाजः पौर्णमास्यामेव भवति वैष्णवोऽग्नीषोमीयः प्राजापत्यो वा॥१२॥

12. An Upāṁśu-yāga consisting of ghee as the oblation material takes place only on the full-moon-day and it is offered either to Viṣṇu or Agni-and-Viṣṇu or Prajāpati.

प्रधानमेवोपांशु॥१३॥

13. (In it) only the main (oblation is offered) with inaudible formula.

विष्णुं बुभूषन्यजेत॥१४॥

14. One who desires to obtain glory should offer (the Upāṁśu-offering) to Viṣṇu.

II.20

अग्नीषोमौ भ्रातृव्यवान्॥१॥

1. One who has enemies (should offer the Upāṁśu-offering) to Agni and Soma.

आग्नेयवदुत्तरैर्हविर्भिर्यथादेवतं प्रचरति॥२॥

2. (The Adhvaryu) performs the ritual of the further oblations in accordance with the deities (for whom they are intended) in the same manner as in the case of (the bread intended for) Agni.

समवदाय दोहाभ्याम्॥३॥

3. Having (first) taken out the portions from the two milks (sour and boiled, he performs the offerings of them).

दध्नोऽवदाय शृतस्यावद्यत्येतद्वा विपरीतम्। सर्वाणि द्रवाणि स्रुङ्मुखेन जुहोति॥४॥

4. Having (first) taken out a portion from the curds, he takes out a portion from the boiled milk; or it is done in the reverse order. He offers all the liquid substances with the mouth of the ladle (viz. Juhū).

स्रुवेण पार्वणौ होमौ। ऋषभं वाजिनं वयं पूर्णमासं यजामहे। स नो दोहतां सुवीर्यं रायस्पोषं सहस्रिणम्। प्राणाय सुराधसे पूर्णमासाय स्वाहेति पौर्णमास्याम्॥ अमावास्या सुभगा सुशेवा धेनुरिव भूय आप्यायमाना। सा नो दोहतां सुवीर्यं रायस्पोषं सहस्त्रिणम्। अपानाय सुराधसेऽमावास्यायै स्वाहेत्यमावास्यायाम्॥५॥

5. (He offers) the Pārvaṇa-homas by means of the Sruva (spoon): with *ṛṣabhaṁ vājinaṁ vayam...*[1] on the full-moon-day; with *amāvāsyā subhagā...*[2] on the new-moon-day.

1-2. TB III.7.5.13.

नारिष्ठान्होमाञ्जुहोति दश ते तनुवो यज्ञ यज्ञियास्ताः प्रीणातु यजमानो घृतेन। नारिष्ठयोः प्राशिषमीडमानो देवानां दैव्येऽपि यजमानोऽमृतोऽभूत्॥ यं वां देवा अकल्पयन्नूर्जो भागं शतक्रतू। एतद्वां तेन प्रीणाति तेन तृप्यतमंहहौ। अहं देवानां सुकृतामस्मिलोके ममेदमिष्टं न मिथुर्भवाति। अहं नारिष्ठावनुयजामि विद्वान्यदाभ्यामिन्द्रो अदधाद्भागधेयम्॥ अदारसृद्भवत देव सोमास्मिन्यज्ञे मरुतो मृडता नः। मा नो विददभिभामो अशस्तिर्मा नो विददृजना द्वेष्या या॥६॥

6. (Then) he offers the Nāriṣṭha-homas. With *daśa te tanuvaḥ...*[1]

1. TB III.7.5.11-13. The Sūtra is incomplete. See the next Sūtra.

II.21

ब्रह्म प्रतिष्ठा मनसो ब्रह्म वाचो ब्रह्म यज्ञानां हविषामाज्यस्य। अतिरिक्तं कर्मणो यच्च हीनं यज्ञः पर्वाणि प्रतिरन्नेति कल्पयन्। स्वाहाकृताहुतिरेतु देवान्॥ सं शं मनसा मनः सं प्राणे प्राणं दधामि ते सं व्याने समपानं दधामि

ते। परिगृह्य यजमानोऽमृतोऽभूच्छं न एधि द्विपदे शं चतुष्पदे स्वाहेत्येतैः प्रतिमन्त्रम्॥१॥

1. ....[1] with one of these formulae (he i.e. the Adhrvayu) offers one of the Nāriṣṭha-homas.

1. TB III.7.11.1; TS I.3.10.a; II.3.14.u.

एष उपहोमानां कालोऽनन्तरं वा प्रधानात्प्राग्वा समिष्टयजुषः॥२॥

2. This is the time of Upahomas (by-offerings) viz. after the principal offerings or before the Samiṣṭayajus-offering.

जुह्वामुपस्तीर्य सर्वेषां हविषामुत्तरार्धात्सकृत्सकृत्स्विष्टकृतेऽवद्यति। द्विः पञ्चावत्तिनः॥३॥

3. Having spread an underlayer of ghee in the Juhū, he cuts once each from the northern part of all the oblation-materials[1] for the sake of Sviṣṭakṛt; in the case of a (sacrificer for whom offerings are to be offered with) five cuttings, he takes portions twice.

1. Cf. TS II.6.6.5.

दैवतसौविष्टकृतैडचातुर्धाकारणिकानामुत्तरमुत्तरं ज्यायः॥४॥

4. (The size of the portions cut) for the deity, for the Sviṣṭakṛt-offering, for Iḍā[1] and for making four divisions,[2] should be higher in the case of each successive item.

1. See III.1.6.
2. See III.3.2.

द्विरभिघार्य न हविः प्रत्यभिघारयति॥५॥

5. Having twice poured ghee (on the portions of oblation-material cut for Agni Sviṣṭakṛt) he does not pour ghee on the oblation-material (out of which portions were taken).[1]

1. As is done elsewhere see II.19.6.

अग्नये स्विष्टकृतेऽनुब्रूह्यग्निं स्विष्टकृतं यजेति संप्रैषौ। उत्तरार्धपूर्वार्धे जुहोत्यसंसक्तामितराभिराहुतीभिः॥६॥

6. The orders (to be given by the Adhvaryu to the Hotṛ in connection with the recitation of invitatory verse and of offering verse, respectively, should be as follows): *agnaye sviṣṭ-*

akṛtenubrūhi and *agniṁ sviṣṭakṛtaṁ yaja*. He offers (the oblation) in the north-eastern part (of the fire) not closely in touch with (the location of other) oblations.[1]

1. Cf. TS II.6.6.6.

प्रत्याक्रम्य जुह्वामप आनीय वैश्वानरे हविरिदं जुहोमि साहस्रमुत्सं शतधारमेतम्। स नः पितरं पितामहं प्रपितामहं स्वर्गे लोके पिन्वमानो बिभर्तु स्वाहेत्यन्तः परिधि निनयति निनयति॥७॥

7. Having stepped back, having poured water in the Juhū-(ladle), with *vaiśvānare haviridaṁ juhomi...*[1] he pours (it in a place) within the enclosing sticks.

1. Cp. TĀ VI.6.1.a.

III.1

इडामेके पूर्वं समामनन्ति प्राशित्रमेके॥१॥

1. According to the opinion of some (ritualists), the ritual of Iḍā (should be performed) first, accoding to some others (the ritual of) Prāśitra should be performed first.

आग्नेयं पुरोडाशं प्राञ्चं तिर्यञ्चं वा विरुज्याङ्गुष्ठेनोपमध्यमया चाङ्गुल्या व्यूह्य मध्यात्प्राशित्रमवद्यति यवमात्रं पिप्पलमात्रं वाज्यायो यवमात्रादाव्याधात्कृत्यतामिदम्॥ मा रूरुपाम यज्ञस्य शुद्धं स्विष्टमिदं हविरिति॥२॥

2. Having divided the sacrificial bread prepared for Agni either (lengthwise from the westwards) to the east or breadthwise (from south towards the north), having separated (the two parts) by means of the thumb and ring-finger, (the Adhvaryu) cuts out from the middle, the (Prāśitra-portion)[1] of the size of a barleygrain, or of Pippala(-fruit) with *ajyāyaḥ yavamātrāt...*[2]

1. The portion of the bread to be eaten (*pra-aś-*)by the Brahman.
2. TB III.7.5.6.

एवमुत्तरस्यावद्यति॥३॥

3. In the same manner he cuts out a portion from the second (oblation material viz. sacrificial bread or the Sāṁnāyya).

उपस्तीर्य नाभिघारयत्येतद्वा विपरीतम्। अपि वोपस्तृणात्यभि च घारयति॥४॥

4. Having spread an underlayer (of ghee in the Prāśitra-vessel), he does not pour (ghee over the Prāśitra-portion) or (he does this) in a reverse manner (i.e. he does spread an undelayer, but pours ghee upon the Prāśitra-portion) or he spreads an underlayer of ghee and (also) pours (ghee upon the portions).

अत्रैवास्य परिहरणप्राशनमेके समामनन्ति॥५॥

5. According to the opinion of some (ritualists) the carrying (of the Prāśitra-vessel) and (the act of) eating (of the Prāśitra)[1] (should be done) at this stage only.

1. For these see III.2.9-10.

इडापात्र उपस्तीर्य सर्वेभ्यो हविर्भ्य इडां समवद्यति चतुरवत्तां पञ्चावत्तां वा॥६॥

6. Having spread an underlayer (of ghee) in the Iḍā-vessel, he takes out, from all the oblation-materials Iḍā(-portion) in four[1] or five cuttings.

1. Cf. TS II.6.8.1.

मनुना दृष्टां घृतपदीं मित्रावरुणसमीरिताम्। दक्षिणार्धादसंभिन्दन्नवद्याम्येकतोमुखामित्याग्नेयस्य पुरोडाशस्य दक्षिणार्धात्प्रथममवदानमवद्यति॥७॥

7. With *manunā dṛṣṭāṁ...*[1] he takes the first portion from the southern part of the sacrificial bread prepared for Agni.

1. TB III.7.5.6.

संभेदाद् द्वितीयम्॥८॥

8. From the joint[1] he cuts the second (portion).

1. i.e. from the middle of the sacrificial bread.

पूर्वार्धाच्च यजमानभागमणुमिव दीर्घम्॥९॥

9. From the eastern part he cuts the sacrificer's portion somewhat thin (and) long.

तमाज्येन संतर्प्य ध्रुवाया उपोहति॥१०॥

10. Having anointed (that portion) with ghee, he keeps it[1] near the Dhruvā.[2]

1. In a vessel on the grass of the altar, in front of the Dhruvā.
2. Cf. ŚB I.8.1.13; 39.

अपि वा दक्षिणार्धादवदाय यजमानभागमथ संभेदात्॥११॥

11. Or rather having cut the portion (for Iḍā) from the southern part of the bread, (he should take) the portion for the sacrificer, (and then should take the second Iḍā-portion) from the joint.[1]

1. Cp. Sūtras 7 and 8.

एवमुत्तरस्यावद्यति॥१२॥

12. In the same manner he takes the portion from the next (oblation-material viz. the second sacrificial bread or the Sāṁnāyya).

III.2

अभिघार्येडां होत्रे प्रदाय दक्षिणेन होतारमतिक्रामत्यनृत्सृजन्॥१॥

1. Having poured ghee on the Iḍā, having given it to the Hotṛ, without leaving the (Iḍā-pot), (the Adhvaryu) goes towards the south of the Hotṛ.[1]

1. Cf. ŚB I.8.1.13.

होतेडयाध्वर्युं परिगृह्णाति॥२॥

2. The Hotṛ takes hold of the Adhvaryu by means of the Iḍā(-pot).[1]

1. i.e. he keeps it in between himself and the Hotṛ.

अपि वा प्राचीमिडामपोह्य दक्षिणत आसीनः स्रुवेण होतुरङ्गुलिपर्वणी अनक्ति॥३॥

3. Or rather having pushed (the Iḍā-pot) towards the east, sitting towards the south (of the Hotṛ), (the Adhvaryu) anoints (with ghee) the (first) two phalanxes of the right fore-finger of the Hotṛ by means of the spoon.

अपरमङ्क्त्वा पूर्वमेतद्वा विरीतम्॥४॥

4. Having anointed the second (phalanx of the Hotṛ's fore-finger) (he then anoints the first phalanx) or in the reverse (order of this).

उपस्पृष्टोदकाय पुरस्तात्प्रत्यङ्ङासीन इडाया होतुर्हस्तेऽवान्तरेडामवद्यति॥५॥

5. Seated in front of the (Hotṛ), facing to the west,[1] (the Adhvaryu) on the hand of the Hotṛ who has (already) touched water, cuts the Avāntareḍā[2] from the Iḍā.

1. TB III.3.8.2.
2. The Iḍā (in the Hand of the Hotṛ).

अध्वर्युः प्रथममवदानमवद्यति स्वयं होतोत्तरम् एतद्वा विपरीतम्॥६॥

6. The Adhvaryu cuts the first portion, the Hotṛ himself cuts the second; or in a reverse manner.

लेपादुपस्तरणाभिघारणे भवतः॥७॥

7. The act of spreading the underlayer and that of pouring (of ghee over the portions) are to be performed (with the ghee) form the Iḍā-vessel.

द्विरभिघारयेत्पञ्चावत्तिनः। उपहूयमानामन्वारभेते अध्वर्युर्यजमानश्च। दैव्या अध्वर्यव उपहूता इत्यभिज्ञायोपहूतः पशुमानसानीत्यध्वर्युर्जपति। उपहूतोऽयं यजमान इत्यभिज्ञायैतमेव मन्त्रं यजमानः॥८॥

8. In the case of a sacrificer for whom (offerings are offered in) five portions, (the Adhvaryu) should pour ghee (on the portions in the Hotr's hand) twice. While (the Iḍā) is being invoked,[1] the Adhvaryu and the sacrificer together touch (the Iḍā-pot). Having known i.e. heard that the Hotṛ is uttering *daivyā adhvaryava upahūtāḥ*, the Adhvaryu mutters *upahūtaḥ paśumānasāni*. Having known (i.e. having heard that the Hotṛ is uttering) *upahūtoyaṁ yajamānaḥ* the sacrificer (mutters) the same formula.

1. See Āśvśs I.7.7; See also TB III.5.13; TS II.6.7.

उपहूतायामग्रेणाहवनीयं ब्रह्मणे प्राशित्रं परिहरति॥९॥

9. After (the Iḍā) has been invoked, the Adhvaryu brings

the Prāśitra-portion to the Brahman around the front of the Āhavanīya-fire.[2]

1. See III.1.2ff.
2. See TS II.6.6.4.

तस्मिन्प्राशिते होतावान्तरेडां प्राश्नाति वाचस्पतये त्वा हुतं प्राश्नामि सदस्पतये त्वा हुतं प्राश्नामीति॥१०॥

10. After the Prāśitra has been eaten by the Brahman,[1] the Hotṛ eats the *Avāntareḍā* with *vācaspataye tvā hutaṁ prāśnāmi*.[2]

1. In the manner described in III.19.6-20.5.
2. TS II.6.8.1.

प्राशितायामिडे भागं जुषस्व नो जिन्व गा जिन्वार्वतः। तस्यास्ते भक्षिवाणः स्याम सर्वात्मानः सर्वगणा इति यजमानपञ्चमा इडां प्राश्य॥११॥

11. After (the Iḍā has been) eaten (by the Hotṛ) after the (four priests)[1] with the sacrificer as the fifth have eaten the Iḍā with *iḍe bhāgaṁ juṣasva...*[2],

1. Hotṛ, Adhvaryu, Brahman, Āgnīdhra.
2. TB III.7.5.7. The Sūtra is not complete. See the next Sūtra.

III.3

वाग्यता आसत आ मार्जनात्॥१॥

1. with their speech restrained,they sit upto the act of cleansing.[1]

1. See the next Sūtra.

मनो ज्योतिर्जुषतामित्यद्भिरन्तर्वेदि प्रस्तरे मार्जयित्वाग्नेयं पुरोडाशं चतुर्धा कृत्वा बर्हिषदं करोति बर्हिषदं वा कृत्वा चतुर्धाकरोति॥२॥

2. With *mano jyotirjuṣatām...*[1] after (the priests and the sacrificer) have cleansed themselves by means of water within the altar upon the Prastara,[2] (the Adhvaryu) having divided the sacrificial bread intended for Agni into four parts places it on the Barhis[3] or having placed it on the Barhis he divides it into four parts.

1. TS I.5.3.g.
2. See TS II.6.8.3.
3. Cf. TB III.3.8.6.

तं यजमानो व्यादिशतीदं ब्रह्मण इदं होतुरिदमध्वर्योरिदमग्नीध इति॥३॥

3. The sacrificer assigns it—"this (part) belongs to the Brahman, this (part) belongs to the Hotṛ, this (part) belongs to the Adhvaryu, this (part) belongs to the Agnīdh".[1]

1. TB III.3.8.7.

अग्नीत्प्रथमान्होतृप्रथमान्वा॥४॥

4. Or he begins with the Agnīdh; or he begins with the Hotṛ.

इदं यजमानस्येत्यखध्वर्युर्यजमानभागं निर्दिश्य स्थविष्ठमग्नीधे षडवत्तं संपादयति॥५॥

5. Having assigned "this (part) belongs to the sacrificer",[1] the Adhvaryu gives the biggest part to the Agnīdh (already assigned to him) in six-cuttings.

1. Which was already cut (III.1..9).

सकृदुपस्तीर्य द्विरादधदुपस्तीर्य द्विरभिघारयति॥६॥

6. Having spread an underlayer of ghee (on the palm of the Agnīdh) placing (Agnīdh's portion on his palm) twice, having spread an underlayer of ghee, he pours (ghee) twice.[1]

1. Cf. TB III.3.8.9. The Adhvaryu does as follows: (a) pours ghee on the palm of the Agnīdh as an underlayer. (b) keeps one half of his portion on his palm (c) spreads an underlayer of ghee. (d) keeps the other half of his portion on his palm. (e) pours ghee twice on the portions kept on the palm of the Agnīdh.

अपि वा द्विरुपस्तृणाति द्विरादधाति द्विरभिघारयति॥७॥

7. Or twice he spreads underlayers of ghee; twice keeps the portions and twice pours ghee on them.

अग्नेराग्नीध्रमस्यग्ने: शामित्रमसि नमस्ते अस्तु मा मा हिंसीरित्याग्नीध्रो भक्षयति॥८॥

8. With *agnerāgnīdhram*... the Āgnīdhra eats (his portion).

वेदेन ब्रह्मयजमानभागौ परिहरति॥९॥

9. (The Adhvaryu) carries the portions of the Brahman and of the sacrificer by means of the grass-brush.[1]

1. Cf. TB III.3.8.9.

पृथक् पात्राभ्यामितरयोः॥१०॥

10. He carries (the portions) of the two other priests separately by means of vessels.[1]

1. He carries the onefourth part belonging to the Hotṛ by means of a vessel. In another vessel he takes the one-fourth part belonging to himself.

पृथिव्यै भागोऽसीति होता भक्षयत्यन्तरिक्षस्य भागोऽसीत्यध्वर्युर्दिवो भागोऽसीति ब्रह्मा॥११॥

11. With *pṛthivyai bhāgosi* the Hotṛ eats his portion; with *antarikṣasya bhāgosi* the Adhvaryu eats his portion; with *divo bhāgosi* the Brahman eats his portion.

दक्षिणाग्नावन्वाहार्यं महान्तमपरिमितमोदनं पचति॥१२॥

12. On the Dakṣiṇa-fire the Adhvaryu cooks a large, unmeasured quantity of *anvāhārya* rice-pap.[1]

1. "To be brought afterwards to". This rice-pap forms the sacrificial gift.

क्षीरे भवतीत्येकै॥१३॥

13. According to some ritualists the (*anvāhārya*-rice-pap) is cooked in milk.

तमभिघार्यानभिघार्य वोद्वास्यान्तर्वेद्यासाद्य॥१४॥

14. Either after ghee is poured or not poured on it, after it is taken from over the fire and is placed within the altar by the Adhvaryu[1],

1. The sentence is incomplete. See the next Sūtra.

III.4

दक्षिणसद्भ्य उपहर्तवा इति संप्रेष्यति॥१॥

1. the sacrificer orders "(The Anvāhārya-rice-pap) is to be carried to those sitting towards the south."

ये ब्राह्मणा उत्तरतस्तान्यजमान आह दक्षिणत एतेति॥२॥

2. To the priests who are situated towards the north,[1] the sacrificer says, "Come towards the south."

1. viz. Hotṛ, Adhvaryu and Āgnīdhra.

तेभ्योऽन्वाहार्यं ददाति ब्राह्मणा अयं व ओदन इति॥३॥

3. To them (the four priests) the sacrificer gives the Anvāhārya (with the words) "O Brāhmaṇas this is your rice."

प्रतिगृहीत उत्तरतः परीतेति संप्रेष्यति॥४॥

4. After (it has been) taken (the sacrificer) orders, "Go towards the North."

हविःशेषानुद्वास्यापिसृज्योल्मुके ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्नीत्परिधींश्चाग्निं च सकृत्सकृत्संमृड्ढीति संप्रेष्यति॥५॥

5. Having taken away the remaining oblation-materials[1] from the altar,[2] having thrown back the bruning fire-brands[3] into the fire the Adhvaryu orders, "O Brahman, we shall proceed;[4] having put a fuel stick[5] in the Āhavanīya-fire, O Agnīdh, wipe once[6] (each one of) the enclosing sticks and the fire".[7]

1. The second sacrificial bread and the remains of the two sour and sweet types of milk.
2. See III.7.15.
3. See II.9.8.
4. With the ritual of Anūyājas.
5. See I.5.11; II.12.6.
6. Contrast II.12.10.
7. The order given in TB III.3.8.11 is slightly different.

अनुज्ञातो ब्रह्मणाग्नीध्रः समिधमादधात्येषा ते अग्ने समित्तया वर्धस्व चा च प्यायस्व वर्धतां च ते यज्ञपतिरा च प्यायतां वर्धिषीमहि च वयमा च प्यायिषीमहि स्वाहेति॥६॥

6. Allowed by the Brahman,[1] the Āgnidhra puts a fuel-stick (in the Āhavanīya-fire), with *eṣā te agne samidh*...[2]

1. See III.20.8.
2. Cp. VS 2.14.

पूर्वपत्परिधीन्सकृत्सकृत्संमृज्याग्ने वाजजिद्वाजं त्वा ससृवांसं वाजं जिगिवांसं वाजिनं वाजजितं वाजजित्यायै संमार्ज्म्यग्निमन्नादमन्नाद्यायेति सकृदग्निं प्राञ्चम्॥७॥

7. Having once each wiped the enclosing sticks in the same manner as described earlier,[1] with *agne vājajit*...[2] he wipes the eastern fire once.

1. See II.13.1.
2. TB III.7.6.17-18.

इध्मसंहनान्यद्भिः संस्पर्श्य यो भूतानामधिपती रुद्रस्तन्तिचरो वृषा। पशूनस्माकं मा हिंसीरेतदस्तु हुतं तव स्वाहेत्यग्नौ प्रहरत्युत्करे वा न्यस्यति शालायां बलजायां परोगोष्ठे परोगव्यूतौ वा॥८॥

8. Having touched the strings used for binding the fuel with water, with *yo bhūtānāmadhipatiḥ...*[1] he throws them in the Āhavanīya fire,[2] or throws them on the rubbish-heap, or somewhere in the fire-hall, or on the heap of grains, or on a place away from the cow-stall, or away from the pasture-land.

1. TB III.3.2.5.
2. Cf. TB III.3.2.5.

III.5

औपभृतं जुह्वामानीय जुहूपभृतावादाय दक्षिणा सकृदतिक्रान्तोऽग्रेणाघारसंभेदं प्रतीचस्त्रीननूयाजान्यजत्याश्रावमाश्रावं प्रत्याश्राविते देवान्यजेति प्रथमं संप्रेष्यति। यज यजेतीतरौ॥१॥

1. Having poured the ghee form the Upabhṛt(-ladle) into the Juhū(-ladle), having taken the Juhū and Upabhṛt (in his hand) having stepped once towards the south, (the Adhvaryu) each time after having called (the Āgnīdhra to say) *astu srauṣaṭ* after the utterance *astu śrauṣaṭ* has been uttered offers three Anūyājas (after-offerings) to the east of the meeting point of the Āghāra-libations, beginning in the east and ending in west—at that time for the first (Anūyāja) he orders (the Hotṛ) *devān yaja* ("do you recite the offering-verse for the gods"); in the case of the other two Anūyājas, he orders simply with the word *yaja*, *yaja* ("recite the offering-verse"; "recite the offering-verse").[1]

1. See II.17.1.

पूर्वार्धे प्रथमं समिधि जुहोति मध्ये द्वितीयं प्राञ्चमुत्तमं संस्थापयन्नितरावनुसंभिद्य॥२॥

2. In the eastern part of the meeting point of the Āghāras he offers the first (Anūyāja) on the fuel-stick; (he offers) the second in the middle; (he offers) the last (third) Anūyāja beginning in the western part (of the meeting point of the Āghāras)

ending in the east, (and) bringing (the last one) in the contact of the other two (earlier offered Anūyājas)[1].

1. Thus he offers the third Anūyāja on the entire fuel-stick offered in III.4.5 from the east to the west.

प्रत्याक्रम्यायतने स्रुचौ सादयित्वा वाजवतीभ्यां व्यूहति॥३॥

3. Having stepped back, having placed the two ladles on their place, he separates them with the two verses containing the word *vāja*.

वाजस्य मा प्रसवेनेति दक्षिणेन हस्तेनोत्तानेन सप्रस्तरां जुहूमुद्यच्छति। अथा सपत्नानिति सव्येनोपभृतं नियच्छति॥४॥

4. With *vājasya mā prasavena*...[1] he lifts up the Juhū (-ladle) along with the Prastara by means of his right hand with its palm upwards; with *athā sapatnān*...[2] he puts down the Upabhṛt.

1-2. TS I.1.13.a.

उद्ग्राभं चेति जुहूमुद्यच्छति निग्राभं चेत्युपभृतं नियच्छति॥५॥

5. With *udgrābhaṁ ca*...[1] he lifts up the Juhū; with *nigrābhaṁ ca*...[2] he puts down the Upabhṛt.

1-2. TS 1.13.6.

ब्रह्म देवा अवीवृधन्निति प्राचीं जुहूं प्रोहति॥६॥

6. With *brahma devā avīvṛdhan*... he moves the Juhū to the east.

अथा सपत्नानिति सव्येनोपभृतं प्रतीचीं बहिर्वेदि निरसित्वा प्रोक्ष्यैनामभ्युदाहृत्य जुह्वा परिधीननक्ति वसुभ्यस्त्वेति मध्यमं रुद्रेभ्यस्त्वेति दक्षिणमादित्येभ्यस्त्वेत्युत्तरम्॥७॥

7. With *athā sapatnān*...[1] by means of his left (hand) having thrown the Upabhṛt to the west, outside the altar, having sprinkled water on it, having placed it on its place, he anoints the enclosing sticks by means of the Juhū with *vasubhyastvā*[2] the middle enclosing stick, with *rudrebhyastvā*[3] the southern, with *ādityebhyestvā*[4] the northern.

1. TS I.13.b.c-d.
2-4. TS I.1.13.c.

न प्रस्तरे जुहूं सादयति॥८॥

8. He does not place the Juhū on the Prastara (but rather places it on the altar).

संजानाथां द्यावापृथिवी मित्रावरुणौ त्वा वृष्ट्यावतामिति विधृतीभ्यां प्रस्तरमपादाय बर्हिषि विधृती अपिसृज्य स्रुक्षु प्रस्तरमनक्ति॥९॥

9. With *saṁjānāthām*...[1] having taken the Prastara along with the Vidhṛtis, having thrown the Vidhṛtis[2] in the Barhis-grass, he anoints the Prastara in the ladles.[3]

1. VS II.16.
2. Prastara was kept on the Vidhṛti-s. See II.9.13.
3. Cf. TB III.3.9.2. For details see the next Sūtra.

III.6

अक्तं रिहाणा इति जुह्वामग्रम्। प्रजां योनिमित्युपभृति मध्यम्। आप्यायन्तामाप ओषधय इति ध्रुवायां मूलम्। एवं त्रिः॥१॥

1. With *aktaṁ rihāṇā*...[1] (he anoits) the top (part of the Prastara) in the Juhū; with *prajāṁ yonim*...[2] he anoints the middle part in the Upabhṛt; with *āpyāyantāmāpa oṣadhayaḥ*...[3] he anoints the root (part) in the Dhruvā. He does thus thrice.

1. TS I.1.13.d.
2. TS I.13.e.
3. TS I.1.13.f.

अपि वा दिव्यङ्क्ष्वेति जुह्वामग्रम्। अन्तरिक्षेऽङ्क्ष्वेत्युपभृति मध्यम्। पृथिव्यामङ्क्ष्वेति ध्रुवायां मूलम्॥२॥

2. Or rather with *divyaṅkṣva*[1] (he anoints) the top part of the Prastara in the Juhū; with *antarikṣe'ṅkṣva*[2] he anoints the middle (part of the Prastara) in the Upabhṛt; with *pṛthivyāmaṇk-ṣva*[3] (he anoints) the root (part of the Prastara) in the Upabhṛt.

1-3. These formulae are not found in any earlier text.

एवं पुनः॥३॥

3. (He does this) in the same manner again.

अथापरम्। पृथिव्यै त्वेति ध्रुवायां मूलमन्तरिक्षायत्वेत्युपभृति मध्यं दिवे त्वेति जुह्वामग्रम्।।४।।

4. Now another (way of performance of the same): with *pṛthivyai tvā* (he anoints) the top (part of the Prastara) in the Dhruvā; with *antarikṣāya tvā* (he anoints) the middle (part of the Prastara) in the Upabhṛt; with *dive tvā...* (he anoints) the root (part of the Prastara) in the Upabhṛt.

आयुषे त्वेत्यक्तस्य तृणमपादाय प्रज्ञातं निधाय दक्षिणोत्तराभ्यां प्रस्तरं गृहीत्वा जुह्वां प्रतिष्ठाप्यासीन आश्राव्य प्रत्याश्राविते संप्रेष्यतीषिता दैव्या होतारो भद्रवाच्याय प्रेषितो मानुषः सूक्तवाकाय सूक्ता ब्रूहीति।।५।।

5. With *āyuṣe tvā*[1] having taken away a grass-blade from the anointed (Prastara) having kept it in a known place,[2] having taken the Prastara with both the hands—the right hand above the left—, having placed the (Prastara) on Juhū, having made (the Āgnīdhra) to say *astu śrauṣaṭ*, after the response has been made (by the Āgnīdhra),[3] he orders, *iṣitā daivyā hotāraḥ...*[4]

1. This formula is not found in any earlier text.
2. For the ritual cf.III.7.5.
3. See II.15.3-4.
4. TB III.3.8.11.

अनूच्यमाने सूक्तवाके मरुतां पृषतय स्थेति सह शाखया प्रस्तरमाहवनीये प्रहरति।।६।।

6. When the Sūktavāka is being recited (by the Hotṛ),[1] with *marutāṁ pṛṣataya stha...*[2] he throws the Prastara together with the branch(–twig-strainer)[3] on the Āhavanīya.

1. See TB III.5.10.
2. TS I.1.13.g-h.
3. See I.6.9.

न स्वाहाकरोति।।७।।

7. He does not utter the word *svāhā* (at the end of the formula mentioned in the previous Sūtra).

न विधूनोति नावधूनोति न विक्षिपति न प्रमार्ष्टि न प्रतिमार्ष्टि नानुमार्ष्टि नोदञ्चं प्रहरेत्॥८॥

8. (While throwing the Prastara on the Āhavanīya) he does not move it from the left to right, nor move it downwards, nor scatter, nor rub it with the hand crosswise, downwards or upwards, nor should he throw it with its points to the north.[1]

1. See II.8.5.

तिर्यञ्चं हस्तं धारयन्कर्षन्निवाहवनीये प्रहरति॥९॥

9. Holding his hand crosswise[1] he throws the Prastara on the Āhavanīya dragging it as it were.[2]

1. i.e. he should hold the Prastara in his fist in such a manner that the fingers of his right hand would point towards the north.
2. i.e. slowly moving his fist over the fire.

न प्रति शृणातीत्युक्तम्॥१०॥

10. It has been said in the Brāhmaṇa-text: "He does not break the tips of the Prastara..."[1]

1. TS II.6.5.3-5.

प्रथयित्वा प्रहरेद्यं कामयेत स्त्र्यस्य जायेतेति॥११॥

11. In the case of a (sacrificer about) whom he desires "May a female (child) be born to him," (the Adhvaryu) should throw it after having spread out (the Darbha-blades in the Prastara).[1]

1. Cf. KS XXXI.5.

आशीः प्रति प्रस्तरमवसृजति॥१२॥

12. At the time of the benediction (*āśis*)[1] he releases the Prastara from his hand and lets it fall on the Āhavanīya-fire[2],

1. i.e. when the Hotṛ utters the benedictory part during his recitation of the Sūktavāka (TB III.5.10.4).
2. The Sūtra is incomplete. See the next Sūtra.

III.7

न्यञ्चं हस्तं पर्यावर्तयन्॥१॥

1. while making his palm turned downwards.

अग्नीद् गमयेति संप्रेष्यति॥२॥

2. Then the Adhvaryu orders: "O Agnīdh cause it to go."

त्रिरञ्जलिनाग्नीध्रोऽविष्वञ्चं प्रस्तरमूर्ध्वमुद्यौति रोहितेन त्वाग्निर्देवतां गमयत्वित्येतैः प्रतिमन्त्रम्॥३॥

3. (Holding) by means of his folded hands in such a manner that the ends (of the Prastara) would not be separated from one another, the Āgnīdhra raises it upwards thrice each time with one (of the following) formulae (in the sequence beginning with) *rohitena tvāgnirdevatāṁ gamayatu*[1] and finally puts it on the fire.

1. TS I.6.4.p; See also TS I.7.4.3-4.

अथैनमाहाग्नीध्रोऽनुप्रहरेति॥४॥

4. Then the Āgnīdhra says to the Adhvaryu: "Do you throw it (on the fire)."

यत्प्रस्तरात्तृणमपात्तं तदनुप्रहरति स्वगा तनुभ्य इति॥५॥

5

The blade of grass which was taken away from the Prastara[1] the Adhvaryu throws it in the fire with *svagā tanubhyaḥ*[2]

1. See III.6.5.
2. This formula is not found in any earlier text.

एतदेतदिति त्रिरङ्गुल्या निर्दिश्याग्निमभिमन्त्रयत आयुष्पा अग्नेऽस्यायुर्मे पाहीति॥६॥

6. Having indicated the blade of grass with the words, "This, this" by means of the index-finger, he addresses the fire with *āyuṣpā agne' syāyurme pāhi.*[1]

1. TS I.1.13.i,k.

ध्रुवासीत्यन्तर्वेदि पृथिवीमभिमृशति॥७॥

7. With *dhruvāsi*[1] he touches the ground within the altar.

1. TS I.1.13.1.

अथैनमाहाग्नीध्रः संवदस्वेति॥८॥

8. The the Āgnīdhra says to him (the Adhvaryu), "Do you converse".[1]

1. ŚB I.8.3.20.

अगानग्नीदित्यध्वर्युराह। अगन्नित्याग्नीध्रः। श्रावयेत्यध्वर्युः। श्रौषडित्याग्नीधः॥९॥

9. The Adhvaryu asks *agānagnīd*; the Āgnīdhra says *agan* the Adhvaryu says *śrāvaya*; the Āgnīdhra says *śrauṣaṭ*.

मध्यमं परिधिमन्वारभ्य संप्रेष्यति स्वगा दैव्या होतृभ्यः स्वस्तिर्मानुषेभ्यः शंयोर्ब्रूहीति ॥१०॥

10. Having held the middle enclosing stick, the Adhvaryu orders: *svagā daivyā hotṛbhyaḥ svastir mānuṣebhyaḥ śaṁyor brūhi*.

अनूच्यमाने शंयुवाक आहवनीये परिधीन्प्रहरति॥११॥

11. While the Śaṁyuvāka is being recited by the Hotṛ, the Adhvaryu throws the enclosing sticks in the Āhavanīya.

यं परिधिं पर्यधत्था इति मध्यमम्। यज्ञस्य पाथ उपसमितमितीतरौ॥१२॥

12. He throws the middle enclosing stick with *yaṁ paridhiṁ paryadhatthāḥ...*[1]; the other enclosing sticks with *yajñasya pātha upasamitam...*[2]

1. TS I.13.m.
2. TS I.1.13.n.

उत्तरार्ध्यस्याग्रमङ्गारेषूपोहति॥१३॥

13. He inserts the point of the northern enclosing stick in the embers.

यजमानं प्रथतेति परिधीनभिमन्त्र्य जुह्वामुपभृतोऽग्रमवधाय संस्रावभागा इति संस्रावेणाभिजुहोति॥१४॥

14. With *yajamānaṁ prathata...*[1] having addressed the enclosing sticks, having placed the point of the Upabhṛt in the Juhū with *saṁsrāvabhāgāḥ...*[2] he offers the remnants (of ghee) on (the enclosing sticks).

1. KS I.12.
2. TS I.1.13.o.

अत्रैवर्त्विजो हविःशेषान्भक्षयन्ति॥१५॥

15. At this stage only the priests eat the remnants of the oblation-material.[1]

1. See III.4.5.

III.8

आज्यलेपान्प्रक्षाल्य सस्रुवे जुहूपभृतावध्वर्युरादत्ते वेदं होता स्फ्यमाज्य-स्थालीमुदकमण्डलुं चाग्नीध्रः॥१॥

1. After having washed the ghee sticking to the Juhū and the Upabhṛt the Adhvaryu takes the Juhū and Upabhṛt in his hand, the Hotṛ the Veda (grass-brush) and the Āgnīdhra the Sphya, Ghee-pot and water-pitcher (*kamaṇḍalu*).[1]

1. for this Sūtra cf. in general ŚB I.9.2.1.

आग्नीध्रप्रथमाः पत्नीः संजाययिष्यन्तः प्रत्यञ्चो यन्ति॥२॥

2. Facing the west with Āgnīdhra as the first they go for the performance of Patnīsaṁyājas[1].

1. i.e. the four offerings to Somā, Tvaṣṭṛ, the wives of gods and Agni-Gṛhapati.

अग्रेण गार्हपत्यं दक्षिणेनाध्वर्युः प्रतिपद्यत उत्तरेणेतरौ॥३॥

3. Adhvaryu goes to the east of the Gārhapatya along the south; the others... along the north.[1]

1. For this Sūtra cf. ŚB I.9.2.4.

अग्नेर्वामपन्नगृहस्य सदसि सादयामीति कस्तम्भ्यां स्रुचौ सादयित्वा धुरि धुर्यौ पातमिति युगधुरोः प्रोहति॥४॥

4. With *agner vāmapannagṛhasya sadasi sādayāmi*[1] having placed the two ladles (Juhū and Upabhṛt) on the prop (of the pole of the cart) (*kastambhī*), with *dhuri dhuryau pātam*[2] the Adhvaryu moves them forward on the yoke.[3]

1. TS I.1.13.p-q.
2. TS I.1.13.r.
3. For this Sūtra cf. ŚB I.8.3.26.

यदि पात्र्या निर्वपेदेताभ्यामेव यजुर्भ्यां स्फ्ये स्रुचौ सादयेत्॥५॥

5. If he pours out (the oblation-material) by means of a Pātrī (vessel),[1] he should deposit the two ladles on the Sphya (wooden sword) with these same Yajus–formulae.[2]

1. As is allowed by I.18.7.
2. For the formulae see the Sūtra 4. For Sūtra 5 cf. ŚB I.8.3.26.

स्रुग्भ्यां स्रुवाभ्यां वा पत्नीः संयाजयन्ति॥६॥

6. They offer the Patnī-saṁyāja-offerings either by means of the two ladles or by means of two spoons.

वेदमुपभृतं कृत्वा जुह्वा स्रुवेण चेत्येके॥७॥

7. According to some (ritualists) (one should offer them) by means of the Juhū or the spoon, after having supported it (Juhū or spoon) by means of the Veda (grass-brush).

अपरेण गार्हपत्यमूर्ध्वज्ञव आसीना ध्वानेनोपांशु वा पत्नीः संयाजयन्ति॥८॥

8. To the west of the Gārhapatya sitting with their knees raised up, they offer the Patnīsaṁyājas either reciting the concerned formulae in loud voice or in an inaudible manner.[1]

1. ŚB I.9.2.8 prescribes the inaudible manner.

दक्षिणेऽध्वर्युरुत्तर आग्नीध्रो मध्ये होता॥९॥

9. (At that time) the Adhvaryu is to the south, the Āgnīdhra to the north and the Hotṛ in between them.

आज्येन सोमत्वष्टाराविष्ट्वा जाघन्या पत्नीः संयाजयन्त्याज्यस्य वा यथागृहीतेन॥१०॥

10. Having offered ghee to Soma and Tvaṣṭṛ they offer an oblation to the wives of gods by means of tail[1] (of an animal) or with ghee scooped in accordance (with the rule).[2]

1. Perhaps this refers to animal-sacrifice; see VII.27.10.
2. i.e. either four times or five times.

सोमायानुब्रूहि सोमं यजेति संप्रैषावुत्तरार्धे जुहोति॥११॥

11. The orders to be uttered by the Adhvaryu are as fallows: "Do you recite the invitatory verse for Soma (O Hotṛ)" and "Do you recite the offering verse for Soma (O Hotṛ)." The Adhvaryu makes the libation in the northern part of the Gārhapatya-fire.[1]

1. The verses to be recited by the Hotṛ are found in TB III.5.12.

एवमितरांस्त्वष्टारम्॥१२॥

12. In the same way he offers the other Paṭnīsaṁyājas viz. for Tvaṣṭṛ[1],

1. The Sūtra is incomplete; see the next Sūtra.

III.9

देवानां पत्नीरग्निं गृहपतिमिति॥१॥

1.for wives of the gods, and for Agni-Gṛhapati.

दक्षिणतस्त्वष्टारमुत्तरतो वा मध्येऽग्निं गृहपतिम्॥२॥

2. Either to the south or to the north (of libation) to Soma he offers libation to Tvaṣṭṛ. (He offers a libation) to Agni Gṛhapati in the middle of these two libations.

आहवनीयतः परिश्रिते देवपत्नीरपरिश्रिते वा॥३॥

3. (The offering) to wives of the gods should be made either in an enclosed place[1] or not enclosed place (but) away from the Āhavanīya.

1. Thus the place of Gārhaptya is separated by means of a mat and then the offering is performed. Cf. ŚB I.9.2.12.

राकां पुत्रकामो यजेत सिनीवालीं पशुकामः कुहूं पुष्टिकामः॥४॥

4. A (sacrificer) desirous of a son should perform offering to Rākā; a (sacrificer) desirous of cattle to Sinīvālī and a sacrificer desirous of prosperity to Kuhū.

नित्यवदेके समामनन्ति॥५॥

5. According to the opinion of some (ritualists) these (offerings) are obligatory-like (and not simply based on desire of the sacrificer).

पुरस्ताद्देवपत्नीभ्य एता एके समामनन्ति। उपरिष्टाद्वा॥६॥

6. According to the opinion of some (ritualists) these (offerings to Rākā etc.) should be offered either before or after the offering to the wives of Gods.

पूर्ववद्धोतुरङ्गुलिपर्वणी अङ्क्त्वोपस्पृष्टोदकाय होतुर्हस्ते चतुर आज्यबिन्दूनिडामवद्यति षडग्नीधः॥७॥

7. Having applied ghee to the first two phalanxes of the right fore-finger of the Hotṛ in the manner described earlier,[1] after he (the Hotṛ) has touched water, he (the Adhvaryu) drops

on his (Hotṛ's) hand four drops of ghee as Iḍā. He drops six drops on the hand of the Āgnīdhra.

1. Cf. III.2.8.

उपहूयमानामन्वारभन्तेऽध्वर्युराग्नीध्रः पत्नी च॥८॥ उपहूतां प्राश्नीतो होताग्नीध्रश्च॥९॥

8-9. When (the Iḍā) is being invoked, the Adhvaryu, Āghīdhra, the wife of the Sacrificer touch it (the Iḍā)[1] After the Iḍā has been invoked the Hotṛ and the Āgnīdhra eat it.[2]

1. Cp. III.2.8.
2. Cp. III.2.10.

अत्र स्रुवेण संपत्नीयं जुहोति पत्न्यामन्वारब्धायां सं पत्नी पत्या सुकृतेन गच्छतां यज्ञस्य युक्तौ धुर्यावभूताम्। संजानानौ विजहतामरातीर्दिवि ज्योतिरजरमारभेतां स्वाहेति॥१०॥

10. At this stage (the Adhvaryu) offers the Saṁpatnīya-libation. (In it) while the wife of the sacrificer is touching him (the Adhvaryu) he offers a libation of ghee with *saṁ patnī patyā...*[1]

1. TB III.7.5.11.

पुरस्ताद्देवपत्नीभ्य एतामेके समामनन्त्युपरिष्टाद्वा। उपरिष्टाद्वा पिष्टलेपफलीकरणहोमाभ्याम्॥११॥

11. According to the opinion of some (ritualists) this libation (should be performed) before the offering to the wives of gods; or after (it); or it may be offered after the oblations of the stickings of flour and the chaff of grains.[1]

1. i.e. after III.10.2.

दक्षिणाग्नाविध्मप्रव्रश्चनान्यभ्याधाय पिष्टलेपफलीकरणहोमौ जुहोति॥१२॥

12. Having thrown the splinters of fluel[1] in the Dakṣiṇa fire he offers the oblations of the stickings of flour[2] and the chaff of grains.[3]

1. See I.6.3; TB III.3.9.9.
2. See III.8.1.
3. See I.20.12-13.

III.10

फलीकरणहोमं पूर्वमेतद्वा विपरीतम्। चतुर्गृहीत आज्ये फलीकरणानोप्याग्नेऽदब्धायोऽशीततनो इति जुहोति। एवं पिष्टलेपानुलूखले मुसले यच्च शूर्प आशिश्लेष दृषदि यत्कपाले। अवप्रुषो विप्रुषः संजयामि विश्वे देवा हविरिदं जुषन्ताम्। यज्ञे या विप्रुषः सन्ति बह्वीरग्नौ ताः सर्वाः स्विष्टाः सुहुता जुहोमि स्वाहेति॥१॥

1. (The Adhvaryu peforms) the oblation of the chaff of grains first (and then oblation of the stickings of the flour) or in the reverse order. Having poured the grains of chaff in the four-times scooped ghee in the ladle he offers it with *adabdhāyośītatano*...[1] In the same manner (having poured) the stickings of flour (into the four times-scooped ghee in the ladel), he offers them with *ulūkhale musale yacca śūrpe*....[2]

1. TS I. 1.13.s-t.
2. TB III.7.6.21.

या सरस्वती विशोभगीना तस्यै स्वाहा या सरस्वती वेशभगीना तस्यै स्वाहेन्द्रोपानस्यकेहगनसो वेशान्कुरु सुमनसः सजातान्स्वाहेति दक्षिणाग्नौ प्रतिमन्त्रं जुहोति॥२॥

2. With each one of the following formulae *yā sarasvatī viśobhagīnā tasyai svāhā, yā sarasvatī veśabhagīnā tasyai svāhā, indropānasya*...' he offers a libation in the Dakṣiṇa-fire.

वेदोऽसीति वेदं होता पत्न्या उपस्थे त्रिः प्रास्यति॥३॥

3. With *vedosi*[1] the Hotṛ throws the grass-brush thrice[2] upon the lap of the wife of the sacrificer.

1. TS I.6.4.v-y.
2. Cf. MS I.4.8.

निर्द्विषन्तं निरराति नुदेतीतरा प्रास्तंप्रास्तं प्रतिनिरस्यति॥४॥

4. With *nir dviṣantaṁ nirarātiṁ nuda*[1] the other (i.e. the wife) throws (the grass-brush) back after every time it has been thrown.

1. Cp. MS I.4.3.

तन्तुं तन्वन्निति वेदं होता गार्हपत्यात्प्रक्रम्य संततमाहवनीयात्स्तृणात्या वा वेदेः॥५॥

5. With *tantuṁ tanvan*...[1] the Hotṛ spreads the Darbha-blades from the grass-brush in an unbroken line starting from the Gārhaptya upto the Āhavanīya-fire[2] or upto the altar.[3]

1. TB III.4.2.e.
2. Only this is found in TB III. 9.9.11.
3. For this altarnative see ŚB I.9.2.4.

इमं विष्यामीति पत्नी योक्त्रपाशं विमुञ्चते॥६॥

6. With *imaṁ viṣyāmi*[1] the wife of the sacrificer unties the knot of girdle around the waist.[2]

1. TS I.1.10.g.
2. See II.5.2.

तस्याः सयोक्त्रेऽञ्जलौ पूर्णपात्रमानयति॥७॥

7. In her folded hands containing the girdle the Adhvaryu pours the water from a pot fully filled with (water).[1]

1. See III.8.1.

समायुषा सं प्रजयेत्यानीयमाने जपति॥८॥

8. The wife mutters *sam āyuṣā*...[1] while the water is being poured.

1. TS I.1.10.h.

निनीय मुखं विमृज्योत्तिष्ठति पुष्टिमती पशुमती प्रजावती गृहमेधिनी भूयासमिति॥९॥

9. Having poured the water, having wiped the face, she stands up with *puṣṭimatī paśumatī*....[1]

1. This verse is found only here. For the Sūtras 7-9 cf. TB III.3.10. 3-4.

III.11

यथेतमाहवनीयं गत्वा जुह्वा स्रुवेण वा सर्वप्रायश्चित्तानि जुहोति॥१॥

1. Having gone towards the Āhavanīya in the same manner as that of coming[1], (the Adhvaryu) offers the All-expiation-libations[2] by means of the Juhū or the spoon.

1. See III.8.3 The Hotṛ and Āgnīdhra also go back to their places.
2. for these cf. MS I.4.8. and KS XXXI.4.

ब्रह्म प्रतिष्ठा मनस इत्येषा। आश्रावितमत्याश्रावितं वषट्कृतमत्यनूक्तं च यज्ञे। अतिरिक्तं कर्मणो यच्च हीनं यज्ञः पर्वाणि प्रतिरन्नेति कल्पयन्। स्वाहाकृताहुतिरेतु देवान्॥ यद्वो देवा अतिपादयानि वाचा चित्प्रयतं देवहेडनम्। अरायो अस्माँ अभिदुच्छुनायतेऽन्यत्रास्मन्मरुतस्तं निधेतन॥ ततं म आपस्तदु तायते पुनः स्वादिष्ठा धीतिरुचथाय शस्यते। अयं समुद्र उत विश्वभेषजः स्वाहाकृतस्य समु तृण्णुतर्भुवः॥ उद्वयं तमसस्पर्युदु त्यं चित्रमिमं म वरुण तत्त्वा यामि त्वं नो अग्ने त्वं नो अग्ने त्वमग्ने अयास्यया सन्मनसा हितः। अयासन्हव्यमूहिषेऽया नो धेहि भेषजम्॥ प्रजापत इत्येषा। इष्टेभ्यः स्वाहा वषडनिष्टेभ्यः स्वाहा। भेषजं दुरिष्ट्यै स्वाहा निष्कृत्यै स्वाहा। दौरार्द्ध्यै स्वाहा दैवीभ्यस्तनूभ्यः स्वाहा। ऋद्ध्यै स्वाहा समृद्ध्यै स्वाहा॥ अयाश्चा-ग्नेऽस्यनभिशस्तिश्च सत्यमित्त्वमया असि॥ अयसा मनसा धृतोऽयसा हव्यमूहिषेऽया नो धेहि भेषजम्॥ यदस्मिन्यज्ञेऽन्तरगाम मन्त्रतः कर्मतो वा। अनयाहुत्या तच्छमयामि सर्वं तृप्यन्तु देवा आवृषन्तां घृतेन॥२॥

2. The formulae to be used at this time are as follows: *brahma pratiṣṭhā.....,*[1]

1. In all there are 23 verses. except the 22nd for the other verses see TB III.7.11.1-4.

III.12

आज्ञातमनाज्ञातममतं च मतं च यत्। जातवेदः संधेहि त्वं हि वेत्थ यथातथम्॥ यदकर्म यन्नाकर्म यदत्यरेचि यन्नात्येरचि। अग्निष्टत्स्विष्टकृद्विद्वान्सर्वं स्विष्टं सुहुतं करोतु॥ यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत्स्विष्टकृद्विद्वान्सर्वं स्विष्टं सुहुतं करोतु॥ यत इन्द्र भयामहे ततो नो अभयं कृधि। मघवञ्छग्धि तव तन्न ऊतये वि द्विषो वि मृधो जहि॥ स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी। वृषेन्द्रः पुर एतु नः स्वस्तिदा अभयंकरः॥ आभिर्गीर्भिर्यदतो न ऊनमाप्यायय हरिवो वर्धमानः। यदा स्तोतृभ्यो महि गोत्रा रुजासि भूयिष्ठभाजो अध ते स्याम॥ अनाज्ञातं यदाज्ञातं यज्ञस्य क्रियते मिथु। अग्ने तदस्य कल्पय त्वं हि वेत्थ यथातथम्॥ पुरुषसंमितो यज्ञो यज्ञः पुरुषसंमितः। अग्ने तदस्य कल्पय त्वं हि वेत्थ यथातथम्॥ यत्पाकत्रा मनसा दीनदक्षा न यज्ञस्य मन्वते मर्तासः। अग्निष्टद्धोता

क्रतुविद्विजानन्यजिष्ठो देवाँ ऋतुशो यजाति॥ यद्विद्वांसो यदविद्वांसो मुग्धाः कुर्वन्त्यृत्विजः। अग्निर्मा तस्मादेनसः श्रद्धा देवी च मुञ्चताम्॥१॥

1. *ājñātamanājñātamamatam....*,[1]

1. For all these verses see TB III.7.11.4-5.

III.13

अयाडग्निर्जातवेदा अन्तरः पूर्वो अस्मन्निषद्य। सन्वन्सनिं सुविमुचा विमुञ्च धेह्यस्मासु द्रविणं जातवेदो यच्च भद्रम्॥ ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा वितताः पुरुत्रा। तेभ्यो न इन्द्रः सवितोत विष्णुर्विश्वे देवा मुञ्चन्तु मरुतः स्वस्त्या॥ यो भूतानामुद्बुध्यस्वाग्न उदुत्तममिति व्याहृतिभिर्विहृताभिः समस्ताभिश्च हुत्वा॥१॥

1. *ayāḍagnirjātavedāḥ...* After having offered (the all-expiation–libations) with these formulae and with the sacred utterances[1] severally[2] and jointly,[3]

1. *bhūḥ, bhuvaḥ, svaḥ*
2. Thus *bhūḥ svāhā, bhuaḥ svāhā, svaḥ svāhā,*
3. *bhūr bhuvaḥ svaḥ svāhā*. The sentnence in this Sūtra is incomplete. See the next Sūtra.

पूर्ववद्ध्रुवामाप्याय्य देवा गातुविद इत्यन्तर्वेद्यूर्ध्वस्तिष्ठन्ध्रुवया समिष्टयजुर्जुहोति॥२॥

2. having made the Dhruvā swell in the same manner as described earlier,[1] standing erect within the altar, the Adhvaryu offers the Samiṣṭayajus-libation with *devā gātuvidaḥ...*[2]

1. See II.12.1.
2. TS I.1.13.u-v.

मध्यमे स्वाहाकारे बर्हिरनुप्रहरति॥३॥

3. At the time of the middle svāhā-call, he throws the barhis-grass.

यदि यजमानः प्रवसेत्प्रजापतेर्विभान्नाम लोक इति ध्रुवायां यजमानभागमवधाय समिष्टयजुषा सह जुहुयात्॥४॥

4. If the sacrificer is staying away (from the place of sacrifice), with *prajāpater vibhānnāma lokaḥ...*[1] having placed

the sacrificer's portion[2] in the Dhruvā-ladle, the Adhvaryu should offer it along with the Samiṣṭayajus-libation.

1. TS I.6.5.h.
2. See III.1.9., III.3.5.9.

अभिस्तृणीहि परिधेहि वेदिं जामिं मा हिंसीरमुया शयाना। होतृषदना हरिताः सुवर्णा निष्का इमे यजमानस्य ब्रध्न इति होतृषदनैर्वेदिमभिस्तीर्य को वोऽयोक्षीत्स वो विमुञ्चत्वित्यन्तर्वेदि प्रणीता आसाद्य विमुञ्चति॥५॥

5. With *abhistṛṇīhi paridhehi...*[1] having spread the grass-blades from the Hotṛ's seat on the altar, with *ko vo'yokṣīt...* having placed the Praṇītā (brought forward) water within the altar, he unyokes (it).[2]

1. TB III.7.5.13.
2. Contrast I.16.10.

यं देवा मनुष्येषूपवेषमधारयन्। ये अस्मदपचेतसस्तानस्मभ्यमिहा कुरु॥ उपवेषोपविड्ढि नः प्रजां पुष्टिमथो धनम्। द्विपदो नश्चतुष्पदो ध्रुवाननपगान्कुर्विति पुरस्तात्प्रत्यञ्चमुत्कर उपवेषं स्थविमत उपगूहति॥६॥

6. With *yaṁ devā manuṣyeṣu...*[1] he conceals the Upaveṣa (poking–stick) with the broad end from the east to the west on the rubbish heap.[2]

1-2. See TB III.3.11.1-2.

III.14

यद्यभिचरेद्योपवेषे शुक् सामुमृच्छतु यं द्विष्म इत्यथास्मै नामगृह्य प्रहरति॥१॥

1. If the Adhvaryu is practising sorcery, he throws the Upaveṣa with *yopaveṣe śuk* uttering the name of the enemy (instead of the word *amum* in the formula).[1]

1. See for this Sūtra TB III.3.11.2-3.

निरमुं नुद ओकसः सपत्नो यः पृतन्यति। निर्बाध्येन हविषेन्द्र एणं पराशरीत्॥ इहि तिस्रः परावत इहि पञ्च जनाँ अति। तिस्रो ऽति रोचना यावत्सूर्यो असद्दिवि॥ परमां त्वा परावतमिन्द्रो समाभ्य इति हतो ऽसाववधिष्मामुमित्येताभिः पञ्चभिर्निरस्येन्निखनेद्वा॥२॥

2. With these five formulae beginning with *niramuṁ nuda*[1] he should throw it or bury it.

1. TB III.3.11.3-4.

अवसृष्टः परापत शरो ब्रह्मसंशितः। गच्छामित्रान्प्रविश मैषां कंचनोच्छिष इति वा॥३॥

3. Or he may do so with *avasṛṣṭaḥ parāpata...*[1]

1. TB III.3.11.3-4.

यानि घर्मे कपालानीति चतुष्पदयर्चा कपालानि विमुच्य संख्यायोद्वासयति॥४॥

4. With a verse consisting of four feet[1] and beginning with *yāni gharme kapālāni*[2] having unyoked the potsherds and having counted them, he lifts them up.

1. Cf. TB III.2.7.6.
2. TS I.1.7.k.

संतिष्ठेते दर्शपूर्णमासौ॥५॥

5. The New and Full-moon-sacrifices stand (hereby) completely estalished (i.e. concluded).

शंय्वन्तं वाहवनीये संस्थापयेदाज्येडान्तं गार्हपत्ये। इडान्तं वाहवनीये शंय्वन्तं गार्हपत्ये॥६॥

6. He should establish completely (the ritual) ending with Śaṁyuvāka in the Āhavanīya or (the ritual) ending with the Ājya-iḍā in the Gārhapatya;[1] Or ... ending with the Iḍā in the Āhavanīya or (the ritual) ending with the Śaṁyuvāka in the Gārhapatya.

1. This is what is given above. See III.7.10; III.9.7-9.

यदि शंय्वन्तं पश्चात्स्याद्वेदात्तृणमपादाय जुह्वामग्रमज्ज्यात्स्रुवे मध्यमुपभृति वाज्यस्थाल्यां मूलम्। तस्य प्रस्तरवत्कल्पः सूक्तवाकाद्या शंयुवाकात्॥७॥

7. If the ritual ending with Śaṁyuvāka will be (performed) in the western part (i.e. the Gārhapatya) then having taken out a grass-blade from the Veda (grass-brush), he should anoint its point (in the ghee) in the Juhū, the middle part in the spoon (and) the root (part) in the Upabhṛt or Ājya-pot. The procedure (of the performance should be) similar to that of the Prastara. Then (he should perform) the ritual beginning with Sūktavāka upto the Saṁyuvāka.

स्वर्गकामो दर्शपूर्णमासौ॥८॥

8. A (sacrificer) desirous of heaven (should perform) New and Full-moon-sacrifices.

एककामः सर्वकामो वा॥९॥

9. A (sacrificer) desirous of one (particular thing) or desirous of all (i.e. any thing, should perform these).

युगपत्कामयेताहारपृथक्त्वे वा॥१०॥

10. One may have all the desires at one and the same time or at different performances.

ताभ्यां यावज्जीवं यजेत॥११॥

11. One should perform them as long as one lives.

त्रिंशतं वा वर्षाणि॥१२॥

12. Or for thirty years.

जीर्णो वा विरमेत्॥१३॥

13. Or (when one becomes) old one may stop.

द्वे पौर्णमास्यौ द्वे अमावास्ये यजेत यः कामयेतर्ध्नुयामित्युक्त्वाहैकामेव यजेतेति॥१४॥

14. "One who desires "may I prosper", should perform two full-moon sacrifices and two New-moon sacrifices". Having said this a Brāhmaṇa-text says, "One should perform only one".[1]

1. Cf. TS II.5.3.1;II5.4.1.

OBLIGATORY AND OPTIONAL RITES CONNECTED WITH THE NEW AND FULL-MOON-SACRIFICES.

III.15

संस्थाप्य पौर्णमासीमिन्द्राय वैमृधाय पुरोडाशमेकादशकपालमनुनिर्वपति॥१॥

1. Having made the full-moon-sacrifice completely established (i.e. having performed it upto its end), one pours out

the oblation-material for the sacrificial bread to be prepared on eleven posherds for Indra Vaimṛdha.[1]

1. Cf. TS II.5.3.1; II.5.4.1.

समानतन्त्रमेके समामनन्ति॥२॥

2. According to the opinion of some ritualists the aobve mentioned offering to Indra Vaimrdha should be performed in a joint procedure with the full-moon-offering.

तस्य याथाकामी प्रक्रमे। प्रक्रमात्तु नियम्यते॥३॥

3. In the beginning of it one is free; but after the beginning it is regular.

सप्तदशसमिधेनीको यथाश्रद्धदक्षिणः॥४॥

4. The Vaimṛdha rite has seventeen Sāmidhenīs (enkindling verses) and with sacrificial gifts according to one's faith.

शर्धवत्यौ संयाज्ये। अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु। सं जास्पत्यं सुयममाकृणुष्व शत्रूयतामभितिष्ठा महांसि॥ वातोपधूत इषितो वशाँ अनु तृषु यदन्ना वेविषद्वितिष्ठसे। आ ते यतन्ते रथ्यो यथा पृथक् शर्धांस्यग्ने अजराणि धक्ष्यस इति॥५॥

5. The invitatory and offering-verses of the Sviṣṭakṛt-offering of the Vaimṛdha-rite (should be) containing the word *śardha*: *agne śardha mahate...*[1] and *vātopadhūta...*[2]

1. ṚV V.28.3.
2. Cp. ṚV X.91.7.

अग्नीषोमीयमेकादशकपालं पौर्णमास्यामनुनिर्वपत्यादित्यं घृते चरुं सारस्वतं चरुममावास्यायां पौष्णं चैन्द्रमेकादशकपालममावास्यायां पौर्णमास्यां च भ्रातृव्यवतोऽभिचरतो वा॥६॥

6. In the case of a sacrificer having enemies or one practising sorcery, (the Adhvaryu) additionally takes out material for the sacrficial bread to be prepared on eleven potsherds for Agni and Soma, rice-pap to be cooked in ghee for Aditi on the Full-moon-day, and rice-pap for Sarasvatī and Pūṣan on the New-moon-day and a sacrificial bread on eleven potsherds for Indra on the Full-moon-day as well as on New-moon-day.

इन्द्राय त्रात्रे चरुं द्वितीयं वैमृधस्य कुर्याद्यो मृत्योर्ज्यान्या वा बिभीयात्। मुष्करो दक्षिणा॥७॥

7. One who may be afraid of death or of disease should add the rice-pap for Indra Trātṛ[1] to the sacrificial bread to be offered to Indra Vaimṛdha. A bull with his testicles intact should be given as the sacrificial gift.

1. Cf. MS II.2.10.

इन्द्रायेन्द्रियावते पुरोडाशमेकादशकपालमनुनिर्वपेत्प्रजाकामः पशुकामः सजातकामः॥८॥

8. A (sacrificer) desirous of progeny (or) desirous of cattle (or) desirous of being superior to one's relatives should additionally prepare a sacrificial bread on eleven potsherds for Indra Indriyāvat.[1]

1. Cf. TS II.4.2.2.

एतं वानुनिर्वाप्यं कुर्वीत॥९॥ इतरौ वा॥१०॥

9-10. Or he should make this (sacrificial bread) an additional one; or (make) the other two (sacrificial breads) (additional ones)[1].

1. Thus either the bread for Indra Indriyāvat may take the place of the bread for Indra Vaimṛdha or both the breads for Indra Vaimṛdha and Indra Indriyāvat are to be added to the chief oblations.

यमभीव संशयीत॥११॥

11. A sacrificer who is in doubt about the arrival of danger,[1]

1. The sentence is not complete. See the next Sūtra.

III.16

स इन्द्राय वैमृधायानुनिर्वपेत्॥१॥

1.should additionaly prepare sacrificial bread for Indra Vaimṛdha.

यो नेव घोषेन्नेव शृणुयात्स इन्द्रायांहोमुचे॥२॥

2. A (sacrificer) who cannot speak clearly, or hear prop-

erly, should (additionally prepare a sacrificial bread) for Indra Aṁhomuc.[1]

1. Cf. TS II.2.7.3.

यो भ्रातृव्यवान्स्यात्स इन्द्राय वृत्रतुरे॥३॥

3. A (sacrificer) who has enemies (should additionally prepare a sacrificial bread) for Indra Vṛtratur.

अथ यं कुतश्चनातपेत्स इन्द्रायैव॥४॥

4. A (sacrificer) whom (on account of some disease) there is no sensation of heat from anywhere, (should additionlly prepare a sacrificial bread) for Indra only.

यो भ्रातृव्यवान्स्यात्स पौर्णमासं संस्थाप्यैतामिष्टिमनुनिर्वपेदाग्नावैष्णवमेकादशकपालं सरस्वत्यै चरुं सरस्वते चरुम्॥५॥

5. A (sacrificer) who has enemines, after having completely established (i.e. completed) the Purṇamāsa-(full-moon-sacrifice), should additionally perform this offering (consisting of) a (sacrificial bread) on eleven potsherds for Agni and Viṣṇu, rice-pap for Sarasvatī and (another) rice-pap for Sarasvat.[1]

1. Cf. TS II.5.4.1-2.

पौर्णमासीमेव यजेत भ्रातृव्यवान्नामावास्याम्॥६॥

6. A (sacrificer) having enemies should perform only the Full-moon-sacrifice and not the New-moon-sacrifice.[1]

1. Cf. TS II.5.4.3.

पितृयज्ञमेवामावास्यायां कुरुते॥७॥

7. (In this case) he performs the Pitṛyajña only on the New-moon-day.[1]

1. Which forms a part of the New-moon-sacrificial ritual.

संक्रामेसंक्रामे वज्रं भ्रातृव्याय प्रहरतीति विज्ञायते॥८॥

8. "At every transition he throws the thunderbolt at the enemy—"thus is known from a Brāhmaṇa-text.[1]

1. Not identified. See, however, TS II.5.2.4-5.

त्र्यवरार्ध्यममावास्यां संक्रामति॥९॥

9. He passes over the New-moon (rite) at least for three times.

अग्नीषोमीयानि प्रधानानि स्युरमावास्यायां पौर्णमास्यां च भ्रातृव्यवतोऽभिचरतो वा॥१०॥

10. In the case of a (sacrificer) having enemies or practising sorcery the oblations for Agni and Soma should be the main on the New-moon-day as well as on Full-moon-day.[1]

1. This is in contrast to the normal practice according to which only on the Full-moon-day the second sacrificial bread is to be offered to Agni and Soma.

सांकप्रस्थायीयेन यजेत पशुकाम इत्यमावास्या विक्रियते॥११॥

11. A (sacrificer) desirous of cattle should perform the Sākaṁprasthāyīya—this is a modification of Amāvāsyā-rite.

1. TS III.5.4.3.

द्वौ सायं दोहावेवं प्रातः॥१२॥

12. There should be two milkings in the evening and similarly (two) in the morning.

सायं सायंदोहाभ्यां प्रचरन्ति प्रातः प्रातर्दोहाभ्याम्॥१३॥

13. In the evening they perform the offerings by means of the evening-milkings, in the morning by means of the morning-milkings.

सर्वैर्वा प्रातः॥१४॥

14. Or (they perform the offerings) by means of all the milkings in the morning.

पात्रसंसादनकाले चत्वार्यौदुम्बराणि पात्राणि प्रयुनक्ति॥१५॥

15. At the time of placing the utensils,[1] the Adhvaryu places four vessels made out of Audumbara-wood in addition to the normal vessels.

1. See I.15.6.

तेषां जुहूवत्कल्पः॥१६॥

16. The procedure (of cleansing etc.) in connection with these (four vesels) should be similar to that of Juhū.[1]

1. See II.4.5. etc.

आज्यभागाभ्यां प्रचर्याग्नेयेन च पुरोडाशेनाग्नीधे स्रुचौ प्रदाय सह कुम्भी-भिरभिक्रामन्नाहेन्द्रायानुब्रूह्याश्रावयेन्द्रं यजेति संप्रैषौ॥१७॥

17. Having proceeded with the ritual of Ghee-portions[1] and that of the sacrificial bread for Agni,[2] having given the two ladles to the Āgnīdhra, stepping forward[3] along with the jars (vessels) (the Adhvaryu) utters the orders, "Do you recite the invitatory verse for Indra (O Hotṛ)" "Say *astu śrauṣat* (O Āgnīdhra)",[4] "Do you recite the offering verse for Indra (O Hotṛ)."

1. See II.18.1-8.
2. See II.18.9
3. Towards the south-western corner of the Āhavanīya from where he is going to offer the Sāṁnāyya.
4. See II.15.3ff.

III.17

यावत्यः कुम्भ्यस्तावन्तो ब्राह्मणा दक्षिणतउपवीतिन उपोत्थाय कुम्भीभ्यः पात्राणि पूरयित्वा तैरध्वर्युं जुह्वतमनु जुह्वति॥१॥

1. As many Brāhmaṇas as the jars, with their sacred threads hanging over their left shoulders and under the right armpit, having stood up near (the Adhvaryu) towards the south, having filld up their goblets from the jars, offer (the milk) after the Adhvaryu has offered.

स्विष्टकृद्भक्षाश्च न विद्यन्ते॥२॥

2. The Sviṣṭakṛt(-offering) and the partakings (of Iḍā) do not occur (there).[1]

1. The milk is offered without any remnant. cf. TS II.5.4.3.

समानमत ऊर्ध्वम्। संतिष्ठते साकंप्रस्थायीयः॥३॥

3. The (ritual) after this is the same (as in the normal paradigm). The Sākaṁprasthāyīya stands completely established (is concluded thereby).

दाक्षायणयज्ञेन सुवर्गकामः॥४॥

4. A (sacrificer) desirous of heaven (should perform) the Dākṣāyaṇa-sacrifice.[2]

1. Cf. TS III.5.5.4.
2. This sacrifice was performed by Dakṣa who was the son of Parvata, and therefore it is called after him--cf. KB IV.4; ŚB II.4.4.6.

द्वे पौर्णमास्यौ द्वे अमावास्ये यजेत॥५॥

5. One should perform two Full-moon sacrifices and two New-moon-sacrifices.

आग्नेयोऽष्टाकपालोऽग्नीषोमीय एकादशकपालः पूर्वस्यां पौर्णमास्यामाग्नेयोऽष्टाकपाल ऐन्द्रं दध्युत्तरस्याम्। आग्नेयोऽष्टाकपाल ऐन्द्राग्न एकादशकपालः पूर्वस्याममावास्यायामाग्नेयोऽष्टाकपालो मैत्रावरुण्यामिक्षा द्वितीयोत्तरस्याम्॥६॥

6. On the first Full-moon-day (there should be) a sacrificial bread on eight potsherds for Agni, and a sacrificial bread on eleven potsherds for Agni-and-Soma; on the second (Full-moon day there should be) a sacrificial bread on eight potsherds and curds for Indra. On the first New-moon-day (there should be) a sacrificial bread on eight potsherds for Agni and a sacrificial bread on eleven potsherds for Indra-and-Agni; on the second New-moon-day (there should) be a sacrificial bread on eight potsherds for Agni and Āmikṣā (cheese) for Mitra-and-Varuṇa.

व्यावृत्काम इत्युक्तम्॥७॥

7. It has been said in a Brāhmaṇa-text "One who wants to get destination (should perform this sacrifice)"...[1]

1. TS II.5.5.6.

ऋत्वे वा जायामुपेयात्॥८॥

8. (The sacrificer) may optionaliy approach his wife at the time of her season.[1]

1. In TS II.5.5.6. certain observances are mentioned. One of them is that the performer of this sacrifice should not have an intercourse with any woman. The present Sūtra forms an exception to this rule.

सोऽयं दर्शपूर्णमासयोः प्रक्रमे विकल्पोऽनेन दर्शपूर्णमासाभ्यां वा यजेत॥९॥

9. (This sacrifice is) optional in the beginning.[1] Thus one should perform this (Dākṣāyaṇa-sacrifice) or the New and Full-moon-sacrifices.

1. Cp. III.15.3; in connection with the Vaimṛdha sacrifice.

तेन पञ्चदश वर्षाणीष्ट्वा विरमेद्यजेत वा॥१०॥

10. Having performed this sacrifice for fifteen years one may stop or continue to perform it.[1]

1. Cp. III.14.11-13.

संतिष्ठते दाक्षायणयज्ञः॥११॥

11. The Dākṣāyaṇa-sacrifice stands completely established (i.e. is concluded).

एतेनैडादधः सार्वसेनियज्ञो वसिष्ठयज्ञः शौनकयज्ञश्च व्याख्याताः॥१२॥

12. By means of this (i.e. the description of the Dākṣāyaṇa-sacrifice), the Aiḍādadha,[1] Sārvaseniyajña,[2] Vasiṣṭhayajña,[3] and Śaunakayajña[4] are (as good as) described.

1. For details see Baudhāśs XVII.52;KB IV.5; Āśvśs II.14.
2. See KB IV.6; Śāṁkhāśs III.10. Baudhāśs XVII.54 it is called Vasiṣṭhayajña and Catuścakra.
3. See KB IV.8; Śāṅkhāśs III.11.1-3.
4. See KB IV.7.

THE BRAHMAN IN THE NEW AND FULL-MOON-SACRIFICES

III.18

ब्रह्मिष्ठो ब्रह्मा दर्शपूर्णमासयोः॥१॥

1. A Brāhmaṇa[1] expert in Veda should work as the Brahman in the New and Full-moon-sacrifices.

1. According to TS III.5.2.1 and Baudhāśs II.3 he should be belonging to Vasiṣṭha-family; but according to Āpśs XIV. 8.1 this refers only to a soma-sacrifice.

तं वृणीते भूपते भुवनपते महतो भूतस्य पते ब्रह्माणं त्वा वृणीमह इति॥२॥

2. (The sacrificer) chooses[1] him with *bhūpate bhuvanapate...*[2]

1. See IV.4.2.
2. TS III.7.6.1.

वृतो जपति॥३॥ अहं भूपतिरहं भुवनपतिरहं महतो भूतस्य पतिर्देवेन सवित्रा प्रसूत आर्त्विज्यं करिष्यामि देव सवितरेतं त्वा वृणते बृहस्पतिं दैव्यं ब्रह्माणं तदहं मनसे प्रब्रवीमि मनो गायत्रियै गायत्री त्रिष्टुभे त्रिष्टुब्जगत्यै जगत्यनुष्टुभेऽनुष्टुप्पङ्क्त्यै पङ्क्तिः प्रजापतये प्रजापतिर्विश्वेभ्यो देवेभ्यो विश्वे देवा बृहस्पतये बृहस्पतिर्ब्रह्मणे ब्रह्म भूर्भुवः सुवर्बृहस्पतिर्देवानां ब्रह्माहं मनुष्याणां बृहस्पते यज्ञं गोपायेत्युक्त्वापरेणाहवनीयं दक्षिणातिक्रम्य निरस्तः पराग्वसुः सह पाप्मनेति ब्रह्मसदनात्तृणं निरस्येदमहमर्वाग्वसोः सदने सीदामि प्रसूतो देवेन सवित्रा बृहस्पतेः सदने सीदामि तदग्नये प्रब्रवीमि तद्वायवे तत्सूर्याय तत्पृथिव्या इत्युपविशति॥४॥

3-4. (After becoming) chosen (the Brahman) mutters, *ahaṁ bhūpatiḥ...*[1], having uttered this, having stepped by the right of the Āhavanīya-fire, with *nirastaḥ parāgvasuḥ...*[1], having thrown a blade of grass from the Brahman's (i.e. his own) seat, *idamahamarvāgvasoḥ...* he sits down (on his seat).

1. TS III.7.6.1-3.

आहवनीयमभ्यावृत्यास्ते॥५॥

5. Having turned his face towards the Āhavanīya he sits down.

कर्मणिकर्मणि वाचं यच्छति॥६॥

6. At the time of each action he restrains his speech.

मन्त्रवत्सु वा कर्मसु। याथाकामी तूष्णीकेषु॥७॥

7. Or (he restrains his speech only) at the time of actions accompanied by formula(e); optionally at the time of (actions done) silently (done without any formula).

यदि प्रमत्तो व्याहरेद्वैष्णवीमृचं व्याहृतीश्च जपित्वा वाचं यच्छेत्॥८॥

8. If inadvertently he utters any word(s), having muttered

a verse addressed to Viṣṇu[1] and the sacred utterances, he should restrain his speech.

1. TS I.2.13.e.

ब्रह्मन्नपः प्रणेष्यामीत्युच्यमाने॥९॥

9. When it is being said,[1] "O Brahman, I shall carry waters forward",[2]

1. By the Adhvaryu. See I.16.5.
2. The sentence is incomplete. See the next Sūtra.

III.19

प्रणय यज्ञं देवता वर्धय त्वं नाकस्य पृष्ठे यजमानो अस्तु। सप्तर्षीणां सुकृता यत्र लोकस्तत्रेमं यज्ञं यजमानं च धेह्योँ प्रणयेति प्रसौति॥१॥

1. with *praṇaya yajñam..* he (the Brahman) impells the Adhvaryu.

सर्वेष्वामन्त्रणेष्वेवं प्रसवस्तेन कर्मणा यस्मिन्नामन्त्रयते॥२॥

2. In all the calls this is the way of impelling (which should contain) the mention of that work in which the other priest calls him.

प्रोक्ष यज्ञमिति हविष इध्माबर्हिषश्च प्रोक्षे। बृहस्पते परिगृहाण वेदिं स्वगा वो देवाः सदनानि सन्तु। तस्यां बर्हिः प्रथतां साध्वन्तरहिंसा नः पृथिवी देव्यस्त्वित्युरस्मिन् परिग्राहे। प्रजापतेऽनुब्रूहि यज्ञमिति सामिधेनीरनुवक्ष्यन्तम्। वाचस्पते वाचमाश्रावयैतामाश्रावय यज्ञं देवेषु मां मनुष्येष्विति प्रवरे॥३॥

3. He utters *prokṣa yajñam...* at the time of sprinkling water on the oblation-material[1] and fuel and barhis-grass;[2] He utters *bṛhaspate parigṛhāṇa...* at the time of second tracing of the altar.[3] He impells *with prajāpate' nubrūhi...* the Hotṛ (who) is going to recite the Sāmidhenī (enkindling verses)[4]; at the time of Pravara[5] he utters *vācaspate vācamāśrāvayaitām...*

1. See I.19.1
2. See II.18.1.
3. See II.3.7.
4. See II.11.10.
5. See II.15.3.

देवता वर्धय त्वमिति सर्वत्रानुषजति॥४॥

4. Everywhere he adds the words *devatā vardhaya tvam...*[1]

1. As in III.19.1.

मित्रस्य त्वा चक्षुषा प्रेक्ष इति प्राशित्रमवदीयमानं प्रेक्षते॥५॥

5. With *mitrasya tvā cakṣuṣā...*[1] he looks at the Prāśitra being cut.[2]

1. TS I.1.4.1.
2. See III.1.2-3.

ऋतस्य पथा पर्येहीति परिह्रियमाणं सूर्यस्य त्वा चक्षुषा प्रतिपश्यामीत्याह्रियमाणम्॥६॥

6. With *ṛtasya pathā paryehi...* (he looks at the Prāśitra) being carried around (and) with *sūryasya tvā cakṣuṣā*[2] (he looks at the Prāśitra) being brought towards him.

1. See III.2.9.
2. TS III.6.8.5.

सावित्रेण प्रतिगृह्य पृथिव्यास्त्वा नाभौ सादयामीडायाः पद इत्यन्तर्वेदि व्यूह्य तृणानि प्रागदण्डं सादयित्वादब्धेन त्वा चक्षुषावेक्ष इत्यवेक्ष्य सावित्रेणाङ्गुष्ठेनोपमध्यमया चाङ्गुल्यादायाग्नेस्त्वास्येन प्राश्नामि ब्राह्मणस्योदरेण बृहस्पतेर्ब्रह्मणेन्द्रस्य त्वा जठरे सादयामीत्यसंम्लेत्यापिगिरति॥७॥

7. With a formula addressed to Savitṛ[1] having accepted (the Prāśitra), with *pṛthivyāstvā nābhau sādayāmi* having scattered the grass-blades (in a place) within the altar, having placed (the vessel of Prāśitra) with its handle to the east, with *adabdhena tvā cakṣusāvekṣe*[2] having looked at it, with a formula addressed to Savitṛ having taken (the Prāśitra) by means the thumb and the ring-finger with *agnestvāsyena prāśnāmi...*[3] he swallows the Praśitra without allowing his teeth to touch it.

1. TS II.6.8.6.
2. TS I.1.10.k.b.
3. TS II.6.8.6-7.

III.20

या अप्स्वन्तर्देवतास्ता इदं शमयन्तु स्वाहाकृतं जठरमिन्द्रस्य गच्छ स्वाहेत्यद्भिरभ्यवनीयाचम्य घसीना मे मा संपृक्था ऊर्ध्वं मे नाभेः सीदेन्द्रस्य त्वा जठरे सादयामीति नाभिदेशमभिमृशति॥१॥

1. With *yā apsvantar devatāḥ*...[1] having gulped (the Prāśitra-portion of the sacrificial bread) along with water, then having sipped water, with *ghasīnā me*...[2] the Brahman touches the region of his navel.

1. VSK II.3.5.
2. Cp. VSK II.3.6.

वाङ्म आसन्निति यथालिङ्गमङ्गानि॥२॥

2. With *vāṅ ma āsan*...[1] he touches different parts of his bodies in accordance with the characteristic mark (i.e. the corresponding word in the formula).

1. TS V.5.9.g.

अरिष्टा विश्वानीत्यवशिष्टानि॥३॥

3. With *ariṣṭā viśvāni*... (he touches) the remaining (parts of his body).

प्रक्षाल्य पात्रं पूरयित्वा दिशो जिन्वेति पराचीनं निनयति॥४॥ मां जिन्वेत्यभ्यात्मम्॥५॥

4-5. Having washed the vessel of Prāśitra, having filled it with water with *diśo jinva*... he pours the water away from himself and with *māṁ jinva* he pours the water towards himself.

यत्रास्मै ब्रह्मभागमाहरति तं प्रतिगृह्य नासंस्थिते भक्षयति॥६॥

6. When (the Adhvaryu) brings Brahman's portion,[1] having accepted it, he does not consume it before (the sacrifice) is completely established (i.e. concluded).[2]

1. See III.3.9.
2. Thus he should eat after III.14.4.

ब्रह्मन्ब्रह्मासि ब्रह्मणो त्वाहुताद्य मा मा हिंसीरहुतो मह्यं शिवो भवेत्यन्तर्वेद्यन्वाहार्यमासन्नमभिमृशति॥७॥

7. With *brahman brahmāsi*... he touches the Anvāhārya (-rice) situated within the altar.[1]

1. See III.3.14.

ब्रह्मन्प्रस्थास्याम इत्युच्यमाने देव सवितरेतत्ते प्राह तत्प्र च सुव प्र च यज बृहस्पतिर्ब्रह्मा स यज्ञं पाहि स यज्ञपतिं पाहि स मां पाह्योंं प्रतिष्ठेति प्रसौति॥८॥

8. When it is being said[1] "O Brahman, we shall proceed[2] he impels with *aeva savitaretat*...[3]

1. By the Adhvaryu.
2. See III.4.5.
3. TS III.2.7.a; II.6.9.3.

भूमिर्भूमिमगान्माता मातरमप्यगात् । भूयास्म पुत्रैः पशुभिर्यो नो द्वेष्टि स भिद्यतामिति यत्किंच यज्ञे मृन्मयं भिद्येत तदभिमन्त्रयेत॥९॥

9. With *bhūmir bhūmimagāt*...[1] he addresses whatever earthen (utensil) in the sacrifice breaks.

1. ṢaḍB I.6.20.

ब्रह्मभागं प्राश्यायाडग्निर्जातवेदाः प्र णो यक्ष्यभि वस्यो अस्मान्सं नः सृज सुमत्या वाजवत्येत्याहवनीयमुपस्थाय यथेतं प्रतिनिष्क्रामति॥१०॥

10. Having consumed the Brahman's portion, with *ayāḍagnirjātvedāḥ*... having stood near the Āhavanīya while praising it, he goes back by the same way by which he had come.

एवं विहितमिष्टिपशुबन्धानां ब्रह्मत्वं ब्रह्मत्वम्॥११॥

11. The Brahman's work is prescribed thus in an offerring (Iṣṭi) and animal-sacrifices.

THE DUTIES OF A SACRIFICER

IV.1

याजमानं व्याख्यास्यामः॥१॥

1. We shall explain the duties of a sacrificer.

यजमानस्य ब्रह्मचर्यं दक्षिणादानं द्रव्यप्रकल्पनं कामानां कामनम्॥२॥

2. To observe celibacy, to give gifts, to arrange the things (necessary for sacrfice), to have desires (are) the duties of the sacrificer.

प्रत्यगाशिषो मन्त्राञ्जपत्यकरणानुपतिष्ठतेऽनुमन्त्रयते॥३॥

3. He mutters formulae containing blessings for himself, and not referring to actions; he stands near praising (some objects when necessary); (or) addresses (some objects when necessary) with formulae.

पर्वणि च केशश्मश्रु वापयते॥४॥

4. And on the joint-days[1] he gets his hair shaved.

1. i.e. at the time of New and Full-moon sacrifices.

अप्यल्पशो लोमानि वापयत इति वाजसनेयकम्॥५॥

5. "Even a little hair on the body he should get shaved" this is said in a Vājasaneyaka-text.[1]

1. Not identified.

विद्युदसि विद्य मे पाप्मानमनृतात्सत्यमुपैमीति यक्ष्यमाणोऽप उपस्पृशति॥६॥

6. When he is going to perform a sacrifice, he touches water with *vidyudasi vidya me pāpmānam*[1] *anṛtāt satyamupaimi*[2]

1. TB III.10.9.2.
2. Cp. VS I.5.

तदिदं सर्वयज्ञेषूपस्पर्शनं भवति॥७॥

7. In all the (Śrauta-) sacrifices this touching (of water) takes place.

अग्निं गृह्णामि सुरथं यो मयोभूर्य उद्यन्तमारोहति सूर्यमह्ने। आदित्यं ज्योतिषां ज्योतिरुत्तमं श्वोयज्ञाय रमतां देवताभ्यः॥ वसून् रूद्रानादित्यानिन्द्रेण सह देवताः। ताः पूर्वः परिगृह्णामि स्व आयतने मनीषया॥ इमामूर्जं पञ्चदशीं ये प्रविष्टास्तान्देवान्परिगृह्णामि पूर्वः। अग्निर्हव्यवाडिह तानावहतु पौर्णमासं

हविरिदमेषां मय्यामावास्यं हविरिदमेषां मयीति यथालिङ्गमाहवनीयेऽन्वाधी-
यमाने जपति॥८॥

8. When fuel is being put into the Āhavanīya,[1] (the sacrificer) mutters the following formulae in accordance with the characteristic mark (word in the formula)[2]: *agniṁ gṛhṇāmi...*[3]

1. See I.1.2.-7.
2. This refers to the third verse.
3. For these verses see TB II.7.4.3-4.

अन्तराग्नी पशवो देवसंसदमागमन्। तान्पूर्वः परिगृह्णामि स्व आयतने मनीषयेत्यन्तराग्नी तिष्ठञ्जपति॥९॥

9. Standing in between the two fires he mutters *antarāgnī paśavo devasaṁsadamāgaman....*[1]

1. TB III.7.4.

इह प्रजा विश्वरूपा रमन्तामग्निं गृहपतिमभिसंवसानाः। तान्पूर्वः परिगृह्णामि स्व आयतने मनीषयेति गार्हपत्यम्॥१०॥

10. He addresses the Gārhapatya with *iha prajā viśvarūpāḥ...*[1]

1. TB III.7.4.4-5.

IV.2

अयं पितृणामग्निरवाड्ढव्या पितृभ्य आ। तं पूर्वः परिगृह्णाम्यविषं नः पितुं करदिति दक्षिणाग्निम्॥ अजस्रं त्वा सभापाला विजयभागं समिन्धताम्। अग्ने दीदाय मे सभ्य विजित्यै शरदः शतमिति सभ्यम्॥ अन्नमावसथीय-मभिहराणि शरदः शतम्। आवसथे श्रियं मन्त्रमहिर्बुध्नियो नियच्छत्वित्या-वसथ्यम्॥१॥

1. The sacrificer addresses the Dakṣiṇa (fire) with *ayaṁ pitṝṇām...*[1] he addresses the Sabhya fire with *ajasraṁ tvā...*[2] (he addresses) the Āvasathya(-fire) with *annamāvasathīyam.*[3]

1. TB III.7.4.5.
2. TB III.7.4.5-6.
3. TB III.7.4.6.

इदमहमग्निज्येष्ठेभ्यो वसुभ्यो यज्ञं प्रब्रवीमि। इदमहमिन्द्रज्येष्ठेभ्यो रुद्रेभ्यो यज्ञं प्रब्रवीमि। इदमहं वरुणज्येष्ठेभ्य आदित्येभ्यो यज्ञं प्रब्रवीमीत्यन्वाहितेषु जपति॥२॥

2. After the fires have been established he mutters *idamahamagnijyeṣṭhebhyo vasubhyaḥ...*[1]

1. TB III.7.4.6-7.

पयस्वतीरोषधय इति पुरा बर्हिष आहर्तोर्जायापती अश्नीतः। पुरा वत्सानामपाकर्तोरमावास्यायाम्॥३॥

3. With *payasvatīroṣadhayaḥ...*[1] the wife (of the sacrificer) and the husband (the sacrificer) partake their food before fetching of the sacrificial grass[2]. At the New-moon-sacrifice (they partake their food) before the removal of the calves (form their mother-cows).[3]

1. TS I.5.10.g; TB III.7.4.7.
2. Thus before I.3.1.
3. Thus before I.2.2. For this Sūtra cf. MS I.4.5; KS XXXI.15; cp. also TS I.6.7.2.

पौर्णमासायोपवत्स्यन्तौ नातिसुहितौ भवतः॥४॥

4. Before going to sit near the fires for the Full-moon-sacrifice they do not get themselves too much satisfied.

अमाषममांसमाज्येनाश्नीयातां तदभावे दध्ना पयसा वा॥५॥

5. They eat food devoid of black beans[1] and devoid of flesh, (they eat) the food accompanied by ghee or in the absence of it accompanied by curds or milk.

1. Cf. MS I.4.10.

बर्हिषा पूर्णमासे व्रतमुपैति। वत्सेष्वपाकृतेष्वमावास्यायाम्॥६॥

6. At (the time of bringing of the) Barhis (sacred grass) (the sacrificer) takes vow on the Full-moon-day; after the calves have been removed (from their mother-cows he takes the vow) on the New-moon-day.[1]

1. Cf. TS I.6.7.2.

प्रणीतासु प्रणीयमानास्वासन्नेषु वा हविःषु व्रतमुपैतीत्युभयत्र साधारणम्॥७॥

7. Or he takes the vow while the Praṇītā(-waters) are be-

ing carried forward[1] or after the oblation-materials have been placed (on the altar)[2]—this is a rule common to both (the Full-moon-day and as well as the New-moon-day).

1. See I.16.8.
2. See II.11.9.

अशनमग्न्यन्वाधानं व्रतोपायनमित्येके। व्रतोपायनमशनमग्न्यन्वाधानमित्येके। अग्न्यन्वाधानं व्रतोपायनमशनमित्येके॥८॥

8. According to some (ritualists) (the order of the rites should be as follows): eating, adding fuel to the fires, taking vow; according to some other (ritualists).... taking the vow, eating, adding fuel to the fires; according to still some (other ritualists)... adding fuel to the fires, taking vow, eating.[1]

1. The order accepted by Āpastamba is: adding fuel to the fires, eating, taking vow.

पयस्वतीरोषधय इत्यप आचामत्युपस्पृशति वा॥९॥

9. With *payasvatīroṣadhayaḥ*.....[1] he sips water or touches it.

1. TS I.5.10.g (TB III.7.4.7).

अपरेणाहवनीयं दक्षिणातिक्रामति॥१०॥

10. By the south he steps towards the west of the Āhavanīya.[1]

1. When he is going to take his seat.

एष एवात ऊर्ध्वं यजमानस्य संचरो भवति॥११॥

11. Henceforth this only is the passage for the sacrificer.

IV.3

दक्षिणेनाहवनीयमवस्थाय व्रतमुपैष्यन्समुद्रं मनसा ध्यायति॥१॥

1. Having stood to the south of the Āhavanīya (the sacrificer who is) going to take vow, thinks about ocean in his mind.

अथ जपत्यग्ने व्रतपते व्रतं चरिष्यामीति ब्राह्मणः। वायो व्रतपत आदित्य व्रतपते व्रतानां व्रतपते व्रतं चरिष्यामीति राजन्यवैश्यौ॥२॥

2. Then if he is a Brāhmaṇa, he mutters *agne vratapate*

vrataṁ cariṣyāmi.[1] if he is a Kṣatriya or a Vaiśya, he mutters *vāyo vratapate āditya vratapate vratānāṁ vratapate vrataṁ cariṣyāmi*[2]

1. TS I.5.10.h.
2. TB III.7.4.7-8. A Kṣatriya sacrificer should utter the formula with *vāyu*; A Vaiśya-sacrificer should utter the formula with *āditya*.

सर्वान्वा ब्राह्मणः॥३॥

3. Or a Brāhmaṇa- sacrificer (should mutter) all the formulae (mentioned in Sūtra 2).

अथादित्यमुपतिष्ठते सम्राडसि व्रतपा असि व्रतपतिरसि तत्ते प्रब्रवीमि तच्छकेयं तेन शकेयं तेन राध्यासमिति॥४॥

4. Then he stands praying the Sun with *samrāḍasi vratapā asi....*[1]

1. Cp. TB I.5.5.2.

यद्यस्तमिते व्रतमुपेयादाहवनीयमुपतिष्ठन्नेतद्यजुर्जपेत्॥५॥

5. If he takes vow after the sun has set, standing near the Āhavanīya-fire he should mutter this formula.

उभावग्नी उपस्तृणते देवता उपवसन्तु मे। अहं ग्राम्यानुपवसामि मह्यं गोपतये पशूनिति सायं परिस्तीर्यमाणेषु जपति॥६॥

6. In the evening while (sacred grass) is being scattered around the fires[1] he mutters *ubhāvagnī upastṛṇate...*[2]

1. See I.11.4.
2. TB III.7.4.18.

आरण्यं सायमाशेऽश्नात्यमाषममांसम्॥७॥

7. In the evening-meals the sacrificer eats forest-food devoid of black beans, devoid of flesh.[1]

1. Cp. IV.2.4-5.

अपि वा काममा मार्गादा मधुन आ प्राशातिकात्॥८॥

8. Or (he may eat) upto the flesh of antelope, upto honey, upto legume.

अपो वा। न वा किंचित्॥९॥

9. Or (he may consume only) water or rather nothing.

न तस्य सायमश्नीयाद्येन प्रातर्यक्ष्यमाणः स्यात्॥१०॥

10. In the evening he should not eat that which he is going to offer tomorrow.

आरण्यायोपवत्स्यन्नपोऽश्नाति न वा॥११॥

11. When he is going to observe fast (eating only) forest-products (which he is going to offer tomorrow), he may consume water or not.[1]

1. For Sūtras 7-11 cp. in general TS I.6.7.3-4.

जञ्जभ्यमानो ब्रूयान्मयि दक्षक्रतू इति॥१२॥

12. If he yawns (during the ritual) he should utter *mayi dakṣakratū...*[1]

1. TS II.5.2.4.

अमावास्यां रात्रिं जागर्ति॥१३॥

13. He remains awake on the night of the New-moon.

अपि वा सुप्यादुपरि त्वेव न शयीत॥१४॥

14. Or he may sleep but should not lie on a high level (i.e. any cot or something like that).[1]

1. Thus the sacrificer and the wife should sleep on the ground.

अपि वोपरि शयीत ब्रह्मचारी त्वेव स्यात्॥१५॥

15. Or he may sleep on a high level but should remain celibate.

उभयत्र जागरणमेके समामनन्ति॥१६॥

16. According to the opinion of some (ritualists) there should be waking on both (occasions viz. the New-moon-night as well as Full-moon-night).

आहवनीयागारे गार्हपत्यागारे वा शेते॥१७॥

17. He sleeps either in the Āhavanīya-hut or Gārhapatya-hut.

IV.4

देवा देवेषु पराक्रमध्वं प्रथमा द्वितीयेषु द्वितीयास्तृतीयेषु त्रिरेकादशा इह मावत इदं शकेयं यदिदं करोम्यात्मा करोत्वात्मने। इदं करिष्यते भेषजमिदं मे विश्वभेषजा अश्विना प्रावतं युवमिति जपित्वा श्वोभूते ब्रह्माणं वृणीते॥१॥

1. On the next day after having mutterd *devā deveṣu parākramadhvam...*[1] (the sacrificer) selects the Brahman.[2]

1. TB III.7.5.1.
2. See III.18.2.

भूपते भुवनपते महतो भूतस्य पते ब्रह्माणं त्वा वृणीमह इत्युक्त्वाय-परेणाहवनीयं दक्षिणातिक्रम्योपविशति॥२॥

2. Having uttered *bhūpate bhuvanapate*...[1] having stepped towards the south the sacrificer sits down.[2]

1. Cp. III.18.2;
2. Both the sacrificer and brahman go to the south of the Āhavanīya-fire and sit dawn there.

पूर्वो ब्रह्मापरो यजमानः॥३॥

3. The Brahman (sits) to the east; the sacrificer to the west.

भूश्च कश्च वाक् चर्क् च गौश्च वट् च खं च धूंश्च नूंश्च पूंश्चैकाक्षराः पूर्दशमा विराजो या इदं विश्वं भुवनं व्यानशुस्ता नो देवीस्तरसा संविदानाः स्वस्ति यज्ञं नयत प्रजानतीर्ब्रह्मपूता स्थ। को वो युनक्ति स वो युनक्तु विश्वेभ्यः कामेभ्यो देवयज्यायै। याः पुरस्तात्प्रस्रवन्त्युपरिष्टात्सर्वतश्च याः। ताभी रश्मि-पवित्राभिः श्रद्धां यज्ञमारभ इति प्रणीताः प्रणीयमाना अनुमन्त्रयते॥ यजमान हविर्निर्वप्स्यामीत्युच्यमान ओं निर्वपेत्युच्चैरनुजानाति॥४॥

4. With *bhūśca kaśca vāk ca*... he addresses the Praṇītā (-waters) being carried forwards.[1] When it is being uttered by the Adhvaryu "O sacrificer, I shall pour out the oblation-material)",[2] he loudly allows him, "Om, do you pour out"

1. See I.16.8.
2. See I.17.2.

अग्निं होतारमिह तं हुव इति हविर्निरुप्यमाणमभिमन्त्रयते॥५॥

5. With *agniṁ hotāramiha taṁ huve*[1] he addresses the oblation-material being taken out.

1. TS I.5.10.1; cp. TS I.6.8.3-4.

हविर्निर्वपणं वा पात्रमभिमृशत्यभि वा मन्त्रयते॥६॥

6. Or (instead of reciting this verse), he touches the vessel for pouring out the oblation-material or addresses the vessel (for pouring out the oblation-material).

तदुदित्वा वाचं यच्छति॥७॥

7. Having uttered that, he restrains his speech.[1]

1. Cf. TS I.6.8.4; cp. also I.16.7.

अथ यज्ञं युनक्ति॥८॥

8. Then he "yokes" the sacrifice.

1. i.e. formally causes the performance begin. See the next Sūtra.

कस्त्वा युनक्ति स त्वा युनक्त्विति सर्वं विहारमनुवीक्षते॥९॥

9. With *kastvā yunakti sa tvā yunaktu*[1] he looks at the entire sacrificial place.[2]

1. TS I.5.10.k; Cp. TS I.6.8.4.
2. Thereby he "yokes" the sacrifice.

IV.5

चतुःशिखण्डा युवतिः सुपेशा घृतप्रतीका भुवनस्य मध्ये। मर्मृज्यमाना महते सौभगाय मह्यं धुक्ष्व यजमानाय कामानिति वेदिं संमृज्यमानाम्॥१॥

1. With *catuḥśikhaṇḍā yuvatiḥ...*[1] the sacrificer addresses the altar being swept.[2]

1. TB III.7.6.4.
2. See II.1.3.

यो मा हृदा मनसा यश्च वाचा यो ब्रह्मणा कर्मणा द्वेष्टि देवाः। यः श्रुतेन हृदयेनेष्णता च तस्येन्द्र वज्रेण शिरश्छिनद्मीति स्तम्बयजुर्ह्रियमाणम्॥२॥

2. With *yo mā manasā...*[1] (he addresses) the Stambayajus being carried way.

1. TB III.7.6.4.
2. See II.1.4-9.

इदं तस्मै हर्म्यं करोमि यो वो देवाश्चरति ब्रह्मचर्यम्। मेधावी दिक्षु मनसा तपस्व्यन्तर्दूतश्चरति मानुषीष्वित्युत्करमभिगृह्यमाणम्॥३॥

3. With *idaṁ tasmai harmyaṁ karomi...*[1] he addresses the rubbish heap being taken (by the Āgnīdhra).[2]

1. TB III.7.6.3-4.
2. See II.1.8.

यज्ञस्य त्वा प्रमयाभिमया प्रतिमयोन्मया परिगृह्णामीति वेदिं परिगृह्यमाणाम्॥४॥

4. With *yajñasya tvā pramayā...*[1] he addresses the altar being traced.[2]

1. Cp. MS I.6.11.
2. See II.2.3; II.3.7.

यदुद्घ्नन्तो जिहिंसिम पृथिवीमोषधीरपः। अध्वर्यवः स्फ्यकृतः स्फ्येनान्तरिक्षं मोरु पातु तस्मात्॥ यदुद्घ्नन्तो जिहिंसम क्रूरमस्या वेदिं चकृमा मनसा देवयन्तः। मा तेन हेड उपगाम भूम्याः शिवो नो विश्वैर्भुवनेभिरस्त्वित्युद्धन्यमानाम्॥ भूमिर्भूत्वा महिमानं पुपोष ततो देवो वर्धयते पयांसि। यज्ञिया यज्ञं विचयन्ति शं चौषधीराप इह शक्वरीश्चेति क्रियमाणाम्॥ इडेन्यक्रतूरहमपो देवीरुपब्रुवे। दिवा नक्तं च सस्रुषीरपस्वरीरिति प्रोक्षणीरासाद्यमानाः॥ ऊर्णामृदु प्रथमानं स्योनं देवेभ्यो जुष्टं सदनाय बर्हिः। सुवर्गे लोके यजमानं हि धेहि मां नाकस्य पृष्ठे परमे व्योमन्निति बर्हिरासाद्यमानम्॥५॥

5. With *yadudghnanto jihiṁsima…*[1] he addresses the altar being dug up.[1] with *bhūmir bhūtvā…*[2] he addresses the (altar) being prepared;[3] with *iḍenyakratūraham….* he addresses the sprinkling water, being placed on the trace made by means of the Sphya[5]; with *ūrṇāmṛdu prathamānam…*[6] he addresses the sacred grass being placed (to the north of the Āhavanīya).[7]

1. See II.2.4.
2. TB II.7.6.4.
3. See II.2.6ff.
4. Cp. AV VI.23.1.
5. See II.3.13.
6. TB III.7.6.5.
7. See II.3.17.

अद्भिराज्यमाज्येनापः सम्यक् पुनीत सवितुः पवित्रैः। ता देवीः। शक्वरीः शाक्वरेणेमं यज्ञमवत संविदाना इत्याज्यं प्रोक्षणीश्चोत्पूयमानाः॥६॥

6. With *adbhirājyamājyenāpaḥ…* (he addresses) the ghee[1] and the sprinkling waters[2] being purified.

1. See II.6.7.
2. See II.7.2.

उभावाज्यग्रहाञ्जपतः॥७॥

7. Both the sacrificer and the Adhvaryu mutter the formulae which are used at the time of scooping ghee.[1]

1. See II.7.8-10.

IV.6

अशिश्रेम बर्हिरन्तः पृथिव्यां संरोहयन्त ओषधीर्विवृक्णाः। यासां मूलमुद्वधीः स्फ्येन शिवा नस्ताः सुहवा भवन्तु॥ सुमनसो यजमानाय सन्त्वोषधीराप इह शक्वरीश्च। वृष्टिद्यावा पर्जन्य एना विरोहयतु हिरण्यवर्णाः शतवल्शा अदब्धा इत्यन्तर्वेदि बर्हिरासन्नम्॥१॥

1. With *aśiśrema barhirantaḥ...* (the sacrificer addresses) the sacred grass kept inside the altar.[1]

1. See II.8.1.

चतुःशिखण्डा युवतिः सुपेशा घृतप्रतीका वयुनानि वस्ते। सा स्तीर्यमाणा महते सौभगाय सा मे धुक्ष्व यजमानाय कामान्॥ शिवा च मे शग्मा चैधि स्योना च मे सुषदा चैध्यूर्जस्वती च मे पयस्वती चैधि। इषमूर्जं मे पिन्वस्व ब्रह्म तेजो मे पिन्वस्व क्षत्रमोजो मे पिन्वस्व विशं पुष्टिं मे पिन्वस्वायुरन्नाद्यं मे पिन्वस्व प्रजां पशून् मे पिन्वस्वेति स्तीर्यमाणाम्॥२॥

2. When grass is being scattered on the altar,[1] he addresses it with *catuḥśikhaṇḍā yuvatiḥ....*[2]

1. See II.9.2.
2. TB III.7.6.5-6.

ध्रुवोऽसीत्येतैः प्रतिमन्त्रं परिधीन्परिधीयमानान्। अस्मिन्यज्ञ उप भूय इन्नु मेऽविक्षोभाय परिधीन्दधामि। धर्ता धरुणो धरीयानग्निर्द्वेषांसि निरितो नु दाता इति च॥३॥

3. He addresses the enclosing sticks being placed[1] each one with one of the formulae, in sequence: *dhruvosi...*[2], and after all the enclosing sticks are placed, with *asmin yajñe upa bhūyaḥ*[3].

1. See II.9.5.
2. TS I.6.2.a-c.
3. TB III.7.6.7.

युनज्मि त्वा ब्रह्मणा दैव्येनेत्याहवनीयम्। तेजिष्ठा ते तपना या च रोचना प्रत्योषन्तीस्तन्वो यास्ते अग्ने। ताभिर्वर्माण्यभितो व्ययस्व मा त्वा दभन्यज्ञहनः पिशाचा इति च॥४॥

4. He addresses the Āhavanīya (when enclosing sticks

are placed around it)[1] with *yunajmi tvā brahmaṇā...*[2] and with *tejiṣhṭhā te tapanā yā ca...*[3]

1. And when the Adhvaryu has addressed the Āhavanīya with a formula: see II.9.7.
2. TS I.6.2.d.
3. TS I.6.2.e.

विच्छिनद्मि विधृतीभ्यां सपत्नीञ्जातान्भ्रातृव्यान्ये च जनिष्यमाणाः। विशो यन्त्राभ्यां विधमाम्येनानहं स्वानामुत्तमोऽसानि देवाः॥ विशो यन्त्रे नुदमाने अरातिं विश्वं पाप्मानममतिं दुर्मरायुम्। सीदन्ती देवी सुकृतस्य लोके धृती स्थो विधृती स्वधृती प्राणान्मयि धारयतं प्रजां मयि धारयतं पशून्मयि धारयतमिति विधृती आसाद्यमाने॥५॥

5. With *vicchinadmi vidhṛtībhyām...*[1] he addresses the two separating grass-blades.[2]

1. TB III.7.6.7-8.
2. See II.9.13.

IV.7

अयं प्रस्तर उभयस्य धर्ता धर्ता प्रयाजानामुतानूयाजानाम्। स दाधार समिधो विश्वरूपास्तस्मिन्स्रुचो अध्यासादयामीति प्रस्तरमासाद्यमानम्॥१॥

1. With *ayaṁ prastara ubhayasya dhartā...*[1] (the sacrificer) addresses the Prastara being placed.[2]

1. TB III.7.6.8.
2. See III.9.13.

आरोह पथो जुहु देवयानान्यत्रर्षयः प्रथमजा ये पुराणाः हिरण्यपक्षाजिरा संभृताङ्गा वहासि मा सुकृतां यत्र लोकाः॥ जुहूरसि घृताची गायत्रीयाम्नी कविभिर्जुषाणा अव्यथमाना यज्ञमनुयच्छस्व सुनीती यज्ञं नयास्युप देवानाग्नेयेन शर्मणा दैव्येनेति जूहूम्॥ अवाहं बाध उपभृता सपत्नाञ्जातान्भ्रातृव्यान्ये च जनिष्यमाणाः। दोहै यज्ञं सुदुघामिव धेनुमहमुत्तरो भूयासमधरे मत्सपत्नाः॥ सुभृदस्युपभृद्घृताची त्रैष्टुभेन छन्दसा विश्ववेदाः। अव्यथमाना यज्ञमनुयच्छस्व सुनीती यज्ञं नयास्युप देवानैन्द्रेण शर्मणा दैव्येनेत्युपभृतम्॥ यो मा वाचा मनसा दुर्मरायुर्हृदारातीयादभिदासदग्ने। इदमस्य चित्तमधरं ध्रुवाया अहमुत्तरो भूयासमधरे मत्सपत्नाः॥ ध्रुवासि धरणी धनस्य पूर्णा जागतेन छन्दसा विश्ववेदाः। अव्यथमाना यज्ञमनुयच्छस्व सुनीती यज्ञं नयास्युप देवान्वैश्वदेवेन शर्मणा

दैव्येनेति ध्रुवाम्॥ स्योनो मे सीद सुषदः पृथिव्यां प्रथयि प्रजया पशुभिः सुवर्गे लोके। दिवि सीद पृथिव्यामन्तरिक्षे ऽहमुत्तरो भूयासमधरे मत्सपत्नाः। अयं स्रुवो अभिजिहर्ति होमाञ्छतक्षरश्छन्दसानुष्टुभेन। सर्वा यज्ञस्य समनक्ति विष्ठा बार्हस्पत्येन शर्मणा दैव्येनेति स्रुवम्॥ इयं स्थाली घृतस्य पूर्णाच्छिन्नपयाः शतधार उत्सः। मारुतेन शर्मणा दैव्येनेत्याज्यस्थालीम्॥२॥

2. With *āroha patho juhu...*[1] (he addresses) the Juhū when it is being placed;[2] with *avāhaṁ bādha upabhṛtā sapatnān...*[3] (he addresses) the Upabhṛt[4] (when it is being placed); with *yo mā vācā manasā...*[5] (he addresses) the Dhruvā (being placed)[6]; with *syono me sīda suṣadaḥ...*[7] he addresses the Sruva being placed[8]; with *iyaṁ sthālī ghṛtasya pūrṇā...*[9] he addresses the Ghee-pot (Ājya-sthālī) (being placed).[10]

1. Cp TB III.7.6.8-9.
2. See II.9.15.
3. TB III.7.6.9.
4. See II.9.15.
5. TB III.7.6.9.
6. See II.9.15.
7. Cp. TB III.7.6.10-11.
8. See II.10.3.
9. TB III.7.6.11.
10. This is not mentioned earlier in the II Praśna.

IV.8

तृप्तिरसि गायत्रं छन्दस्तर्पय मा तेजसा ब्रह्मवर्चसेन तृप्तिरसि त्रैष्टुभं छन्दस्तर्पय मौजसा वीर्येण तृप्तिरसि जागतं छन्दस्तर्पय मा प्रजया पशुभिरिति पुरोडाशानज्यमानान्॥१॥

1. With *tṛptirasi gāytraṁ chandaḥ..* (the sacrificer) addresses the sacrificial breads being anointed (with ghee by the Adhvaryu).[1]

1. See II.10.4.

यज्ञो ऽसि सर्वतः श्रितः सर्वतो मां भूतं भविष्यच्छ्रयतां शतं मे सन्त्वाशिषः सहस्रं मे सन्तु सूनृता इरावतीः पशुमतीः प्रजापतिरसि सर्वतः श्रितः सर्वतो मां भूतं भविष्यच्छ्रयतां शतं मे सन्त्वाशिषः सहस्रं मे सन्तु

सूनृता इरावतीः पशुमतीरित्याग्नेयं पुरोडाशमासन्नमभिमृशति सर्वाणि वा हवींषि॥२॥

2. With *yajñosi sarvataḥ śritaḥ...*[1] (he touches) the sacrificial bread for Agni or all the oblation-materials (when they have been placed by the Adhvaryu).[2]

1. TB III.7.6.11-12.
2. See II.11.5,7.

इदमिन्द्रियममृतं वीर्यमनेनेन्द्राय पशवो चिकित्सन्। तेन देवा अवतोप मामिहेषमूर्जं यशः सह ओजः सनेयं शृतं मयि श्रयतामिति प्रातर्दोहम्। यत्पृथिवीमचरत्तप्रविष्टं येनासिञ्चद्बलमिन्द्रे प्रजापतिः। इदं तच्छुक्रं मधु वाजिनीवद्येनोपरिष्टादधिनोन्महेन्द्रं दधि मां धिनोत्विति दधि॥३॥

3. With *idamindriyamamṛtam...*[1] (he touches) the morning milk when it has been placed;[2] with *yat pṛthivīmacarat...*[3] he touches curds (when it has been placed).[4]

1. TB III.7.6.12.
2. See II.11.8.
3. TB III.7.6.12-13.
4. See II.11.8.

अयं यज्ञः समसदद्धविष्मानृचा साम्ना यजुषा देवताभिः। तेन लोकान्सूर्यवतो जयेमेन्द्रस्य सख्यममृतत्वमश्यामिति सर्वाणि हवींषि॥४॥

4. With *ayaṁ yajñaḥ samasadat...*[1] (he touches) all the oblation-materials (after they have been placed).[2]

1. TB III.7.6.13.
2. Thus after II.11.8; see also II.11.5.

यो नः कनीय इह कामयाता अस्मिन्यज्ञे यजमानाय मह्यम्। अप तमिन्द्राग्नी भुवनान्नुदेतामहं प्रजां वीरवतीं विदेयेत्यैन्द्राग्नम्॥५॥

5. With *yo naḥ kanīyaḥ...*[1] (he touches) the (sacrificial bread) for Indra-and–Agni.

1. TB III.7.6.14.

ममाग्ने वर्चो विहवेष्वस्त्वित्यनुवाकेन सर्वाणि हवींष्यासन्नान्यभिमृशेदष्टाभिर्वा॥६॥

6. With the section beginning with *mamāgne varco vihaveṣu* (he touches) all the oblation(-materials which have

been placed); or (he may do so) (only) with the first eight (verses) in that section.[2]

1. TS IV.7.14.a-k.
2. TS IV.7.14.a-h. cp. VI.16.7.

चतुर्होत्रा पौर्णमास्या हवींष्यासन्नान्यभिमृशेत्प्रजाकामः पञ्चहोत्रामावास्यायां स्वर्गकामो नित्यवदेके समामनन्ति॥७॥

7. A (sacrificer) desirous of progeny should touch the oblation-materials, which have been placed, with Caturhotṛ formula[1] on the Full-moon-day; a (sacrificer) desirous to get heaven (should touch the oblation-materials which have been placed) with Pañcahotṛ formula.[2] In the opinion of some (ritualists)[3] this is as good as obligatory.

1. TĀ III.2.
2. TĀ III.3.
3. See Satyāśs VI.2.

IV.9

दशहोतारं वदेत्पुरस्तात्सामिधेनीनाम्॥१॥

1. Before the enkindling verses (are recited by the Hotṛ),[1] (the sacrificer) should utter the Daśahotṛ formula.[1]

1. Thus before II.12.1
2. TĀ III.1; see also TB II.2.1.6.

अङ्गिरसो मास्य यज्ञस्य प्रातरनुवाकैरवन्त्विवतिसामिधेनीनां प्रतिपदि जपति॥२॥

2. When the first enkindling-verse (is being recited by the Hotṛ),[1] (the sacrificer) mutters *aṅgiraso māsya yajñasya prātranuvākair avantu*.[2]

1. See II.12.2.
2. Cp. KS IV.93.

अनूच्यमानासु दशहोतारं व्याख्यायोच्छुष्मो अग्न इति समिध्यमानम्। समिद्धो अग्निराहुतः स्वाहाकृतः पिपर्तु नः। स्वगा देवेभ्य इदं नम इति समिद्धम्॥३॥

3. Having recited the Daśahotṛ- formula[1] while (the enkindling verses) are being recited (by the Hotṛ),[2] (the sacri-

ficer addresses the fire) being kindled[3] with *ucchuṣmo agna...*[4]; (he addresses) the (fire which has been) kindled[5] with *samiddho agnirāhutaḥ...*[6]

1. TS III.1; see also TB II.2.1.6.
2. See II.12.2.
3. See II.12.4.
4. TS I.6.2.g-h.
5. By the enkindling-verse mentioned in II.12.6.
6. Cp. KS IV.94.

मनोऽसि प्राजापत्यमिति स्रौवमाघार्यमाणम्॥४॥

4. With *mano'si prājāpatyam...*[1] he addresses Āghāra-libation being offered by means of Sruva.[2]

1. TS I.6.2.i.
2. See II.12.7.

स्रुच्यमन्वारभ्य वागस्यैन्द्रीत्यनुमन्त्रयते॥५॥

5. Having held the (Adhvaryu while he is offering the) Āghāra-libation to be offered by means ladle (viz. Juhū), he addresses it (the libation)[1] with *vāgasyaindrī...*[2]

1. See II.14.1.
2. TS I.6.2.k.

देवाः पितरः पितरो देवा योऽहमस्मि स सन्यजे यस्यास्मि न तमन्तरेमि स्वं म इष्टं स्वं दत्तं स्वं पूर्तं स्वं श्रान्तं स्वं हुतम्। तस्य मेऽग्निरुपद्रष्टा वायुरुपश्रोतादित्योऽनुख्याता द्यौः पिता पृथिवी माता प्रजापतिर्बन्धुर्य एवास्मि स सन्यज इति होतृप्रवरेऽध्वर्युप्रवरे च प्रव्रियमाणे॥६॥

6. He mutters *devāḥ pitaraḥ pitaro devāḥ...*[1] when the Hotṛ-pravara[2] and the Adhvaryu-pravara[3] are being performed.

1. TB III.7.5.4-5.
2. See II.16.5.
3. See II.16.9.

चतुर्होतारं व्याख्याय वसन्तमृतूनां प्रीणामीत्येतैः प्रतिमन्त्रं प्रयाजान्हुतंहुतम्॥७॥

7. Having recited the Caturhotṛ-formula,[1] (he addresses) every fore-offering[2] after it has been offered with one of the formulae (in sequence) beginning with *vasantamṛtūnāṁ prīṇāmi.*[3]

1. TĀ III.2.
2. See II.17.1
3. TS I.6.2.1-p.

एको ममैका तस्य योऽस्मान्द्वेष्टि यं च वयं द्विष्मो द्वौ मम द्वे तस्य त्रयो मम तिस्रस्तस्य चत्वारो मम चतस्रस्तस्य पञ्च मम न तस्य किंचन योऽस्मान्द्वेष्टि यं च वयं द्विष्म इत्येतैश्च प्रतिमन्त्रम्॥८॥

8. And with each of the formulae (in sequence) beginning with *eko mamaikā tasya*[1] (he addresses) each of the fore-offerings (after it has been offered).

अग्नीषोमयोरहं देवयज्यया चक्षुष्मान्भूयासमित्याज्यभागौ॥९॥

9. With *agnīṣomayoraham devayajyayā...*[1] (he addresses) the ghee-portions (Ājyabhāga) (after they have been offered).[2]

1. TS I.6.2.q.
2. See II.18.4-5.

विहृतानुमन्त्रणौ वा॥१०॥

10. Or rather the act of addressing takes place separately (for each Ājyabhāga).[1]

1. See the next Sūtra.

अग्निना यज्ञश्चक्षुष्मानग्नेरहं देवयज्यया चक्षुष्मान्भूयासम्। सोमेन यज्ञश्चक्षुष्माँ सोमस्याहं देवयज्यया चक्षुष्मान्भूयासमिति विहृतौ॥११॥

11. The separate (formulae for addressing the Ājyabhāgas are as follows): *agninā yajñaścakṣuṣmān...* and *somena yajñaścakṣuṣmān...* respectively.

पञ्चहोतारं वदेत्पुरस्ताद्धविरवदानस्य॥१२॥

12. Before the act of taking portion of the oblation-material,[1] he should utter the Pañcahotṛ-formula.[2]

1. i.e. before II.18.9
2. TĀ III.3.

अग्नेरहं देवयज्ययान्नादो भूयासमित्याग्नेयं हुतमनुमन्त्रयते दब्धिरसीत्युपांशुयाजमग्नीषोमयोरित्यग्नीषोमीयमिन्द्राग्नियोरित्यैन्द्राग्नमिन्द्रस्येत्यैन्द्रं सांनाय्यं महेन्द्रस्येति माहेन्द्रमग्नेः स्विष्टकृत इति सौविष्टकृतम्॥१३॥

13. With *agneraham devayajyayā...*[1] (he addresses) the offering made to Agni;[2] with *dabdhirasi...*[3] (he addresses) the Upāṁśuyāga,[2] with *agnīṣomayoḥ...*[5] the offering to Agni-and-Soma;[6] with *indrāgnyoḥ...*[7] the offering to Indra-and-Agni;[8]

with *indrasya...*[9] the offering of Sāṁnāyya to Indra,[10] with *mahendrasya...*[11] the offering (of Sāṁnāyya) to Mahendra;[12] with *agneḥ sviṣṭakṛtaḥ...*[13] the offering to Agni Sviṣṭakṛt.[14]

1. TS I.6.2.r.
2. See II.19.6.
3. TS I.6.2.s.
4. See II.19.12.
5. TS I.6.2.t.
6. See II.20.2.
7. TS I.6.2.u.
8. See II.20.2.
9. TS I.6.2.v.
10. See II.20.2.
11. TS I.6.2.w.
12. See II.20.2.
13. TS I.6.2.x.
14. See II.21.6.

पुरस्तात्स्विष्टकृतो ऽन्यदेवतान्येके समामनन्ति॥१४॥

14. According to the opinion of some (ritualists) (he should recite formulae addressed to other deities) before the offering to (Agni Sviṣṭakṛt).

IV.10

इन्द्रस्य वैमृधस्याहं देवयज्ययापसपत्नो वीर्यवान्भूयासमिन्द्रस्य त्रातुरहं देवयज्यया त्रातो भूयासं द्यावापृथिव्योरहं देवयज्ययोभयोर्लोकयोर्ऋध्यासं। भूमानं प्रतिष्ठां गमेयमित्येके॥ पूष्णो ऽहं देवयज्यया प्रजनिषीय प्रजया पशुभिः सरस्वत्या अहं देवयज्यया वाचमन्नाद्यं पुषेय विश्वेषां देवानामहं देवयज्यया प्राणं सायुज्यं गमेयमर्यम्णो ऽहं देवयज्यया स्वर्गं लोकं गमेयमदित्या अहं देवयज्यया प्र प्रजया प्र पशुभिश्च जनिषीयेन्द्रस्येन्द्रियावतो ऽहं देवयज्ययेन्द्रियाव्यन्नादो भूयासमिति यथालिङ्गं वैकृतीः॥१॥

1. (The sacrificer) addresses the modificatory offerings with one of the following formulae in accordance with the characteristic mark (i.e. mention of the deity to which the offering is made): *indrasya vaimṛdhasyāhaṁ...; indrasya trātuḥ... dyāvāpṛthivyorahaṁ devayajyayobhayor lokayorṛddhyāsam* or according to some (ritualists) *dyāvāpṛthivyoḥ... bhūmānaṁ*

pratiṣṭhāṁ gameyam; pūṣṇaḥ...; Sarasvatyāḥ..., viśveṣāṁ devānām..., aryamṇaḥ...., adityāḥ...; indrasya indriyāvataḥ....

अग्निर्मा दुरिष्टात्पात्विति प्राशित्रमवदीयमानम्॥२॥

2. With *agnir mā duriṣṭāt pātu*...[1] he addresses the Prāśitra being cut.[2]

1. TS I.6.3.a-b.
2. See III.1.2-3.

सुरूपवर्षवर्ण एहीतीडाम्॥३॥

3. With *surūpavarṣavarṇa ehi*...[1] (he addresses) the Iḍā (-portion being cut).[2]

1. TS I.6.3.c-d.
2. See III.1.6.

भूयस्येहि श्रेयस्येहि वसीयस्येहि चित्त एहि दधिष एहीड एहि सूनृत एहीतीडाया उपांशूपहवे सप्त देवगवीर्जपति। चिदसि मनासि धीरसि रन्ती रमतिः सूनुः सूनरीत्युच्चैरुपहवे सप्त मनुष्यगवीः। देवीर्देवैरभि मा निवर्तध्वं स्योनाः स्योनेन घृतेन मा समुक्षत नम इदमुदं भिषगृषिर्ब्रह्मा यद्ददे समुद्रादुदचन्निव स्रुचा वागग्रं विप्रस्य तिष्ठति शृङ्गेभिर्दशभिर्दिशन्निति च॥४॥

4. By means of the formulae (called) Saptagavī beginning with *bhūyasyehi śreyasyehi*[1] (he addresses the Iḍā -portion) at the time of its inaudible invocation[2]. By means of the formulae called Munuṣyagavī beginning with *cidasi manāsi*...[3] and by means of the formulae beginning with *devīrdevairabhi mā nivartadhvam* (he addresses the Iḍā-portion) at the time of its loud invocation[4].

1. MS IV.2.5.
2. See III.2.8.
3. MS IV.2.5.
4. See III.2.8.

उपहूयमानायां वायविडा ते मातेति होतारमीक्षमाणो वायुं मनसा ध्यायेत्॥५॥

5. Looking at the Hotṛ while the (Iḍā) is being invoked, he should think of Vāyu in his mind[1] with *vāyaviḍā te mātā.*

1. Cf. TS I.7..1.2-3.

सा मे सत्याशीरित्याशिःषु। आशीर्म ऊर्जमिति च॥६॥

6. At the time of blessings-formulae being uttered during the invocation-of-Iḍā-rite he should mutter *sā me satyāśiḥ...*[1] and *āśīrma ūrjam...*[4]

1. TS I.6.3.h-o.
2. TS III.2.8.m.

इडाया अहं देवयज्यया पशुमान्भूयासमित्युपहूताम्॥ इडा धेनुः सहवत्सा न आगादूर्जं दुहाना पयसा प्रपीना। सा नो अन्नेन हविषोत गोभिरिडाभ्यस्माँ आगादिति भक्षायाह्रियमाणाम्॥७॥

7. With *iḍāyā ahaṁ devayajyayā...* (he should address) the invoked Iḍā;[1] with *iḍā dhenuḥ sahavatsā...* (he should address Iḍā) being brought near for the sake of eating.[2]

1. See III.2.8.
2. See III.2.10.

उक्त इडाभक्षो मार्जनी च॥८॥

8. The eating of Iḍā[1] as well as the act of cleansing[2] has been (already) told.

1. See III.2.11.
2. See III.3.2.

ब्रध्न पिन्वस्व ददतो मे मा क्षायि कुर्वतो मे मोपदसद्दिशां क्लृप्तिरसि दिशो मे कल्पन्तां कल्पन्तां मे दिशो दैवीश्च मानुषीश्चाहोरात्रे मे कल्पेताम- र्धमासा मे कल्पन्तां मासा मे कल्पन्तामृतवो मे कल्पन्तां संवत्सरो मे कल्पतां क्लृप्तिरसि कल्पतां म इति बर्हिषि पुरोडाशमासन्नमभिमृशति॥९॥

9. With *bradhna pinvasva dadato me...*[1] he touches the sacrificial bread kept on the barhis-grass.[2]

1. TB III.7.5.7-8.
2. See III.3.2.

IV.11

अथैनं प्रतिदिशं व्यूहत्याशानां त्वाशापालेभ्यश्चतुर्भ्यो अमृतेभ्यः। इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम्॥ ब्रह्म पाहि भजतां भागी भागं

माभागो भक्त निरभागं भजामः। अपस्पिन्वौषधीर्जिन्व द्विपात्पाहि चतुष्पादव दिवो वृष्टिमेरय॥ ब्राह्मणानामिदं हविः सोम्यानां सोमपीथिनाम्। निर्भक्तो-ऽब्राह्मणस्यास्तीति॥१॥

1. With *āśānāṁ tvāśāpālebhyaḥ...*[1] (the sacrificer) separates (the four parts of) it (sacrificial bread).[2]

1. TB III.7.5.8-10.
2. See III.3.3.

उपहूतो द्यौः पितोप मां द्यौः पिता ह्वयतामग्निराग्नीध्रादायुषे वर्चसे जीवात्वै पुण्यायेत्याग्नीध्रभागस्य वैशेषिकम्॥२॥

2. *Upahūto dyauḥ pitā...* is the special (formula) for (separating) the portion (of sacrificial bread) for Āgnīdhra.

ब्रध्न पिन्वस्वेत्यन्तर्वेद्यन्वाहार्यमासन्नमभिमृशति॥ इयं स्थाल्यमृतस्य पूर्णा सहस्रधार उत्सो अक्षीयमाणः। स दाधार पृथिवीमन्तरिक्षं दिवं च तेनौदनेनातितराणि मृत्युमिति च॥३॥

3. With *bradhna pinvasva...*[1] and with *iyaṁ sthālī* he touches the Anvāhārya(-rice to be eaten by the participating priests) kept within the altar.[2]

1. TS I.6.3.p-t.
2. See III.3.14.

उक्तः संप्रैषो ऽन्वाहार्यस्य च दानम्॥४॥

4. The order as well as the act of giving of the Anvārhārya-rice has been (already) told.[1]

1. See III.4.2-4.

एषा ते अग्ने समिदित्यानूयाजिकीं समिधमाधीयमानाम्॥ यं ते अग्न आवृश्चाम्यहं वा क्षिपितश्चरन्। प्रजां च तस्य मूलं च नीचैर्देवा निवृश्चत॥ अग्ने यो नोऽभिदासति समानो यश्च निष्ट्यः। इध्मस्येव प्रक्षायतो मा तस्योच्छेषि किंचन॥ यो मां द्वेष्टि जातवेदो यं चाहं द्वेष्मि यश्च माम्। सर्वांस्तानग्ने संदह यांश्चाहं द्वेष्मि ये च मामित्याहितायामग्निम्॥५॥

5. With *eṣā te agne samid...*[1] he addresses the fuel-stick connected with the Anuyāja (after-offerings);[2] with *yaṁ te agna*

āvṛścāmi...[3] (he addresses) the fire after this (fuel-stick) has been put (on the fire).

1. See III.4.6.
2. See III.4.5.
3. TB III.7.6.16-17.

वेदिर्बर्हिः शृतं हविरिध्मः परिधयः स्रुचः। आज्यं यज्ञ ऋचो यजुर्याज्याश्च वषट्काराः। सं मे संनतयो नमन्तामिध्मसंनहने हुत इति संमार्गान्हुतान्॥६॥

6. With *vedirbarhiḥ śrutaṁ haviḥ*...[1] (he addresses) the strings used for binding the fuel after they have been offered (in fire).[2]

1. TB III.7.6.18.
2. See III.4.8.

सप्तहोतारं वदेत्पुरस्तादनूयाजानामुपरिष्टाद्वा॥७॥

7. He should recite the Saptahotṛ formula[1] immediately either before or after the Anuyājas (are offered).

1. TĀ III.5.

IV.12

बर्हिषो ऽहं देवयज्यया प्रजावान्भूयासमित्येतैः प्रतिमन्त्रमनूयाजान्हुतंहुतम्॥१॥

1. With each one of the (formulae in sequence beginning with) *barhiṣohaṁ devayajyayā*...[1] (the sacrificer addresses) the Anuyājas (after-offerings) after each one of them is offered.[2]

1. TS I.6.4.a-c.
2. See III.5.1.

उभौ वाजवत्यौ जपतः॥२॥

2. Both the sacrificer and the Adhvaryu mutter two verses containing the word *vāja*.[1]

1. See III.5.3. The intended verses are TS I.6.4.m-n.

वसून्देवान्यज्ञेनापिप्रें रुद्रान्देवान्यज्ञेनापिप्रेमादित्यान्देवान्यज्ञेनापिप्रेमिति प्रतिमन्त्रं परिधीनज्यमानान्॥ समङ्क्तां बर्हिर्हविषा घृतेन समादित्यैर्वसुभिः सं मरुद्भिः। समिन्द्रेण विश्वेभिर्देवेभिरङ्क्तां दिव्यं नभो गच्छतु यत्स्वाहेति प्रस्तरमज्यमानम्॥३॥

3. With *vasūn devān yajñena*... (the sacrificer) addresses

the enclosing sticks being anointed with ghee;[1] with *samaṅktāṁ barhirhaviṣā...*[2] he addresses the Prastara being anointed (with ghee).[3]

1. See III.5.7.
2. TB III.7.5.10.
3. See III.5.9ff.

अग्नेरहमुज्जितिमनूज्जेषमिति यथालिङ्गं सूक्तवाकदेवताः॥४॥

4. He addresses the deities of the Sūktavāka[1] with the formula in accordance with the characteristic mark of the deity out of the formulae beginning with *agnerahamujjitimanūjje-ṣam.*[2]

1. See III.6.5.
2. TS I.6.4.d-i.

यदा चास्य होता नाम गृह्णीयादथ ब्रूयादेमा अग्मन्नाशिषो दोहकामा इति॥५॥

5. And when the Hotṛ will utter his (sacrificer's) name in the Sūktavāka, then he (the sacrificer) should utter *emā agmannāśiṣo dohakāmāḥ....*[1]

1. TS I.6.4.o.

सा मे सत्याशीर्देवानाम्याज्जुष्टाज्जुष्टतरा पण्यात्पण्यतरारेडता मनसा देवानाम्याद्यज्ञो देवानांच्छत्वदो म आगच्छत्विति सूक्तवाकस्याशिःषु यत्कामयते तस्य नाम गृह्णाति॥६॥

6. With *sā me satyāśīḥ...*[1] (the sacrificer) utters the name of that (thing) which he desires, at the time of the blessings (being uttered) in the Sūktavāka in the place of the word *adaḥ* "this".

1. MS I.4.7.

रोहितेन त्वाग्निर्देवतां गमयत्वित्येतैः प्रतिमन्त्रमग्नीधा प्रस्तरं प्रह्रियमाणम्॥७॥

7. He addresses the Prastara being thrown (in the fire) by the Āgnīdhra,[1] with one of these formulae (in sequnece) beginning with *rohitena tvāgnirdevatām*[2] after every formula (uttered by the Āgnīdhra).

1. See III.7.3.
2. TS I.6.4.p.

दिवः खीलोऽवततः पृथिव्या अध्युत्थितः तेना सहस्रकाण्डेन द्विषन्तं शोचयामसि द्विषन्मे बहु शोचत्वोषधे मो अहं शुचमिति प्रस्तरतृणे प्रह्रियमाणे॥८॥

8. He mutters *divaḥ khīlo'vatataḥ*...[1] when a blade from the Prastara is thrown (in the fire).[2]

1. TB III.7.6.19.
2. See III.7.5.

वि ते मुञ्चामीति परिधिषु विमुच्यमानेषु॥९॥

9. While the enclosing sticks are "being unyoked" (i.e. thrown in the fire), he mutters *vi te muñcāmi*...[2]

1. See III.7.11;12. the expression "being unyoked" is based upon TS I.7.4.4.
2. TS I.6.4.q.

विष्णोः शंयोरिति शंयुवाके। यज्ञ नमस्ते यज्ञ नमो नमश्च ते यज्ञ शिवेन मे संतिष्ठस्व स्योनेन मे संतिष्ठस्व सुभूतेन मे संतिष्ठस्व ब्रह्मवर्चसेन मे संतिष्ठस्व यज्ञस्यर्द्धिमनु संतिष्ठस्वोप ते यज्ञ नम उप ते नम उप ते नम इति च। इष्टो यज्ञो भृगुभिर्द्रविणोदा यतिभिराशीर्दा वसुभिराशीर्वान् अथर्वभिस्तस्य मेष्टस्य वीतस्य द्रविणेहागमेरिति संस्रावं हुतम्॥१०॥

10. He mutters *viṣṇoḥ śaṁyoḥ*...[1] and *yajña namaste*...[2] at the time of the Śaṁyuvāka[3]. With *iṣṭo yajño bhṛgubhiḥ*...[4] he addresses the remnants which have been offered.[5]

1. TS I.6.4.r.
2. TB III.7.6.19-20.
3. Being uttered by the Hotṛ. See III.7.11.
4. Cp. MS I.4.1.
5. See III.7.15.

IV.13

सोमस्याहं देवयज्यया सुरेता रेतो धिषीयेति यथालिङ्गं पत्नीसंयाजान्हुतंहुतम्॥१॥

1. In accordance to the characteristic word, with one of the formulae (in sequence) beginning with *somasyāhaṁ devayajyayā*...[1] (the sacrificer) addresses the Patnīsaṁyājas[2] after each one of them is offered.

1. TS I.6.4.s-u
2. See III.8.10-9.3.

राकाया अहं देवयज्यया प्रजावान्भूयासं सिनीवाल्या अहं देवयज्यया पशुमान्भूयासं कुह्वा अहं देवयज्यया पुष्टिमान्भूयासमिति काम्याः॥२॥

2. These formulae are optional: *rākāyā aham...*, *sinīvālyā aham...*, *kuhvā aham....*

1. Thus if the optional offerings mentioned in III. 9.4 are offered then these formulae are to be recited.

राकाया अहं देवयज्यया प्रजावती भूयासं सिनीवाल्या अहं देवयज्यया पशुमती भूयासं कुह्वा अहं देवज्यया पुष्टिमती पशुमती भूयासमिति पत्न्युपमन्त्रयते॥३॥

3. The wife of the sacrificer recites *rākāyā aham...*, *sinīvālyā aham...*, *kuhvā aham....*[5]

इडास्माननु वस्तां घृतेन यस्याः पदे पुनते देवयन्तः। वैश्वानरी शक्वरी वावृधानोप यज्ञमस्थित वैश्वदेवीत्याज्येडाम्॥४॥

4. (The sacrificer adresses) the ghee-iḍā[1] with *iḍāsmānanu vastām....*

1. See III.9.7-9.

अन्तर्वेदि वेदं निधायाभिमृशति वेदो ऽसीति॥५॥

5. After the Veda (grass-brush) has been kept within the altar, (the sacrificer) touches it with *vedo'i...*[1]

1. TS I.6.4.v-y.

पुरा विदेयेति यद्यद्भ्रातृव्यस्याभिध्यायेत्तस्य नाम गृह्णीयात्। तदेवास्य सर्वं वृङ्क्त इति विज्ञायते॥६॥

6. (In the above-mentioned formula) before (the words) *purā videya* "he should utter the name of everything of the enemy that he longs for. He obtains the same (everything) of him"[1] thus is known from a Brāhmaṇa-text.[1]

1. TS I.7.4.6.

या सरस्वती विशोभगीना तस्यां मे रास्व तस्यास्ते भक्तिवानो भूयास्मेति फलीकरणहोमे हुते मुखं विमृष्टे॥७॥

7. With *yā sarasvatī viśobhagīnā...*[1] he wipes his face after the oblation of chaff of grains.

1. Cp. MS I.4.3.
2. See III.10.1-2.

वसुर्यज्ञो वसुमान्यज्ञस्तस्य मा यज्ञस्य वसोर्वसुमतो वस्वागच्छत्वदो म आगच्छत्विति समिष्टयजुर्हुतमनुमन्त्रयते॥ यत्कामयते तस्य नाम गृह्णाति॥८॥

8. He addresses the Samiṣṭayajus after it has been offered,[1] with *vasuryajño vasumān yajñaḥ*...[2] In this formula in the place of *adaḥ* ("this") he utters the name of that thing which he desires.

1. See II.13.4.
2. MS I.4.1.

सं यज्ञपतिराशिषेति यजमानभागं प्राश्नाति॥९॥

9. With *saṁ yajñapatirāśiṣā*...[1] he consumes the portion meant for the sacrificer.[2].

1. TS I.3.8.g.
2. Cf. MS I.4.6.

IV.14

दधिक्राव्णो अकारिषमिति सायंदोहम्। इदं हविरिति प्रातर्दोहम्॥१॥

1. With *dadhikrāvṇo akāriṣam*...[1] (the sacrificer) consumes the evening-milking,[2] with *idaṁ haviḥ*...[3] (he consumes) the morning-milking.

1. TS I.5.11.1.
2. See III.1.12.
3. TB II.6.3.5.

नाब्राह्मणः सांनाय्यं प्राश्नीयात्॥२॥

2. A non-brahmin (sacrificer) should not consume the Sāṁnāyya.

अन्तर्वेदि प्रणीतास्वध्वर्युः संततामुदकधारां स्रावयति। सदसि सन्मे भूया इत्यानीयमानायां जपति॥३॥

3. The Adhvaryu causes to flow a continuous stream of water on the Praṇītā-water within the altar.[1] (The sacrificer) mutters *sadasi san me bhūyāḥ*...[2] while (the stream of water) is being poured.

1. See III.13.5.
2. TS I.6.5.c.

प्राच्यां दिशि देवा ऋत्विजो मार्जयन्तामित्येतैर्यथालिङ्गं व्युत्सिच्य समुद्रं वः प्रहिणोमि स्वां योनिमपिगच्छत। अच्छिद्रः प्रजया भूयासं मा परासेचि मत्पय इत्यन्तर्वेदि शेषं निनीय यदप्सु ते सरस्वति गोष्वश्वेषु यन्मधु। तेन मे वाजिनीवति मुखमङ्ग्धि सरस्वति। या सरस्वती वैशम्बल्या तस्यां मे रास्व तस्यास्ते भक्षीय तस्यास्ते भूयिष्ठभाजो भूयास्मेति मुखं विमृष्टे॥४॥

4. Having poured the Praṇītā–water (in different directions) with one of the formulae (in sequence) beginning with *prācyāṁ diśi devāḥ* in accordance with the characteristic mark (in the formula i.e. the word referring to a particular direction), with *samudraṁ vaḥ prahiṇomi...* having poured the remaining water within the altar, with *yadapsu te sarasvati...*[2] (the sacrificer) wipes his face.

1. TS I.6.5.d.
2. TB II.5.8.6-7.

उभौ कपालविमोचनं जपतः॥५॥

5. Both the Adhvaryu and the sacrificer mutter the formula for "unyoking the potsherds".[1]

1. See III.14.4.

विष्णोः क्रमोऽसीति दक्षिणे वेद्यन्ते दक्षिणेन पदा चतुरो विष्णुक्रमान्प्राचः क्रामत्युत्तरमुत्तरं ज्यायांसमनतिहरन्सव्यम्॥६॥

6. With *viṣṇoḥ kramo'si...*[1] by means of the right foot the sacrificer takes four Viṣṇu–steps (from the west) towards the east, within the altar, each next step wider (than the preceding), without bringing the left foot forward (to the right foot).

1. TS I.6.5.e-h. See TS I.7.5.4.

नाहवनीयमतिक्रामति॥७॥

7. (At that time) he does not step beyond the Āhavanīya(-fire).

अवस्थाय चतुर्थं जपति॥८॥

8. Having stood up after the third step, he mutters the fourth (formula).

विष्णुक्रमान्विष्ण्वतिक्रमानतीमोक्षानिति व्यतिषक्तानेके समामनन्ति। विनिरूढानेके॥९॥

9. According to the opinion of some (ritualists) the formulae of the Viṣṇukrama, Viṣṇvatikrama, and Atīmokṣa should be recited in an intermixed (*vyatiṣakta*) manner. According to the opinion of the other (ritualists) (these formulae should be recited) in the consecutive (*vinirūḍha*) manner.[1]

1. Thus the formulae given in the tenth Sūtra are to be used either in the order of (1) a Viṣṇukrama formula (2) a Viṣṇvatikrama formula (3) An Atīmokṣa formula or (1) all the Viṣṇukrama-formulae, (2) All the Viṣṇvatikrama-formulae. (3) All the Atīmokṣa-formulae.

अग्निना देवेन पृतना जयामीति विष्ण्वतिक्रमाः। ये देवा यज्ञहन इत्यतीमोक्षाः॥१०॥

10. (The formulae beginning with) *agninā devena pṛtanā jayāmi*[1] (are called) Viṣṇvatikrama(-formulae). The formulae beginning with *ye devā yajñahanaḥ*[2] are called Atīmokṣa-formulae.

1. TS III.5.3.a-c.
2. TS III.5.4.a-t.

अगन्म सुवः सुवरगन्मेत्यादित्यमुपतिष्ठते॥११॥

11. With *aganma suvaḥ svaraganma...*[1] the sacrificer stands praising Āditya (sun).

1. TS I.6.6.a-e.

IV.15

उद्यन्नद्य मित्रमहः सपत्नान्मे अनीनशः। दिवैनान्विद्युता जहि निम्रोचन्नधरान्कृधि॥ उद्यन्नद्य वि नो भज पिता पुत्रेभ्यो यथा। दीर्घायुत्वस्य हेशिषे तस्य नो देहि सूर्य॥ उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम्। हृद्रोगं मम सूर्य हरिमाणं च नाशय॥ शुकेषु मे हरिमाणं रोपणाकासु दध्मसि। अथो हारिद्रवेषु मे हरिमाणं निदध्मसि॥ उदगादयमादित्यो विश्वेन सहसा सह। द्विषन्तं मम

रन्धयन्मो अहं द्विषतो रधम्। यो नः शपादशपतो यश्च न शपतः शपात्। उषाश्च तस्मै निम्रुक् च सर्वं पापं समूहतामिति च॥१॥

1. And with *udyannadya mitramahaḥ...*[1] (the sacrificer stands praising) (Āditya) (sun).

1. TB III.7.6.22-23.

ऐन्द्रीमावृतमन्वावर्त इति प्रदक्षिणमावर्तते॥२॥

2. With *aindrīmāvṛtamanvāvarte...*[1] he turns by the right.

1. TS I.6.6.f.

यद्यभिचरेदिदमहममुष्यामुष्यायणस्य प्राणं निवेष्टयामीति दक्षिणस्य पदः पार्ष्ण्या निमृद्नीयात्॥३॥

3. If he is practising black magic, he should press (the ground) by means of the heel of his right foot, with *idamahama-muṣya...*[1]

1. Cf. MS I.4.7.

पुण्या भवन्तु या लक्ष्मीः पराभवन्तु याः पापीरित्युक्त्वा समहं प्रजया सं मया प्रजेति पुनरुपावर्तते॥४॥

4. Having uttered *puṇyā bhavantu yā lakṣmiīḥ...*[1] he turns (to the Āhavanīya) back (by the left) with *samahaṁ prajayā saṁ mayā...*[2]

1. Cp. AV VIII.115.4.
2. TS I.6.6.g-h.

समिद्धो अग्ने मे दीदिहि समेद्धा ते अग्ने दीद्यासमित्याहवनीयमुपसमिन्द्धे। वसुमान्यज्ञो वसीयान्भूयासमित्युपतिष्ठते॥५॥

5. With *samiddho agne me dīdihi...*[1] he adds fuel to the Āhavanīya (fire); with *vasumān yajño vasīyān bhūyāsam...*[2] he stands near the Āhavanīya praising it.

1. TS I.6.6.1.
2. TS I.6.6.k.

IV.16

यो नः सपत्नो यो ऽरणो मर्तोऽभिदासति देवाः। इध्मस्येव प्रक्षायतो मा तस्योच्छेषि किंचनेति च॥१॥

1. And with *yo naḥ sapatnaḥ...*[1] (he stands near the Āhavanīya praising it).

1. TB III.7.6.23.

अग्न आयूंषि पवस इत्याग्निपावमानीभ्यां गार्हपत्यमुपतिष्ठते। अग्ने गृहपत इति च॥२॥

2. With the two verses addressed to Agni Pavamāna[1] beginning with *agna āyūṁṣi pavase*[2] and with *agne gṛhapate*...[3] he stands near the Gārhapatya praising it.

1. *Āgnīpāvamānībhyām*: for this expression, see TS I.7.6.4.
2. TS I.6.6.1.m.
3. TS I.6.6.n.

पुत्रस्य नाम गृह्णाति तामाशिषमाशासे तन्तव इत्यजातस्य अमुष्मा इति जातस्य॥३॥

3. He (indirectly) utters the name of the unborn son when he utters the words *tāmāśiṣamāśāse tantave* (and) with (the word) *amuṣmai* (so-and-so) (he directly utters the name) of the born son (in the second verse)[1].

1. Cf. TS I.7.6.5.

ज्योतिषे तन्तवे त्वासावनु मा तन्वच्छिन्नो दैव्यस्तन्तुर्मा मनुष्यश्छेदि दिव्याद्धाम्नो मा च्छित्सि मा मानुषादिति प्रियस्य पुत्रस्य नाम गृह्णाति॥४॥

4. (In the formula to be uttered immediately afterwards beginning with) *jyotiṣe tantave tvā*...[1] he utters the name of his dear son.

1. MS I.4.2.

अग्ने वह्ने स्वदितं नस्तनये पितुं पच। शं तोकाय तनुवे स्योन इति दक्षिणाग्निम्॥५॥

5. With *agne vahne svaditaṁ nastanaye*... he stands near the Dakṣiṇāgni praising it.

ज्योतिषे तन्तवे त्वेत्यन्तर्वेद्युपविशति। पूर्ववन्नामग्रहणम्॥६॥

6. With *jyotiṣe tantave tvā*...he sits within the altar. He utters the name as (described) earlier.[1]

1. See Sūtra 4.

ज्योतिरसि तन्तव इत्युपविश्य जपति॥७॥

7. Having sat down (on his place) he mutters *jyotirasi tantave*...

1. To the south of the Āhavanīya.

वेदमुपस्थ आधायान्तर्वेद्यासीनो ऽतीमोक्षाञ्जपति॥८॥

8. Having placed the grass-brush (Veda) on the lap sitting within the altar he mutters the Atīmokṣa-formulae.[1]

1. See IV.14.10.

अत्र वेदस्तरणं यजमानभागस्य च प्राशनमेके समामनन्ति॥९॥

9. In the opinion of some (ritualists) the act of spreading of the grass-brush (Veda)[1] and the act of eating of the portion of the sacrificer[2] should (take place) at this stage.

1. See III.10.5.
2. See III.3.9.

कस्त्वा युनक्ति स त्वा विमुञ्चत्विति यज्ञं विमुञ्चति॥१०॥

10. With *kastvā yunakti sa tvā vimuñcatu*[1] he "unyokes" the sacrifice.[2]

1. TS I.6.6.0.
2. This indicates the completion of the sacrifice.

अग्ने व्रतपते व्रतमचारिषमिति व्रतं विसृजते॥११॥

11. With *agne vratapate vratamacāriṣam...*[1] he releases the vow.

1. TS I.6.6.p. See IV.3.1ff.

यज्ञो बभूवेति यज्ञस्य पुनरालम्भं जपति॥१२॥

12. He utters the formula (called) "re-undertaking of the sacrifice"[1] beginning with *yajño babhūva*[2]

1. See TS I.7.6.7.
2. TS I.6.6.q.

गोमानिति प्राङुदेत्य गोमतीं जपति॥१३॥

13. Having gone to the east, he mutters a verse containing the word *go* beginning with *gomān.*[1]

1. TS I.6.6.r.

अत्र वा यजमानभागं प्राश्नीयात्॥१४॥

14. Optionally he may eat the "sacrificer's portion" at this stage.[1]

1. See IV.16.9. See also III.3.9.

यज्ञं शं च म उप च म आयुश्च मे बलं च मे यज्ञ शिवो मे संतिष्ठस्व यज्ञ स्विष्टो मे संतिष्ठस्व यज्ञारिष्टो मे संतिष्ठस्वेति दर्शपूर्णमासाभ्यां सोमेन पशुना वेष्ट्वा जपति॥१५॥

15. After having performed the New and Full-moon-sacrifices or a Soma-sacrifice or an animal sacrifice, he mutters *yajña śaṁ ca me....*

वृष्टिरसि वृश्च पाप्मानमृतात्सत्यमुपागामितीष्ट्वाप उपस्पृशति। तदिदं सर्वयज्ञेषूपस्पर्शनं भवति॥१६॥

16. After having performed (any sacrifice) he touches water with *vṛṣṭirasi vṛśca me pāpmānam...*[1] This act of touching (water) takes place in all the sacrifices.

1. TB III.10.9.2.

ब्राह्मणांस्तर्पयितवा इति संप्रेष्यति॥१७॥

17. He orders "to satiate the Brāhmins".

प्रवसन्काले विहारमभिमुखो याजमानं जपति॥१८॥

18. (When he is) staying away[1] (from his house), facing (the direction of his) place of sacrificial performance, he mutters the formulae to be recited by the sacrificer (at the time of the New or Full-moon-sacrifices).

1. At the time of new or full-moon-sacrifice.

प्राचो विष्णुक्रमान्क्रामति॥१९॥

19. He takes the Viṣṇu-steps (from the west) to the east.[1]

1. and not to the direction of his place of sacrifice.

प्राङुदेत्य गोमतीं जपति जपति॥२०॥

20. Having gone to the east, (then facing the direction of his sacrificial place) he mutters the verse containing the word *go.*[1]

1. See IV.16.13.

(AGNYĀDHEYA) ESTABLISHMENT OF THE FIRES

V.1

अग्न्याधेयं व्याख्यास्यामः॥१॥

1. We shall explain Agnyādheya (establishment of the fires).

यो अश्वत्थः शमीगर्भ आरुरोह त्वे सचा। तं ते हरामि ब्रह्मणा यज्ञियैः केतुभिः सहेति शमीगर्भस्याश्वत्थस्यारणी आहरति॥२॥

2. With *yo aśvatthaḥ...*[1] the performer brings churning sticks out of the Aśvattha-tree grown on a Śamī-tree.[2]

1. TB I.2.1.8-9
2. Cp. ŚB XI.5.1.13.

अप्यशमीगर्भस्येति वाजसनेयकम्॥३॥

3. "Even out of the (Aśvattha-tree) not grown on a Śamī-tree" —this is the vew of the Vājasaneyins.[1]

1. The ŚB does not contain this view. See, however, Kātyāśs IV.7.23.

अश्वत्थाद्धव्यवाहाद्धि जातामग्नेस्तनूं यज्ञियां संभरामि। शान्तयोनिं शमीगर्भमग्नये प्रजनयितवे। आयुर्मयि धेह्यायुर्यजमान इत्यरणी अभिमन्त्र्य सप्त पार्थिवान्संभारानाहरति। एवं वानस्पत्यान्। पञ्चपञ्च वा॥४॥

4. With *aśvatthāddhavyavāhād...*[1] and with *āyur mayi dhehi...* having addressed the churning sticks, (the Adhvaryu) brings seven materials derived from earth[2]; similarly (he brings) the materials derived form the tree; or five from each.[3]

1. TB I.2.1-8
2. See V. 1.7-8.2.
3. Cf. KS VIII.2.

भूयसो वा पार्थिवान्॥५॥

5. Or (he may bring) more materials derived from earth.

न संभारान्संभरेदिति वाजसनेयकम्॥६॥

6. "One should not collect the materials"—this is view of the Vājasaneyins.

वैश्वानरस्य रूपं पृथिव्यां परिस्त्रसा। स्योनमाविशन्तु न इति सिकताः॥ यदिदं दिवो यददः पृथिव्याः संजज्ञाने रोदसी संभूवतुः। ऊषान्कृष्णमवतु कृष्णामूषा इहोभयोर्यज्ञियमागमिष्ठा इत्यूषान्। उतीः कुर्वाणो यत्पृथिवीमचरो गूहाकारमाखुरूपं प्रतीत्य। तत्ते न्यक्तमिह संभरन्तः शतं जीवेम शरदः सुवीरा इत्याखुकरीषम्॥ ऊर्जं पृथिव्या रसमाभरन्तः शतं जीवेम शरदः पुरूचीः।

वम्रीभिरनुवित्तं गुहासु श्रोत्रं त उर्व्यबधिरी भवाम इति वल्मीकवपाम्॥ प्रजापतिसृष्टानां प्रजानां क्षुधोऽपहत्यै सुवितं नो अस्तु। उपप्रभिन्नमिषमूर्जं प्रजाभ्यः सूदं गृहेभ्यो रसमाभरामीति सूदम्॥ यस्य रूपं बिभ्रदिमामविन्दद्गुहा प्रविष्टा सरिरस्य मध्ये। तस्येदं विहतमाभरन्तो ऽच्छम्बट्कारमस्यां विधेमेति वराहविहतम्॥७॥

7. With *vaiśvānarasya rūpaṁ*...[1] (he collects) sand; with *yadidaṁ divaḥ*... (he collects) saline soil; with *utīḥ kurvāṇaḥ* ... (he collects) the earth dug out by a rat, with *ūrjaṁ pṛthivyāḥ rasamābharantaḥ*... (he collects) the fossilized ant-hill; with *prajāpatisṛṣṭānām*... (he collects) mud from a pond, with *yasya rūpaṁ bibhrad*... (he collects) earth dug up by a hog.

1. For the formulae in this Sūtra see TB I.2.1.1-3.

V. 2

याभिरदृंहज्जगतः प्रतिष्ठामुर्वीमिमां विश्वजनस्य भर्त्रीम्। ता नः शिवाः शर्कराः सन्तु सर्वा इति शर्कराः॥ अग्ने रेतश्चन्द्रं हिरण्यमद्भ्यः संभूतममृतं प्रजासु। तत्संभरन्नुत्तरतो निधायातिप्रयच्छन्दुरितिं तरेयमिति हिरण्यम्॥१॥

1. With *yābhiradṛṁhat*...[1] (the Adhvaryu) collects gravels; with *agne retaścandraṁ hiraṇyam*....(he collects) gold.

1. For the formulae in this Sūtra see TB I.2.1.4f.

इति पार्थिवाः॥२॥

2. These are the materials derived from the earth.

यदि पञ्चौदुम्बराणि लोहशकलानि पञ्चमो भवति॥३॥

3. If (only) five[1] (of them are to be collected) then five copper rods forms the fifth item.

1. See V.1.4.

अश्वो रूपं कृत्वा यदश्वत्थे ऽतिष्ठः संवत्सरं देवेभ्यो निलाय। तत्ते न्यक्तमिह संभरन्तः शतं जीवेम शरदः सुवीरा इत्यश्वत्थम्॥ ऊर्जः पृथिव्या अध्युत्थितोऽसि वनस्पते शतवल्शो विरोह। त्वया वयमिषमूर्जं मदन्तो रायस्पोषेण समिषा मदेमेत्युदुम्बरम्॥ गायत्रिया ह्रियमाणस्य यत्ते पर्णमपतत्तृतीयस्यै दिवोऽधि। सोऽयं पर्णः सोमपर्णाद्धि जातस्ततो वदतां यदुपाशृणोः सुश्रवा वै श्रुतो ऽसि। ततो मामाविशतु ब्रह्मवर्चसं तत्संभरंस्तदवरुन्धीय साक्षादित्येताभ्यां पर्णम्॥ यया

ते सृष्टस्याग्नेर्हेतिमशमयत्प्रजापतिः। तामिमामप्रदाहाय शमीं शान्त्यै हराम्यहमिति शमीम्॥ यत्ते सृष्टस्य यतो विकङ्कतं भा आर्च्छज्जातवेदः। तया भासा संमित उरुं नो लोकमनुप्रभाहीति विकङ्कतम्॥ यत्ते तान्तस्य हृदयमाच्छिन्दज्जातवेदो मरुतो अद्भिस्तमयित्वा। एतत्ते तदशनेः संभरामि सात्मा अग्ने सहृदयो भवेहेत्यशनिहतस्य वृक्षस्य॥ यत्पर्यपश्यत्सरिरस्य मध्य उर्वीमपश्यज्जगतः प्रतिष्ठाम्। तत्पुष्करस्यायतनाद्धि जातं पर्णं पृथिव्याः प्रथनं हरामीति पुष्करपर्णम्॥ इति वानस्पत्याः॥४॥

4. With *aśvo rūpaṁ kṛtvā...* (he collects the wood of) Aśvattha (ficus religiosa-tree); with *ūrjaḥ pṛthivyāḥ...*[1] (he collects the wood of) Udumbara (ficus glomerata-tree); with these two verses beginning with *gāyatriyā hriyamāṇasya*[2] and *devānāṁ brahmavādaṁ vadatām.*[3] (he collects the wood of) Parṇa (butea frondosa-tree); with *yayā te sṛṣṭasya...*[4] (he collects the wood of) Śamī (prosopis spicigera-tree); with *yat te sṛṣṭasya...*[4] (he collects the wood) of a tree struck by lightning; with *yat paryapaśyat sarirasya madhye...*[6] (he collects) a lotus-leaf,—these (are the materials) of tree (type).

1-5. For all these verses see TB I.2.1.5-7.
6. TB I.2.1.4.

V.3

यं त्वा समभरं जातवेदो यथा शरीरं भूतेषु न्यक्तम्। स संभृतः सीद शिवः प्रजाभ्य उरुं नो लोकमनुनेषि विद्वानिति संभृत्य निदधाति॥१॥

1. After having collected all the materials, the Adhvaryu keeps them in a safe place with *yaṁ tvā samabharam...*[1]

[1] TB I.2.1.9.

अथ नक्षत्राणि॥२॥

2. Now the Nakṣatras (constellations) under which fires are to be established.

कृत्तिकासु ब्राह्मण आदधीत मुख्यो ब्रह्मवर्चसी भवति॥३॥

3. A Brāhmaṇa (performer) should establish (fires) under Kṛttikā (constellation); he becomes the chief (among his relatives) and possessor of Brahman-splendor.

गृहांस्तस्याग्निर्दाहुको भवति॥४॥

4. Agni(-fire) (however), is likely to burn his house.

रोहिण्यामाधाय सर्वान्रोहान्रोहति॥५॥

5. Having established (fires) under Rohiṇī constellation, he ascends on all the heights.

मृगशीर्षे ब्रह्मवर्चसकामो यज्ञकामो वा॥६॥

6. (The performer) desirous to obtain Brahman-splendor or desirous (to be able to perform) sacrifices should establish fires under Mṛgaśīrṣa.

यः पुरा भद्रः सन्पापीयान्स्यात्पुनर्वस्वोः॥७॥

7. (The performer) who being auspicious (rich) earlier will be poor, (should establish fires) under Punvarvasū.

पूर्वयोः फल्गुन्योर्यः कामयेत दानकामा मे प्रजा स्युरिति॥८॥

8. (The performer) who may desire, "May my children be desirous to give", (should establish fires) under Pūrve Phalgunī.[1]

1. Cf. TB I.1.2.4.

उत्तरयोर्यः कामयेत भग्यन्नादः स्यामिति॥९॥

9. (The performer) who may desire, "May I be lucky, eater of food", (should establish fires) under Uttare Phalgunī."

एतदेवैके विपरीतम्॥१०॥

10. According to some (ritualists) the same[1] should be understood reversely.

1. Mentioned in Sūtras 8 and 9.

अथापरम्। पूर्वयोराधाय पापीयान्भवत्युत्तरयोर्वसीयान्॥११॥

11. Now (there is) another (view): having established fires on the Pūrve Phalgunī one becomes poor; having established fires on Uttare (Phalgunī) one becomes rich.

हस्ते यः कामयेत प्र मे दीयेतेति॥१२॥

12. (A performer) who desires, "May (a gift) be given to me (by the people)" (should establish) fires under Hasta.[1]

1. Cf. ŚB II.1.2.12.

चित्रायां राजन्यो भ्रातृव्यवान्वा॥१३॥

13. A Kṣatriya or one who has enemies should establish fires under Citrā[1].

1. Cf. TB I.1.2.4-6; cp. MS I.6.9; KS VIII.1; ŚB II.1.2.13ff.

विशाखयोः प्रजाकामोऽनुराधेष्वृद्धिकामः श्रवणे पुष्टिकाम उत्तरेषु प्रोष्ठपदेषु प्रतिष्ठाकामः॥१४॥

14. (A performer) desirous of progeny (should establish fires) under Viśākhās, ...desirous of growth under Anurādhās... desirous of prosperity... under Śravaṇa....; desirous of firm establishment under Uttara Prosṭhapadas.

सर्वाणि नित्यवदेके समामनन्ति॥१५॥

15. According to some (ritualists) all (these constellations) are as good as obligatory.[1]

1. Thus according to these ritualists there is no connection between a particular constellation and a particular desire. One may establish fire whenever one desires to establish them.

फल्गुनीपूर्णमास आदधीतेत्युक्त्वाह यत्फल्गुनीपूर्णमास आदध्यात्संवत्सरस्यैनमासन्दध्याद्व्यहे पुरैकाहे वा॥१६॥

16. Having said, "One should establish fires on the full moon day of Phālguna(-month)", (a Brāhmaṇa-text) says, "if one establishes (fires) on the full-moon day of Phālguna(-month), one should put him (performer) in the mouth of year; (therefore one should establish fires) two days or one day before (the full moon day of Phālguna month).

1. MS I.6.8.

अमावास्यायां पौर्णमास्यां वाधेयः॥१७॥

17. One may establish (fires) either on New-moon-day or on Full-moon-day.

1. Cf. MS I.6.9; KS VIII.1.1

वसन्तो ब्राह्मणस्य ग्रीष्मो राजन्यस्य हेमन्तो वा शरद्वैश्यस्य वर्षा रथकारस्य॥१८॥

18. Spring (is the season) of a Brāhmin; summer... of a

Kṣatriya; or winter; autumn of a Vaiśya and rainy season of a chariot-maker. Therefore these seasons are prescribed to be the seasons for establishment of fires.

ये त्रयाणां वर्णानामेतत्कर्म कुर्युस्तेषामेष कालः॥१९॥

19. Those who, out of the three castes, do this work (of chariot-making) for them only this time. viz. rainy season is valid.

शिशिरः सार्ववर्णिकः॥२०॥

20. Cold season (Śiśira) is valid for all the castes.[1]

1. Cf. KS VIII.1.

सोमेन यक्ष्यमाणो नर्तुं सूर्क्षेन्न नक्षत्रम्॥२१॥

21. A performer who is going to perform a Soma-sacrifice may not heed either the season or constellation.[1]

1. Cp.KS VIII.1.

उदवसाय शालीन आदधीतानुदवसाय यायावरः॥२२॥

22. A performer staying in the house[1] should establish fires after having gone out of the house, a wanderer[2] should establish fires without going away.

1. i.e. a person who generally stays in his house and regularly performs the Gṛhya rituals in his house.
2. He who may perform rituals for others as a priest and therefore likely to be wandering. For both these types and some other types of Brahmins see Vaikhānasa-Dharma-Śāstra I.5.

एकाहं वा प्रयायात्॥२३॥

23. Or even a wanderer should go out of his house for one day before he establishes fires.

V.4

उद्धन्यमानमस्या अमेध्यमप पाप्मानं यजमानस्य हन्तु। शिवा नः सन्तु प्रदिशश्चतस्रः शं नो माता पृथिवी तोकसातेति प्राचीनप्रवणं देवयजनमुद्धत्य शं नो देवीरभिष्टय आपो भवन्तु पीतये। शंयोरभिस्रवन्तु न इत्यद्भिरवोक्ष्य तस्मिन्नुदीचीनवंशं शरणं करोति॥१॥

1. With *uddhanyamānamasyāḥ...*[1] having dug the sacrifi-

cial place a little, sloping towards the east, with *śaṁ no devīrabhiṣṭaye*...[2] having sprinkled water (on it) with his palm turned downwards, the Adhvaryu prepares a (fire) hall with the roof having bamboos pointing to the north, on it (sacrificial place).

1. TB I.2.1.1.
2. TB I.2.1.1.

तस्याग्रेण मध्यमं वंशं गार्हपत्यायतनं भवति॥२॥

2. To the front of the middle bamboo of it, there is the place of the Gārhapatya.[1]

1. Cf. MS I.6.13.

तस्मात्प्राचीनमष्टासु प्रक्रमेषु ब्राह्मणस्याहवनीयायतनम्। एकादशसु राजन्यस्य। द्वादशसु वैश्यस्य॥३॥

3. To the east of it at eight steps, there should be the place of the Āhavanīya of a Brāhmaṇa (-performer); at eleven... of a Kṣatriya (performer); at twelve... of a Vaiśya (performer).

चतुर्विंशत्यामपरिमिते यावता वा चक्षुषा मन्यते तस्मान्नातिदूरमाधेय इति सर्वेषामविशेषेण श्रूयते॥४॥

4. In the case of all the castes, without any difference the Āhavanīya fire should be established at twentyfour steps[1] or at an unmeasured distance[2] or as much he may consider with his eyes[3] (the distance to be proper) from it, not at a far distance—thus is heard in a sacred text.

1. Cf. MS I.6.10.
2. Cf. MS I.6.10; KS VIII.3.
3. Cf. TB I.1.4.1; KS VIII.3.

दक्षिणतः पुरस्ताद्धितृतीयदेशे गार्हपत्यस्य नेदीयसि दक्षिणाग्नेरायतनम्॥५॥

5. To the south-east, at the one third (of the distance between the Āhavanīya and the Gārhapatya), near the Gārhapatya, (there should be) the place of Dakṣiṇa (-fire.).

अन्यदाहवनीयागारमन्यद्गार्हपत्यस्य॥६॥

6. The chamber of the Āhavanīya is different, (the chamber) of the Gārhapatya (also should be) different.

अग्रेणावहनीयं सभायां सभ्यः॥७॥

7. To the east of the Āhavanīya (there should be) the Sabhya (fire) in the gambling-hall.

तं पूर्वेणावसथ आवसथ्यः॥८॥

8. To the east of it (Sabhya) in the Guest-room, there should be the Āvasathya (fire).

केशश्मश्रु वपते नखानि निकृन्तते स्नाति। एवं पत्नी केशवर्जम्॥९॥

9. (The sacrificer) gets his hair and beard shaved; nails cut; he takes bath; the wife does the same except (the shaving) of hair.

क्षौमे वसानौ जायापती अग्निमादधीयाताम्॥१०॥ ते दक्षिणाकालेऽध्वर्यवे दत्तः॥११॥

10-11. Wearing silk garments the husband and the wife should establish fires; at the time of giving gifts they give those (silk-garments) to the Adhvaryu.[1]

1. For these Sūtras cf. MS I.6.4.

अपराह्णे ऽधिवृक्षसूर्ये वौपासनाग्निमाहृत्यापरेण गार्हपत्यायतनं ब्राह्मौदनिकमादधाति॥१२।

12. In the afternoon, or when the sun is exactly at the top of trees, having brought the fire from the Aupāsana, (the Adhvaryu) establishes the fire for cooking rice-pap for Brahmins, to the west of the Gārhapatya (fire).

औपासनं वा सर्वम्॥१३॥

13. Or rather he brings the entire Aupāsana (fire).

निर्मथ्य वा॥१४॥

14. Or rather (he places the Brahmaudanika-fire) having produced it by means of churning.

यदि सर्वमौपासनमाहरेदपूपं यवमयं व्रीहिमयं चौदुम्बरपर्णाभ्यां संगृह्यायतन उपास्येद्यवमयं पश्चाद्व्रीहिमयं पुरस्तात्तस्मिन्नादध्यात्॥१५॥

15. In case he brings the entire Aupāsna-fire, having taken

(separately) a cake of rice-flour, and a cake of barley-flour by means of leaves of Udumbara, he should throw the cake of barley to the west and that of rice to the east on the place (where the Gārhapatya-fire is going to be established) and then keep (the Aupāsana-fire on that place).

सर्वमप्यौपासनमाहरन्नापूपावुपास्येदित्यपरम्॥१६॥

16. There is another view that even if he is going to bring the entire Aupāsana-fire, he should not throw the two cakes on the place of the Gārhapatya.[1]

1. For Sūtras 15 and 16 cf. MS I.6.4.

V.5

अपरेण ब्राह्मौदनिकं लोहिते चर्मण्यानडुहे प्राचीनग्रीव उत्तरलोम्नि पाजके वा निशायां ब्रह्मौदनं चतुःशरावं निर्वपति॥१॥

1. At night, to the west of the Brahmaudanika(-fire), on the red bull's hide (spread) with its neck to the east and with its hairy side upwards, or in a basket made of bamboo, (the Adhvaryu) pours out four panfuls of rice-grains for the sake of rice-pap to be prepared for the Brāhmins.

1. Cf. MS I.6.11; TB I.1.9; KS VII.1.5.

देवस्य त्वेत्यनुद्रुत्य प्राणाय जुष्टं निर्वपामीति प्रथममपानायेति द्वितीयं व्यानायेति तृतीयं ब्रह्मणे जुष्टमिति चतुर्थम्॥२॥

2. Having recited *devasya tvā*... he pours first measure with *brahmaṇe prāṇāya juṣṭaṁ nirvapāmi*,... the second with *apānāya*...; then third with *vyānāya*...; the fourth with *brahmaṇe juṣṭam*.

तूष्णीं वा सर्वाणि॥३॥

3. Or (he pours out all the measures) silently (without any formula).

चतुर्षूदपात्रेषु पचति॥४॥

4. He cooks (the rice-pap) in four potfuls of water.

न प्रक्षालयति न प्रस्रावयति॥५॥

5. He does not wash (the rice-grains), nor does he cause water to flow over them.

क्षीरे भवतीत्येके॥६॥

6. According to some (ritualists), the rice-pap is (cooked) in milk.

जीवतण्डुलमिव श्रपयतीति विज्ञायते॥७॥

7. It is known from (a Brāhmaṇa-text)[1] "He cooks (the pap in which) the rice-grains (remain) distinct (from one another)".

1. MS I.6.12.

दर्व्या ब्रह्मौदनादुद्धृत्य प्र वेधसे कवये मेध्याय वचो वन्दारु वृषभाय। यतो भयमभयं तन्नो अस्त्वव देवान्यजेहेड्यानिति जुहोत्यभि वा मन्त्रयते॥८॥

8. Having taken out (some rice-pap) by means of a ladle, with *pra vedhase kavaye*...[1] he offers (that rice pap in the Brahmaudanika-fire) or addresses it.

1. TB I.2.1.9.

चतुर्धा ब्रह्मौदनं व्युद्धृत्य प्रभूतेन सर्पिषोपसिच्य कर्षन्ननुच्छिन्दंश्चतुर्भ्य आर्षेयेभ्य ऋत्विग्भ्य उपोहति॥९॥

9. Having taken out the rice-pap in four (separate dishes) having poured ample ghee on it, (the sacrificer) pushes (those dishes) in a dragging manner, withut leaving his hold (until the priests take them) towards the four priests belonging to (the family of one of the seven) sages.

अपात्ताः प्रथमे पिण्डा भवन्त्यप्रतिहताः पाणयः। अथ ब्रह्मौदनशेषं संकृष्य तस्मिन्नाज्यशेषमानीय तस्मिंश्चित्रियस्याश्वत्थस्य तिस्रः समिध आर्द्राः सपलाशाः प्रादेशमात्र्यः स्तिभिगवत्यो विवर्तयति॥१०॥

10. The first balls (morsels) are taken (by the priests) and they have not put their hands in their (dishes),[1] then, (at that stage) having scratched together the remaining rice-pap of

Brahmins, having poured the remaining ghee in it, (the Adhvaryu) stirs[2] three fire-sticks which are wet, and accompanied by leaves, which are a span in length, which are accompanied by fruits and which belong to an Aśvattha-tree which serves as a characteristic mark[3], in it (the ghee).

1. See V.7.2.
2. See MS I.6.12.
3. Of a village etc.

V.6

चित्रियादश्वत्थात्संभृता बृहत्यः शरीरमभिसंस्कृता स्थ। प्रजापतिना यज्ञमुखेन संमितास्तिस्रस्त्रिवृद्भिर्मिथुनाः प्रजात्या इति॥१॥

1. (The Adhvaryu stirs the three fire-sticks)[1] with *citriyādaśvatthāt sambhṛtāḥ*...

1. See V. 5.10.

अथादधाति घृतवतीभिराग्नेयाभिर्गायत्रीभिर्ब्राह्मणस्य त्रिष्टुभी राजन्यस्य जगतीभिर्वैश्यस्य॥२॥

2. Then he puts (those three fire-sticks in the Brāhmanudanika-fire) with verses containing the word *ghṛta* (ghee) and addressed to Agni—in Gāyatrī-metre for a Brāhmaṇa, in Triṣṭ-ubh-metre for a Kṣatriya, in Jagatī-metre for a Vaiśya.[1]

1. Cf. TB. I.2.9.5-6. For the verses see the next Sūtra.

समिधाग्निं दुवस्यतेत्येषा॥ उप त्वाग्ने हविष्मतीर्घृताचीर्यन्तु हर्यत। जुषस्व समिधो मम। तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि। बृहच्छोचा यविष्ठ्येति ब्राह्मणस्य॥ समिध्यमानः प्रथमो नु धर्मः समक्तुभिरज्यते विश्ववारः। शोचिष्केशो घृतनिर्णिक् पावकः सुयज्ञो अग्निर्यजथाय देवान्॥ घृतप्रतीको घृतयोनिरग्निर्घृतैः समिद्धो घृतमस्यान्नम्। घृतप्रुषस्त्वा सरितो वहन्ति घृतं पिबन्सुयजा यक्षि देवान्॥ आयुर्दा अग्न इति राजन्यस्य॥ त्वामग्ने समिधानं यविष्ठ देवा दूतं चक्रिरे हव्यवाहम्। उरुज्रयसं घृतयोनिमाहुतं त्वेषं चक्षुर्दधिरे चोदयन्वति॥ त्वामग्ने प्रदिव आहुतं घृतेन सुम्नायवः सुषमिधा समीधिरे। स वावृधान ओषधीभिरुक्षित उरु ज्रयांसि पार्थिवा वितिष्ठसे॥ घृतप्रतीकं व

ऋतस्य धूर्षदमग्निं मित्रं न समिधान ऋञ्जते। इन्धानो अक्रो विदथेषु दीद्यच्छुक्रवर्णामुदु नो यंसते धियमिति वैश्यस्य॥३॥

3. For a Brāhmaṇa *samidhāgnim duvasyata*... this is one verse; *upa tvāgne*..., *juṣasva samidho mama*..., and *taṁ tvā samidbhiraṅgiraḥ* these are the other verses to be used; For a Kṣatriya *samidhyamānaḥ prathamaḥ*...; *ghṛtapatīko ghṛtayoniḥ*... and *āyurdā agne*... these are the verses to be used; For a Vaiśya *tvamagne samidhānam*...; *tvāmagne pradiva āhutam*...; and *ghṛtapratīkaṁ va ṛtasya*... these are the verses to be used.[1]

1. For all these verses see TB I.2.1.9-13. For the first see also TS IV.2.3.d; for the sixth see also TS I.3.14.m.

V.7

समित्सु तिस्रो वत्सतरीर्ददाति॥१॥

1. At the time (of the offerings of) fire-sticks (the sacrificer) should give three heifers to the Adhvaryu as gifts.

प्राश्नन्ति ब्राह्मणा ओदनम्॥२॥

2. The Brāhmaṇas eat the rice-pap.[1]

1. Of which earlier they had taken only three morsels. See V.5.10.

प्राशितवद्भ्यः समानं वरं ददाति॥३॥

3. After they have eaten, the sacrificer gives a chosen (gift)—the same (type of gift) to (each one of) them.

यस्मिन्नक्षत्रे ऽग्निमाधास्यन्स्यात्तस्मिन्संवत्सरे पुरस्तादेताः समिध आदध्याद्द्वादशाहे द्व्यहे त्र्यह एकाहे वा॥४॥

4. On the constellation under which he is going to establish fires, one year or twelve days or two days or three days or one day before that, the sacrificer should offer these fuel-sticks.[1]

1. Cp. TB I.1.9.7.

आधेयास्त्वेवाग्निमादधानेन॥५॥

5. One who is establishing the fires by him (these fuel-sticks) should be invariably put (in the Brāhmaudanika-fire).

अथ व्रतं चरति न मांसमश्नाति न स्त्रियमुपैति नास्याग्निं गृहाद्धरन्ति नान्यत आहरन्ति॥६॥

6. Then the performer observes the (following) vow. He does not eat flesh, does not approach a woman[1]; others should not carry out fire from his house; they also do not bring (fire to his house) from elsewhere.[2]

1. Cf. TS I.1.9.7-8.
2. Cf. MS I.6.12.

ब्राह्मौदनिकेन संवत्सरमासीत॥७॥

7. (The performer) should remain accompanied by the Brāhmaudanika-fire for one year.[1]

1. Or for a period of twelve days etc; see Sūtra 4 above.

औपासनश्चेदाहित एतस्मिन्नस्याग्निकर्माणि क्रियन्ते॥८॥

8. If the (entire)[1] Aupāsana (fire) has been kept (on the place of the Brāhmaudanika-fire) then (all) his rituals connected with fire are to be done in this (viz. Brāhmaudanika-fire).

1. See V.4.13.

न प्रयायात्॥९॥

9. (The performer) should not go away (from the fire-place).

नानुगच्छेत्॥१०॥

10. (This Brāhmaudanika) fire should not be extinguished.

यदि प्रयायायादनु वा गच्छेद्ब्रह्मौदनं पक्त्वैतयैवावृता समिध आदध्यात्॥११॥

11. If (the performer) goes away or if (the Brāhmaudanika-fire) is extinguished, having cooked rice-pap for Brāhmaṇas, (the perforemer) should put fuel-sticks in it in this same manner.

यद्येनं संवत्सरे ऽग्न्याधेयं नोपनमेद्ब्रह्मौदनं पक्त्वा समिध आधाय यदैनमुपनमेदथादधीत॥१२॥

12. If whithin a year the fire-establishment (rite) does not

incline to him[1] (the performe), having cooked rice-pap for Brāhmins, having put fuel-sticks (on the Brāhmaudanika-fire), when(ever) (the fire-establishment-rite) may incline to him, he should establish (the fires).

1. i.e. in case the performer is unable to establish fires.

तस्य याथाकामी भरणकल्पानाम्॥१३॥

13. In that case he is free regarding the procedures (vow etc.) in connection with maintaining the Brāhmaudanika-fire.

द्वादशाहं चरेदेकाहं वा॥१४॥

14. Or he should observe (those vows) for twelve days or for one day.

श्व आधास्यमानः पुनर्ब्रह्मौदनं पचति॥१५॥

15. When he is going to establish (fires) tomorrow, (today) again he cooks the rice-pap for the Brāhmins.[1]

1. Cf. TB I.1.9.8; without the word "again".

योऽस्याग्निमाधास्यन्स्यात्स एतां रात्रिं व्रतं चरति न मांसमश्नाति न स्त्रियमुपैति॥१६॥

16. He (the Adhvaryu) who is going to establish fires (for the performer) observes vow on this night; he does not eat flesh; does not aproach a woman.[1]

1. Cf. KS VIII.12.

प्रजा अग्ने संवासयाशाश्च पशुभिः सह। राष्ट्राण्यस्मा आधेहि यान्यासन्सवितुः सव इत्युत्तरेण गार्हपत्यायतनं कल्माषमजं बध्नाति॥१७॥

17. With *prajā agne saṁvāsayāśāśca paśubhiḥ saha*[1] (the Adhvaryu) binds a black-white he-goat[2] to the north of the place of Gārhapatya.[3]

1. TB I.2.1.3.
2. Cf. KS VIII.12.
3. i.e. to the place where Gārhapatya is going to be established.

V.8

अथ यजमानो व्रतमुपैति वाचं च यच्छत्यनृतात् सत्यमुपैमि मानुषाद्दैव्यमुपैमि दैवीं वाचं यच्छामीति॥१॥

1. Then the sacrificer enters into vow and restrains his speech with *anṛtāt satyamupaimi mānuṣād daivyam upaimi daivīṁ vācaṁ yacchāmi.*[1]

1. TB I.2.1.15.

वीणातूणवेनैनमेतां रात्रिं जागरयन्ति॥२॥

2. They remain awake on this night by means of lute and flute.

अपि वा न जागर्ति न वाचं यच्छति॥३॥

3. Or, rather, he does not remain awake, does not restrain speech.

शल्कैरेतां रात्रिमेतमग्निमिन्धान आस्ते शल्कैरग्निमिन्धान उभो लोकौ सनेमहम्। उभयोर्लोकयोर्ऋद्ध्वाति मृत्युं तराम्यहमित्येतया॥४॥

4. On this night he remains enkindling the (Brāhma-udanika) fire by means of pieces (of wood) with this (verse beginning with) *ubhau lokau sanemaham.*[1]

1. TB I.2.1.15.

तस्मिन्नुपव्युषमरणी निष्टपति जातवेदो भुवनस्य रेत इह सिञ्च तपसो यज्जनिष्यते। अग्निमश्वत्थादधि हव्यवाहं शमीगर्भाज्जनयन्यो मयोभूः॥ अयं ते योनिर्ऋत्विय इत्येताभ्याम्॥५॥

5. At the time of that dawn, (the Adhvaryu) heats the churning sticks with these (verses beginning with) *jātavedo bhuvanasya retaḥ* and *ayaṁ te yoniḥ.*[1]

1. For these verses see TB I.2.1.15-16.

अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः। शुचिः पावक ईड्य इत्यरणी अभिमन्त्र्य मही विश्पत्नी सदने ऋतस्यार्वाची एतं धरुणे रयीणाम्। अन्तर्वत्नी

जन्यं जातवेदसमध्वराणां जनयथः पुरोगामित्यरणी आह्रियमाणे यजमानः प्रतीक्षते॥६॥

6. With *agnī rakṣāṁsi*...[1] having addressed them, with *antarvatnī janyam*...[2] the sacrificer looks at the churning sticks while they are being brought.

1. TB II.4.1.6.
2. TB I.2.1.13.

दोह्या च ते दुग्धभृच्चोर्वरी ते ते भागधेयं प्रयच्छामीति यजमानाय प्रयच्छति॥७॥

7. With *dohyā ca te dugdhabhṛccorvarī te*...[1] (the Adhvaryu) gives the churning sticks to the sacrificer.

1. MS I.6.1.

आरोहतं दशतं शक्वरीर्ममर्तेनाग्न आयुषा वर्चसा सह। ज्योग्जीवन्त उत्तरामुत्तरां समां दर्शमहं पूर्णमासं यज्ञं यथा यजा इति प्रतिगृह्यर्त्वियवती स्थो अग्निरेतसौ गर्भं दधाथां ते वामहं ददे। तत्सत्यं यद्वीरं बिभृथो वीरं जनयिष्यथः॥ ते मत्प्रातः प्रजनिष्येथे ते मा प्रजाते प्रजनयिष्यथः। प्रजया पशुभिर्ब्रह्मवर्चसेन सुवर्गे लोक इति प्रतिगृह्याभिमन्त्रयते यजमानः॥८॥

8. With *ārohatam daśataṁ śakvarīḥ*...[1] having accepted (the churning sticks), with *ṛtviyavatī sthaḥ*...[2] (the sacrificer) addresses them after having accepted[3] them.

1-2. TB I.2.1.14-15.
3. The word *pratigṛhya* seems to be repeated unnecessarily.

V.9

मयि गृह्णाम्यग्रं अग्निं यो नो अग्निः पितर इत्युभौ जपतः। अपेत वीतेति गार्हपत्यायतनमुद्धृत्य शं नो देवीरभिष्टय इत्यद्भिरवोक्षति॥१॥

1. Both the Adhvaryu and the sacrificer mutter two verses viz. *mayi gṛhṇāmyagre*...[1] and *yo no agniḥ pitaraḥ*...[2] Having dug up the place of Gārhapatya with *apeta vīta*...[3] he sprinkles water on that place with his palm turned downwards, with *śaṁ no devīrabhiṣṭaye*...[4]

1-2. TS V.7.9.a-b.
3. TS IV.2.4.a.
4. TB I.2.1.1.

एवं दक्षिणाग्नेराहवनीयस्य सभ्यावसथ्ययोश्च॥२॥

2. In the same manner he sprinkles water on the places of Dakṣiṇa-fire, of Āhavanīya and of Sabhya and of Āvasathya.

एवमनुपूर्वाण्येवैष्वत ऊर्ध्वं कर्माणि क्रियन्ते॥३॥

3. Henceforth the rites are performed in this order.

सिकतानामर्धं द्वैधं विभज्यार्धं गार्हपत्यायतने निवपत्यर्धं दक्षिणाग्नेः। अर्धं त्रैधं विभज्य पूर्वेषु॥४॥

4. Having divided the half of the sand[1] into two parts,(the Adhvaryu) throws the half on the place of the Gārhapatya and the other half on the place of the Dakṣiṇa-fire. Having divided the second half into three parts, he throws it on the places of the eastern fires.[2]

1. See IV.1.7.
2. viz. Āhavanīya, Sabhya and Āvasathya.

एतेनैव कल्पेन सर्वान्पार्थिवान्निवपति॥५॥

5. In this same way of performance he throws all the materials connected with earth[1] on the places of fires.

1. Mentioned in V.1.7 and V.2.1.

अग्नेर्भस्मासीति सिकता निवपति। संज्ञानमित्यूषान्॥६॥

6. With *agner bhasmāsi...*[1] he throws the sand, with *saṁjñānam...*[2] he thrwos the salty earth.[3]

1. TS IV.2.4.b.
2. TS IV.2.4.c.
3. See V.1.7.

तान्निवपन्यददश्चन्द्रमसि कृष्णं तदिहास्त्विति मनसा ध्यायति॥७॥

7. While thrwoing them he mentally thinks *yadadaścandramasi...*[1]

1. TB I.1.3.3.

उदेह्यग्ने अधि मातुः पृथिव्या विश आविश महतः सधस्थात्। आखुं त्वा ये दधिरे देवयन्तो हव्यवाहं भुवनस्य गोपामित्याखुकरीषम्॥ यत्पृथिव्या

अनामृतं संबभूव त्वे सचा। तदग्निरग्नयेऽददात्तस्मिन्नाधीयतामयमिति गार्हपत्या-यतने वल्मीकवपां निवपति॥८॥

8. With *udehyagne adhi mātuḥ*...[1] he throws the earth dug by rats; with *yat pṛthivyā anāmṛtam*...[2] he throws fossilized ant-hill on the place of the Gārhapatya.

1. KS VII.12.
2. KS VII.12.

यदन्तरिक्षस्येति दक्षिणाग्नेः। यद्दिव इति पूर्वेषु॥९॥

9. With (the same formula but with) *yadantarikṣasya*[1] (on the place) of the Dakṣiṇa fire; with (the same formula but with) *yaddivaḥ*[2] on the eastern places.[3]

1-2. In the second formula mentioned in Sūtra 8 the first words are to be changed. See KS VII.12.
3. See V.9.4. note 2.

उत्समुद्रान्मधुमाँ ऊर्मिरागात्साम्राज्याय प्रतरां दधानः। अमी च ये मघवानो वयं चेषमूर्जं मधुमत्सं भरेमेति सूदम्। इयत्यग्र आसीरिति वराहविहतम् ॥१०॥

10. With *utsamudrānmadhumān ūrmiḥ*...[1] he throws mud from dried out lakes; with *iyatyagra āsīḥ*....[2] the earth dug out by a boar.

1. KS VII. 12.
2. KS VII.12.

अदो देवी प्रथमाना पृथग्यद्देवैर्न्युप्ता व्यसर्पो महित्वा। अदृंहथाः शर्कराभिस्त्रिविष्टप्यजयो लोकान्प्रदिशश्चतस्र इति शर्कराः। द्वेष्यं च मनसा ध्यायति॥११॥

11. With *ado devī prathamānā*....[1] he throws gravel and he thinks of the enemy.

1. Cp. KS VII.12.

V.10

ऋतं स्तृणामि पुरीषं पृथिव्यामृते ऽध्यग्निमादधे सत्येऽध्यग्निमादध इत्यायतनेषु संभाराननुव्यूहति॥१॥

1. With *ṛtaṁ stṛṇāmi purīṣam*... (the Adhvaryu) spreads the materials on the places of fires.

सं या वः प्रियास्तनुव इत्येषा॥ सं वः सृजामि हृदयानि संसृष्टं मनो अस्तु वः। संसृष्टः प्राणो अस्तु व इति वानस्पत्यान्संसृज्य सिकतावन्निवपतीतः प्रथमं जज्ञे अग्निरित्येतया॥२॥

2. *Saṁ yā vaḥ priyāstanuvaḥ...*[1] with this verse and with *saṁ vaḥ sṛjāmi hṛdayāni...*[2] having mixed the materials connected with trees, he throws them on the places of fires in the same manner as that of sand[3], with this verse beginning with *itaḥ prathamaṁ jajñe agniḥ.*[4]

1. TS IV.2.4.d; TB I.2.1.17.
2. TB I.2.1.17.
3. See V.9.4.
4. TS II.2.4.8.

यास्ते शिवास्तनुवो जातवेदो या अन्तरिक्षे दिवि याः पृथिव्याम्। ताभिः संभूय सगणः सजोषा हिरण्ययोनिर्वह हव्यमग्न इति गार्हपत्यायतने सौवर्णं हिरण्यशकलमुत्तरतः संभारेषूपास्यति॥३॥

3. With *yāste śivāstanuvaḥ...*[1] he throws a piece of gold on the place of Gārhapatya, to the north near the materials.

1. KS VII.13.

चन्द्रमग्निं चन्द्ररथं हरित्वचं वैश्वानरमप्सुषदं सुवर्विदम्। विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवास इह सुश्रियं दधुरित्युपास्तमभिमन्त्रयते। द्वेष्याय रजतं प्रयच्छति॥४॥

4. With *candramagnim...* he addresses (the gold which is) thrown near the materials; he gives the silver to the enemy.

यदि द्वेष्यं नाधिगच्छेद्यां दिशं द्वेष्यः स्यात्तेन निरस्येत्॥५॥

5. If he does not get an enemy, he should throw (the silver) towards the direction in which there may be the enemy.

एवं सर्वेषूपास्य करोति॥६॥

6. In the same manner he acts after having thrown (a piece of gold) near (the materials) in all (the places of fires).

ब्राह्मौदनिकाद्भस्मापोह्य तस्मिञ्छमीगर्भादग्निं मन्थति॥७॥

7. Having taken away ash from the Brāhmaudanika fire he churns out fire on it[1] from the wood[2] grown on a śamī-tree.[3]

1. i.e. the place of the Brāhmaudanika-fire
2. i.e. the churning sticks made out of the wood of the Aśvattha tree grown on a Śamī-tree.
3. Cp. TB I.1.9.1.

उद्यत्सु रश्मिषु दशहोत्रारणी समवदधाति॥८॥

8. (At the time) when the rays (of sun) are coming up,[1] he places the two churning sticks with the Daśahotṛ(-formula).[2]

1. Cf. MS I.6.10.
2. TĀ III.1. For this Sūtra cf. TB II.2.1.6.

सहाग्नेऽग्निना जायस्व सह रय्या सह पुष्ट्या सह प्रजया सह पशुभिः ब्रह्मवर्चसेनेत्युपतिष्ठत्यश्वे ऽग्निं मन्थति॥९॥

9. While a horse is standing near, he churns out fire with *sahāgne'gninā jāyasva...*[1]

1. KS. VII.13.

श्वेतोऽश्वोक्लिन्नाक्षो भवति रोहितो वासितजानुरपि वा य एव कश्चित्साण्डः ॥१०॥

10. The horse should be white, one whose eyes are not flowing, or red with black knees or any uncastrated (horse).

मथ्यमाने शक्तेः सांकृतेः साम गायति। धूमे जाते गाथिनः कौशिकस्य। अरण्योर्निर्हितो जातवेदा इति च॥११॥

11. While the churning is being done, (the Brahman)[1] sings the melody of Śakti Sāṁkṛti;[2] after smoke is produced he sings the melody of Gāthin Kauśika[3] and (the melody based on the verse) *araṇyor nihito jātavedāḥ....*[4]

1. See V.16.6.
2. not traced.
3. Grāmageyagāna II.1.13. sung on ṚV VIII.103.1. (SV I.47).
4. Grāmageyagāna II.2.17. (Sung on ṚV III.29.2. (SV I.79).

उपावरोह जातवेद इति निर्वर्त्यमानमभिमन्त्रयते॥१२॥

12. With *upāvaroha jātavedaḥ...*[1] he addresses the fire while it is being produced.

1. TB II.5.8.9

V.11

अत्र चतुर्होतॄन्यजमानं वाचयति॥१॥

1. At this stage the Adhvaryu makes the sacrificer recite the Caturhotṛ-formulae.[1]

1. TĀ III.3.

अजन्नग्निः पूर्वः पूर्वेभ्यः पवमानः शुचिः पावक ईड्य इति जातमभिमन्त्रयते॥२॥

2. With *ajannagniḥ pūrvaḥ...*[1] he (the Adhvayu) addresses (the fire after it is) produced.

1. Cp. KS VII.13.

जाते यजमानो वरं ददाति॥३॥

3. After (the fire) is produced, the sacrificer gives a boon (chosen gift) (to the Adhvaryu).

गौर्वै वरोऽतिवरो ऽन्यो धेनुर्वरोऽतिवरो ऽन्यो ऽनड्वान्वरोऽतिवरो ऽन्यः पष्ठौही वरो ऽतिवरो ऽन्यः॥४॥

4. A bull is indeed a boon; any other (animal) is a redundant boon; a milch-cow is a boon; any other (animal) is a redundant boon; an ox is a boon; any other (animal) is a redundant boon; a cow pregnant for the first time is a boon, any other (animal) is a redundant boon.

जातं यजमानो ऽभिप्राणिति प्रजापतेस्त्वा प्राणेनाभिप्राणिमि पूष्णः पोषेण मह्यं दीर्घायुत्वाय शतशारदाय शतं शरद्भ्य आयुषे वर्चसे जीवात्वै पुण्यायेति॥५॥

5. With *prajāpatestvā prāṇena...*[1] the sacrificer breathes over the fire after it has been produced.

1. TB I.2.1.19-20.

अजीजनन्नमृतं मर्त्यासो ऽस्त्रेमाणं तरणिं वीडुजम्भम्। दश स्वसारो अग्रुवः समीचीः पुमांसं जातमभिसंरभन्तामिति जातमञ्जलिनाभिगृह्य सम्राडसि विराडसि सारस्वतौ त्वोत्सौ समिन्धातामन्नादं त्वान्नपत्यायेत्युपसमिध्याथैनं प्राञ्चमुद्धृत्यासीनः सर्वेषां मन्त्राणामन्तेन रथंतरे गीयमाने यज्ञायज्ञीये च यथार्ष्याधानेन प्रथमया व्याहृत्या द्वाभ्यां वा प्रथमाभ्यां च सर्पराज्ञीभ्यां प्रथमेन च घर्मशिरसा॥६॥

6. With *ajījanannamṛtam*...[1] having held the produced fire (in an earthen vessel) by means of his folded hands, with *samrāḍasi virāḍasi*...[2] having enkindled it, then having lifted it towards the east, remaining seated, (the Adhvaryu) should place it on the materials while Rathantara[4] and Yajñāyajñīya[5] sāmans are being sung, at the end of all the formulae, with the establishment formula according to the sage (of the sacrificer), with first sacred utterance (*vyāhṛti*),[6] or two sacred utterances[7] with the first two Sārparājñī verses[8] and with the first Gharmaśiras formula.[9]

1. TB I.2.1.19.
2. These formulae in this form occur here only.
3. Contrast V.15.5 (and V.13.8).
4. Āraṇyagāna II.1.21.
5. Grāmageyagāna I.2.25.
6. viz. *bhūḥ*.
7. *bhuḥ, bhuvaḥ* cf. TB I.1.5.2.
8. TS I.5.3.a-b.
9. TB I.1.7.1.

भृगूणां त्वा देवानां व्रतपते व्रतेनादधामीति भार्गवस्यादध्यात्। अङ्गिरसां त्वा देवानां व्रतपते व्रतेनादधामीति यो ब्राह्मण आङ्गिरसः स्यात्। आदित्यानां त्वा देवानां व्रतपते व्रतेनादधामीत्यन्यासां ब्राह्मणीनां प्रजानाम्। वरुणस्य त्वा राज्ञो व्रतपते व्रतेनादधामीति राज्ञः। मनोस्त्वा ग्रामण्यो व्रतपते व्रतेनादधामीति वैश्यस्य। ऋभूणां त्वादेवानां व्रतपते व्रतेनादधामीति रथकारस्येति यथर्ष्याधानानि॥७॥

7. With *bhṛgūṇāṁ tvā devānāṁ vratapate vratenādadhāmi* he should place (the fire) of (a sacrificer) belonging to Bhṛgu's

family; with *aṅgirasāṁ*... he should place... who belongs to Āṅgirasa family; with *ādityānāṁ*... (he should place...) of other Brāhmaṇa-people; with *varuṇasya*... (he should place...) of a king; with *indrasya*... (he should place...) of a Kṣatriya; with *manoḥ*... (he should place...) of a Vaiśya; with *ṛbhūṇāṁ*...[1] (he should place...) of a chariot-maker—these are the (formulae for) establishment (of fire) in accordance with the sages.

1. TB I.1.4.8.

V.12

भूर्भुवः सुवरिति व्याहृत्यः। भूमिर्भूम्नेति सर्पराज्ञियः। घर्म शिरस्तदयमग्निः संप्रियः पशुभिर्भुवत्। छर्दिस्तोकाय तनयाय यच्छ॥ वातः प्राणस्तदयमग्निः संप्रियः पशुभिर्भुवत्। स्वदितं तोकाय तनयाय पितुं पच॥ अर्कश्चक्षुस्तदसौ सूर्यस्तदयमग्निः संप्रियः पशुभिर्भुवत्। यत्ते शुक्र शुक्रं वर्चः तनूः शुक्र ज्योतिरजस्रं तेन मे दीदिहि तेन त्वादधे ऽग्निनाग्ने ब्रह्मणेति घर्मशिरांसि॥१॥

1. The sacred utterances (*vyāhṛtis*) are *bhūḥ, bhuvaḥ suvaḥ*. (The verses beginning with) *bhūmir bhūmnā*[1] are the Sārparājñī-verses. The formulae beginning with *gharmaḥ śirastadayamagniḥ*[2] are the Gharmaśiras-formulae.

1. TS I.5.2.a-d.
2. TB I.1.7.1-2.

यास्ते शिवास्तनुवो जातवेदो या अन्तरिक्ष उत पार्थिवीर्याः। ताभिः संभूय सगणः सजोषा हिरणयोनिर्वह हव्यमग्ने॥ प्राणं त्वामृत आदधाम्यन्नादमन्नाद्याय गोप्तारं गुप्त्यै। दिवस्त्वा वीर्येण पृथिव्यै महिम्नान्तरिक्षस्य पोषेण पशूनां तेजसा सर्वपशुमादधे। अग्ने गृहपते ऽहे बुध्न्य परिषद्य दिवः पृथिव्याः पर्यन्तरिक्षाल्लोकं विन्द यजमानाय। पृथिव्यास्त्वा मूर्धन्सादयामि यज्ञिये लोके। यो नो अग्ने निष्ट्यो यो ऽनिष्ट्यो ऽभिदासतीदमहं तं त्वयाभिनिदधामीति संभारेषु निदधाति॥२॥

2. (Having also recited the verses beginning) with *yāste śivāstanuvo*...[1] (the Adhvaryu) places (the fire) on the materials.[2]

1. Cp. KS.
2. The sentence begun in sūtra V.11.6 ends here. There is no finite verb in V.11.6.

सुगार्हपत्यो विदहन्नरातीरुषसः श्रेयसीःश्रेयसीर्दधत्। अग्ने सपत्नाँ अपबाधमानो रायस्पोषमिषमूर्जमस्मासु धेहीत्याधीयमानमभिमन्त्रयते यजमानो घर्मशिरांसि चैनमध्वर्युर्वाचयति॥३॥

3. With *sugārhapatyo vidahannarātiḥ*...[1] the sacrificer addresses the fire being placed. And the Adhvaryu makes him recite the Gharmaśiras (-formulae).

1. TB I.2.1.20-21.

V.13

अर्धोदिते सूर्य आहवनीयमादधाति॥१॥

1. (The Adhvaryu) places the Āhavanīya while the sun is half risen.[1]

1. Cf. TB I.1.4.2.

उदिते ब्रह्मवर्चसकामस्य॥२॥

2. (He places the Āhavanīya) after (the sun has) risen for the (sacrificer) desirous of Brahman-splendour.

गार्हपत्ये प्रणयनीयमाश्वत्थमिध्ममादीपयति सिकताश्चोपयमनीरुपकल्पयते॥३॥

3. The Adhvaryu enkindles the fuel-stick of Aśvattha-tree which is to be carried forward (towards the Āhavanīya-place) and keeps ready (i.e. takes by means of a vessel) the sand to be used as an underlayer.[1]

1. Thus a vessel is filled with sand and on it the burning Aśvattha-stick is to be kept and then taken to the place of the Āhavanīya.

तमुद्यच्छत्योजसे बलाय त्वोद्यच्छे वृष्णे शुष्मायायुषे वर्चसे। सपत्नतूरसि वृत्रतूः॥ यस्ते देवेषु महिमा सुवर्गो यस्त आत्मा पशुषु प्रविष्टः। पुष्टिर्या ते मनुष्येषु पप्रथे तया नो अग्ने जुषमाण एहि॥ दिवः पृथिव्याः पर्यन्तरिक्षाद्वातात्पशुभ्यो अध्योषधीभ्यः। यत्रयत्र जातवेदः संबभूथ ततो नो अग्ने जुषमाण एहि॥ उदु त्वा विश्वे देवा इत्येताभिश्चतसृभिः॥४॥

4. He lifts it up with four verses beginning with *ojase balāya tvā*...; *yaste deveṣhu mahimā*...[2] *divaḥ pṛthivyāḥ*...[3] and *yatra yatra jātavedaḥ*...[4]

1-3. TB I.2.1.21-22.

4. TS IV.2.3.

उपरीवाग्निमुद्यच्छति॥५॥

5. He lifts up the fire (i.e. the burning Aśvattha-stick) a little high[1] as it were.

1. See TB I.1.5.4.

उद्यतमुपयतं धारयति॥६॥

6. He holds it raised and supported (by the sand).

अथाश्वस्य कर्णे यजमानमग्नितनूर्वाचयति या वाजिन्नग्नेः पशुषु पवमाना प्रिया तनूस्तामावह या वाजिन्नग्नेरप्सु, पावका प्रिया तनूस्तामावह या वाजिन्नग्नेः सूर्ये शुचिः प्रिया तनूस्तामावहेति। धारयत्येवाग्निम्॥७॥

7. Then he makes the sacrificer recite the (formulae called) "Bodies of Agni" beginning with *yā vājinnagneḥ*[1] in the right ear of the horse.[2] (At that time) he continues to hold the fire up.

1. Cp. KS VIII.13. and MS I.6.2.

2. For this horse see V.10.9.

अथाग्नीध्रो लौकिकमग्निमाहृत्य मथित्वा वोर्ध्वज्ञुरासीनो दक्षिणमग्निमादधाति यज्ञायज्ञीये गीयमाने यथर्ष्याधानेन द्वितीयया व्याहृत्या तिसृभिः सर्पराज्ञीभिर्द्वितीयेन च घर्मशिरसा॥ यास्ते शिवास्तनुवो जातवेदो या अन्तरिक्ष उत पार्थिवीर्याः। ताभिः संभूय सगणः सजोषा हिरण्योनिर्वह हव्यमग्ने॥ व्यानं त्वामृत आदधाम्यन्नादमन्नाद्याय गोप्तारं गुप्त्यै। दिवस्त्वा वीर्येण पृथिव्यै महिम्नान्तरिक्षस्य पोषेण पशूनां तेजसा सर्वपशुमादधे॥ अग्नेऽन्नपा मयोभुव सुशेव दिवः पृथिव्याः पर्यन्तरिक्षाल्लोकं विन्द यजमानाय। पृथिव्यास्त्वा मूर्धन्सादयामि यज्ञिये लोके। यो नो अग्ने निष्ट्यो यो ऽनिष्ट्यो ऽभिदासतीमहं तं त्वयाभिनिदधामीति संभारेषु निदधाति॥८॥

8. Either having brought the wordly (i.e. profane) fire or having churned it out, the Āgnīdhra, sitting with his knees up, places the Dakṣiṇa-fire while the Yajñāyajñiya-melody is being sung, with the formula of placing in accordance with the sage, with second sacred utterance, with three Sārparājñī-verses, with the second Gharmaśiras-verse, and with verses

and formulae beginning with *yāste śivāstanuvo jātavedaḥ* he keeps the fire on the materials (on the place of the Dakṣiṇa-fire).[2]

1. Contrast V.11.6.
2. For the melody, verses etc. see and cp. V.12.1

V.14

यो ब्राह्मणो राजन्यो वैश्यः शूद्रो वासुर इव बहुपुष्टः स्यात्तस्य गृहादाहृत्या-दध्यात्पुष्टिकामस्य॥१॥

1. Having brought from the house of a Brāhmaṇa, or a Kṣatriya, or a Vaiśya or a Śūdra who will be very prosperous like an Asura, the Āgnīdhra should place the Dakṣīṇāgni in the case of a (sacrificer) desirous of prosperity.[1]

1. For this Sūtra cf. KS VIII.12. MS I.6.10.

गृहे त्वस्य ततो नाश्नीयात्॥२॥ अम्बरीषादन्नकामस्य वृक्षाग्राज्ज्वलतो ब्रह्मवर्चसकामस्य॥३॥

2-3. Afterwards, however, the sacrificer should not eat in his house.[1] (The Āgnīdhra should bring the fire for establishing as the Dakṣiṇa-fire) from the fire-pan in the case of (a sacrificer) desirous of food; from the burning top of a tree[2] in the case of (a sacrificer) desirous of Brahman-splendor.

1. Cf. KS VIII.12.
2. Cf. KS XIX.10.

वामदेव्यमभिगायत आहवनीय उद्ध्रियमाणे॥४॥

4. (The Brahman[1]) sings the Vāmadevya-sāman[2] while the Āhavanīya-fire is being held up (by the Adhvaryu)[3].

1. See V.16.6.
2. Grāmageyagāna V.1.25.
3. The Adhvaryu is holding up the Āhavanīya fire since V.13.7. For this Sūtra cf. TB I.1.8.2.

प्राचीनमनु प्रदिशमित्येषा। विक्रमस्व महाँ असि वेदिषन्मानुषेभ्यः। त्रिषु लोकेषु जागृहि प्रजया च धनेन च॥ इमा उ मामुपतिष्ठन्तु राय आभिः प्रजाभिरिह

संवसेय। इहो इडा तिष्ठतु विश्वरूपी मध्ये वसोर्दीदिहि जातवेद इति प्राञ्चो ऽश्वप्रथमा अभिप्रव्रजन्ति॥५॥

5. With *prācīmanu pradiśam..*[1] this verse, and with a formula and a verse beginning with *vikramasva mahān asi* and *imā u mama patiṣṭhante rāye*[3] with horse in front, they[4] go towards the east.

1. TS IV.6.5.a=TB I.2.1.22.
2. Cp. TB I.2.1.23.
3. TB I.2.1.21.
4. The sacrificer and the priests.

दक्षिणतो ब्रह्मा रथं रथचक्रं वा वर्तयति यावच्चक्रं त्रिः परिवर्तते॥६॥

6. Towards the south (of the sacrificial place), the Brahman causes a chariot or wheel of chariot[1] to role as long as the wheel roles thrice.

1. Cf. TB I.1.6.8.

षट्कृत्वो द्वेष्यस्य॥७॥

7. Six times for an enemy.[1]

1. Cf. MS I.6.6.

जानुदघ्ने धारयमाणस्तृतीयमध्वनो ऽग्निं हरति नाभिदघ्ने तृतीयमास्यदघ्ने तृतीयम्। न कर्णदघ्नमत्युद्गृह्णाति॥८॥

8. Holding at the level of his knees, (the Adhvaryu) carries the fire for one third of the path;[1] ... at the level of his navel (another) one third; ....at the level of his mouth (the last) one third (...); he does not hold more than the level of ears.[2]

1. From the Gārhapatya to the place of Āhavanīya.
2. Cf. TB I.1.5.7.

यद्युद्गृह्य निगृह्णीयान्मुखेन संमायादध्यात्॥९॥

9. Having lifted up (the fire upto the level of knees etc.) if he brings it down[1] then having measured[2] it equal to the level his mouth, he should place it.

1. by mistake.
2. having brought.

नाग्निामदित्यं च व्ययेयात्॥१०॥

10. He should not go between the fire and the Sun.

दक्षिणतः परिगृह्य हरति॥११॥

11. He carries it after having taken it to the right side.[1]

1. Cf. MS I.6.6. Thus the Adhvaryu keeps his hands turned to his right while carrying the fire.

अर्धाध्वे यजमानो वरं ददाति॥१२॥

12. At the half distance, the sacrificer gives a boon (chosen gift) (to the Adhvaryu).[1]

1. Cf. MS I.6.6.

अर्धाध्वे हिरण्यं निधाय नाको ऽसि ब्रध्नः प्रतिष्ठा संक्रमण इत्यतिक्रामति॥१३॥

13. At the half distance, after having kept down gold (on the ground) with *nāko'si bradhnaḥ...*[1] the Adhvaryu steps beyond it.

1. Cp. KS VII.13.

प्राञ्चमश्वमभ्यस्थाद्विश्वा इति दक्षिणेन पदोत्तरतः संभारानाक्रमयति यथाहितस्याग्नेरङ्गाराः पदमभ्यववर्तेरन्निति॥१४॥

14. With *abhyasthād viśvāḥ...*[1] he makes the horse which is facing the east to step upon the materials (on the place of the Āhavanīya) from the north with its right foot in such a way that the coals of the fire (after it has been placed there) would fall upon the foot-print (of the horse).[2]

1. TS IV. 2.8.1.
2. Cf. TB I.1.5.8-9.

प्रदक्षिणमावर्तयित्वा यदक्रन्द इति पुनरेवाक्रमयति॥१५॥

15. Having made the horse to turn from the left to the right (i.e. in a clockwise manner), he makes it step upon (the same place) with *yadakrandaḥ...*[1]

1. TS IV.2.8.b. For this Sūtra cf. TB I.1.5.5-6.

पुरस्तात्प्रत्यञ्चमश्वं धारयति॥१६॥

16. He holds the horse to the east (of the place of the Āhavanīya), with its face to the west.

पूर्ववाडश्वो भवति॥१७॥

17. The horse is one which is yoked for the first time (i.e. young one).

तदभावे ऽनड्वान्पूर्ववाडेतानि कर्माणि करोतीति पैङ्गायनिब्राह्मणं भवति॥१८॥

18. "In the absence of it a young ox does all these works"—Thus is (said in) the Paiṅgāyani-Brāhmaṇa.[1]

1. This work is not available. ŚB II.1.4.17 allows an ox instead of Horse.

V.15

कमण्डलुपद आदधीतेति बह्वृचब्राह्मणम्। अजस्य पद आदधीतेति वाजसनेयकम्॥१॥

1. According to a Brāhmaṇa-text of the Ṛgveda (the Adhvaryu) should place (the Āhavanīya-fire) on the foot-print of a Kamaṇḍalu.[1] According to the (view of) Vājasaneyaka[2] (he should place) on the foot-print of a he-goat.

1. An unknown animal.
2. This view is not found in the ŚB known to us.

अथ यजमानः शिवा जपति ये ते अग्ने शिवे तनुवौ विराट्च स्वराट्च ते मा विशतां ते मा जिन्वताम्। ये ते अग्ने शिवे तनुवौ सम्राट्चाभिभूश्च ते मा विशतां ते मा जिन्वताम्। ये ते अग्ने शिवे तनुवौ विभूश्च परिभूश्च ते मा विशतां ते मा जिन्वताम्। ये ते अग्ने शिवे तनुवौ प्रभ्वी च प्रभूतिश्च ते मा विशतां ते मा जिन्वताम्। यास्ते अग्ने शिवास्तनुवस्ताभिस्त्वादध इति॥२॥

2. At this stage the sacrificer mutters the auspicious (forms of Agni) with *ye te agne śive tanvau....*[1]

1. TB I.1.7.2-3.

यास्ते अग्ने घोरास्तनुवस्ताभिरमुं गच्छेति यजमानो द्वेष्याय प्रहिणोति ताभिरेनं पराभावयति॥३॥

3. With *yāste agne ghorāstanuvastābhiramuṁ gaccha*[1] the sacrificer sends (the dangerous forms of Agni) to the hated enemy. With them be causes his defeat.[2]

1. TB I.1.7.3.
2. TB I.1.8.6.

अरण्येऽनुवाक्या भवन्ति॥४॥

4. There are also Araṇye' nuvākya (chapters from the Āraṇyaka) (which the sacrificer should recite).[1]

1. TĀ IV.22;23.

यदिदं दिवो यददः पृथिव्याः संविदाने रोदसी संबभूवतुः। तयोः पृष्ठे सीदतु जातवेदाः शंभूः प्रजाभ्यस्तनुवे स्योन इत्यभिमन्त्र्य पुरस्तात्प्रत्यङ् तिष्ठन्नाहवनीयमादधाति॥५॥

5. Having addressed (the place of the Āhavanīya) with *yadidaṁ divaḥ*...[1] (the Adhvaryu) standing[2] towards the east, with his face to the west, places the Āhavanīya-fire (on the materials).

1. TB I.2.1.23-24.

2. Contrast V.11.6;V.13.8.

बृहति गीयमाने श्यैतवारवन्तीययोर्यज्ञायज्ञीये च यथर्ष्याधानेन सर्वाभिर्व्याहृतीभिः सर्वाभिः सर्पराज्ञीभिस्तृतीयेन च घर्मशिरसा यास्ते शिवास्तनुवो जातवेदो या अन्तरिक्ष उत पार्थिवीर्याः। ताभिः संभूय सगणः सजोषा हिरण्ययोनिर्वह हव्यमग्ने॥ अपानं त्वामृत आदधाम्यन्नादमन्नाद्याय गोप्तारं गुप्त्यै। दिवस्त्वा वीर्येण पृथिव्यै महिम्नान्तरिक्षस्य पोषेण पशूनां तेजसा सर्वपशुमादधे॥ अग्ने सम्राडजैकपादाहवनीय दिवः पृथिव्याः पर्यन्तरिक्षाल्लोकं विन्द यजमानाय। पृथिव्यास्त्वा मूर्धन्सादयामि यज्ञिये लोके। यो नो अग्ने निष्ट्यो यो ऽनिष्ट्यो ऽभिदासतीदमहं तं त्वयाभिनिदधामीति संभारेषु निदधाति॥६॥

6. While the Bṛhat[1], Śyeta[2] Vāravantīya[3] and Yajñāyajñiya[4] (melodies are) being sung, with the placing formula in accordance with the sages,[5] with all the sacred utterances,[6] with all the Sārparājñī-verses,[7] and with the third Gharmaśiras-formula, and with the verses beginning with *yāste tanuvo jātavedaḥ, apānaṁ tvāmṛte, agne samrāḍajaikapādāhavanīya*,[8] he places (the fuel-stick from the Gārhapatya) on the materials (on the place of the Āhavanīya).

1. Āraṇyagāna I.1.27.

2. Grāmagāna VI.1.32.

3. Grāmagāna I.1.30.

4. Āraṇyagāna I.2.25.

5. See V.11.7.
6. See V.12.1.
7. See V.12.1.
8. See V.12.2.

V.16

आनशे व्यानशे सर्वमायुर्व्यानशे। अहं त्वदस्मि मदसि त्वमेतन्ममासि योनिस्तव योनिरस्मि। ममैव सन्वह हव्यान्यग्ने पुत्रः पित्रे लोककृज्जातवेद इत्याधीयमानमभिमन्त्रयते यजमानः॥१॥

1. With *ānaśe vyānaśe*...[1] and with *ahaṁ tvadasmi*...[2] the sacrificer addresses the (fire) being placed.

1. TB I.2.1.24.
2. TB I.2.1.20.

व्याहृतीः सर्पराज्ञीर्घर्मशिरांसीति सर्वेष्वाधानेषु यजमानो ऽनुवर्तयते येनयेनादधाति॥२॥

2. In all the placings (of the fires) the sacrificer repeats the sacred utterances, Sarparājñī-verses, and Ghramaśiras-formulae with which (the Adhraryu) places (the fires).

नाहितमनभिहुतमग्निमुपस्पृशति। आज्येनौषधीभिश्च शमयितव्यः॥३॥

3. He does not touch the fire which has been established and in which no offering has been made[1]. The fire should be pacified by means of ghee and herbs[2].

1. The newly established fire is dangerous as it were.
2. Cf. KS VIII.11.

या ते अग्ने पशुषु पवमाना प्रिया तनूर्या पृथिव्यां याग्नौ या रथन्तरे या गायत्रे छन्दसि तां त एतेनावयजे स्वाहा। या ते अग्ने ऽप्सु पावका प्रिया तनूर्यान्तरिक्षे या वायौ या वामदेव्ये या त्रैष्टुभे छन्दसि तां त एतेनावयजे स्वाहा। या ते अग्ने सूर्ये शुचिः प्रिया तनूर्या दिवि यादित्ये या बृहति या जागते छन्दसि तां त एतेनावयजे स्वाहेत्येतैः प्रतिमन्त्रमाज्यमोषधीश्च जुहोति॥४॥

4. With each one of the following formulae (the sacrificer) offers ghee and herbs in the three fires: *yā te agne paśuṣu*...

समिध आदधातीत्येके॥५॥

5. According to some (ritualists) he offers fuel-sticks (with these formulae).

ब्रह्माग्न्याधेये सामानि गायति॥६॥

6. In the Agnyādheya (-ritual) the Brhaman sings Sāmans.[1]

1. According Lātyāśs IV.10.1ff and Drāhyāśs XII.1. 29ff either the Brahman or the Udgātṛ should sing sāmans in the Agnyādheya (fire-establishment-)ritual. According to Jaminīyaśs 22 the Udgātṛ should sing the Sāmans. It mentions a view according to which the Brahman may sing them. According to Kātyāśs IV.9.1-9, either Adhvaryu or the Brahman should sing the Sāmans.

प्रतिषिद्धान्येकेषाम्॥७॥

7. According to some[1] (ritualists the Sāmans are) prohibited (in the Agnyādheya-ritual).

1. The Kaṭhas in the Agnyādheya-Brāhmaṇa.

व्याहृतीभिरेवोद्गीथं भवतीति वाजसनेयकम्॥८॥

8. The Vājasaneyaka (opinion is that the work of) Udgītha (singing) is done by the sacred utterances (Vyāhṛtis) themselves.[1]

1. This opinion is not found in either ŚB or Kātyāśs. See, however, ŚB II.1.4.14, 25.

V.17

ततः सभ्यावसथ्यावादधाति लौकिकमग्निमाहृत्य मथित्वाहवनीयाद्वा यथर्ष्याधानेन॥१॥

1. Then (the Adhvaryu) places the Sabhya[1] and Āvasathya[2]-(fires) having either brought the profane fire or having churned out or (having taken them) from the Āhavanīya with the formulae of placing in accordance with the sages.

1. See V.11.7.

2. See V.4.7-8.

अग्न आयूंषि पवसे ऽग्ने पवस्व स्वपाः। अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः। तमीमहे महागयमिति तिस्र आश्वत्थ्यः समिध एकैकस्मिन्नादधाति॥२॥

2. With *agna āyūṁṣi pavase*...[1], *agnir ṛṣiḥ pavamānaḥ*...[2] and *tamīmahe mahāgayam*...[3] he puts three fuel-sticks of Aśvattha-tree in each of these fires.

1-2. TS I.6.6.l-m.

3. MS I.5.1.

आहवनीये वा तिस्रः॥३॥

3. Or (he offers) three (fuel-sticks) in the Āhavanīya (-fire).[1]

1. Cf. MS I.6.5.

समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट्। घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः॥ वयं नाम प्रब्रवामा घृतेनास्मिन्यज्ञे धारयामा नमोभिः। उप ब्रह्मा शृणवच्छस्यमानं चतुः शृङ्गोऽवमीद्गौर एतत्॥ चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य। त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आविवेशेति शमीमय्यो घृतान्वक्तास्तिसृभिस्तिस्र एकैकस्मिन्नादधाति। आहवनीये वा तिस्रः॥४॥

4. With three verses viz. *samudrādūrmir madhumān*...[1], *vayaṁ nāma prabravāma*...[2] *catvāri śṛṅgā*...[3] he puts three (fuel—sticks) of Śamī(-tree) soaked in ghee in each (fire) or he puts three sticks in the Āhavanīya.

1-3. Cp. MS I.6.2.

एवं नानावृक्षीयाः। प्रेद्धो दीदिहि पुरो न इत्यौदुम्बरीं समिधमादधाति। विधेम ते परमे जन्मन्नग्न इति वैकङ्कतीम्। तां सवितुर्वरेण्यस्य चित्रामिति शमीमयीम्॥५॥

5. In the same manner he puts fuel-sticks of different trees in fires; with *preddho agne dīdihi*...[1] (he puts fuel-stick) of Udumbara-tree; with *vidhema te parame janman*...[2] (...) Vikaṅkata-tree; with *tāṁ savitur vareṇyasya*...[3] (...) Śamī-tree.

1-3. TS IV.6.5.k-m.

ततस्तूष्णीमग्निहोत्रं जुहोति॥६॥

6. Then he performs the morning-Agnihotra silently (without any formula).[1]

1. Ct. TB I.1.6.9.

अपि वा द्वादशगृहीतेन स्रुचं पूरयित्वा प्रजापतिं मनसा ध्यायञ्जुहोति साग्निहोत्रस्य स्थाने भवति॥७॥

7. Or having filled the ladle with twelve-time-scooped ghee he offers it while mentally thinking about Prajāpati. This (offering) is in the place of (morning-)Agnihotra.

यास्ते अग्ने घोरास्तनुवस्ताभिरमुं गच्छेति यजमानो द्वेष्याय प्रहिणोति ताभिरेनं नितमयति। अरण्येऽनुवाक्या भवन्ति॥८॥

8. With *yāste agne ghorāstanuvaḥ*...[1] the sacrificer sends (the dangerous forms of Agni) to the enemy; with them he causes trouble to him. There are (also) the Araṇye' nuvākyā (-formulae).[1]

1. Cp. V.15.3-4.

V.18

द्वादशगृहीतेन स्रुचं पूरयित्वा सप्त ते अग्ने समिधः सप्त जिह्वा इति सप्तवत्या पूर्णाहुतिं जुहोति। हुतायां यजमानो वरं दत्त्वा शिवा जयति। ये अग्नयो दिवो ये पृथिव्याः समागच्छन्तीषमूर्जं दुहानाः। ते अस्मा अग्नयो द्रविणं दत्त्वेष्टाः प्रीता आहुतिभाजो भूत्वा यथालोकं पुनरस्तं परेत स्वाहेति जुहोति॥१॥

1. By means of the ladle (viz. Juhū) filled with twelve-times-scooped ghee (the Adhvaryu) offers a full-spoon libation with a verse containing the word *sapta* (seven) beginning with *sapta te agne samidhaḥ*[1] After (this libation) is offered, the sacrificer having given a boon (chosen gift) (to the Adhvaryu), mutters (the formulae mentioning) the auspicious (forms of Agni).[2] Then (the Adhvaryu) offers (another) libation with *ye agnayo divaḥ*...[3]

1. TS I.5.3.h
2. See V.15.2.
3. Cp. MS I.6.7.

अथ विराट्क्रमैर्यजमान उपतिष्ठते ऽथर्व पितुं मे गोपायान्नं प्राणेन संमितम्। त्वया गुप्ता इषमूर्जं मदन्तो रायस्पोषेण समिषा मदेमेत्यन्वाहार्यपचनम्। नर्य प्रजां मे गोपाय मूलं लोकस्य संततिम्। आत्मनो हृदयान्निर्मितां तां ते परिददाम्यहमिति गार्हपत्यम्॥ शंस्य पशून्मे गोपाय विश्वरूपं धनं वसु। गृहाणां पुष्टिमानन्दं तांस्ते परिदाम्यहमित्याहवनीयम्॥ सप्रथ सभां मे गोपायेन्द्रियं भूतिवर्धनम्। विश्वजनस्य छायां तां ते परिददाम्यहमिति सभ्यम्॥ अहे बुध्निय मन्त्रं मे गोपाय श्रियं च यशसा सह। अहये बुध्नियाय मन्त्रं श्रियं यशः परिददाम्यहमित्यावसथ्यम्॥ पञ्चधाग्नीन्व्यक्रामद्विराट् सृष्टा प्रजापतेः। ऊर्ध्वारोहद्रोहिणी योनिरग्नेः प्रतिष्ठितिरिति सर्वान्॥२॥

2. Then the sacrificer stands near the fires praising with verses called Virāṭkrama[1] with *atharva pituṁ me...*[2] (near) the Dakṣiṇa-fire; with *narya prajāṁ me...*[3] near the Gārhapatya (-fire); with *śaṁsya paśūn me ...*[4] *(near) the Āhavanīya(-fire);* with *sapratha sabhāṁ me gopāya...*[5] (near) the Sabhya(-fire); with *ahe budhniya mantraṁ me gopāya...*[6] (near) the Āvasathya (-fire); with *pañcadhāgnīn vyakrāmad virāṭ...*[7] near all the fires.

1. See TB I.1.10.1-3;6.
2-6. Cp. TB I.2.1.25-26.
7. TB I.2.1.27.

V.19

आग्नेयस्याष्टाकपालस्य तन्त्रं प्रक्रमयति॥१॥

1. The Adhvaryu starts the paradigm of the (sacrificial bread prepared) on eight potsherds, for Agni.

निरुप्तं हविरुपसन्नमप्रोक्षितं भवति। अथ सभाया मध्येऽधिदेवनमुद्धत्यावोक्ष्याक्षान्न्युप्याक्षेषु हिरण्यं निधाय समूह्य व्यूह्य प्रथयित्वा निषसाद धृतव्रत इति मध्ये ऽधिदेवने राजन्यस्य जुहोति॥२॥

2. While (the material for the above-mentioned) oblation has been poured out, kept ready but (water) is not sprinkled upon it,[1] then having dug out gambling-place in the middle of the hall (by means of the wooden sword i.e. Sphya), having sprinkled water with the palm downwards, upon it, having thrown dice, having placed gold upon the dice, having brought

the dice together and then having separated them, having spread them, he offers a libation for a Kṣatriya-sacrificer[2] on the middle of the gambling-place with *ni ṣasāda dhṛtavratah...*[3]

1. Thus the activities upto I.18.5 have been performed.
2. i.e. if the sacrificer is a Kṣatriya. For this cf. MS I.6.11.
3. TS I.6.16.a.

आवसथे परिषदो मध्ये हिरण्यं निधाय मन्त्रवत्या हिरण्ये जुहोति प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युकथ्यम्। यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिर इति॥३॥

3. In the Guest-house, having kept gold in the middle of the gathering, he offers a libation of ghee on the gold with a verse containing the word *mantra* viz. *pra nūnaṁ brahmaṇaspatiḥ...*[1]

1. For this Sūtra as well as the verse cf. KS VIII.7.

उत नो ऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः। विश्वे देवा ऋतावृधो हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु न इत्युक्त्वा शतमक्षान्यजमानाय प्रयच्छन्नाह व्रीहिभ्यो गां दीव्यताहिंसन्तः परूंषि विशसतेति॥४॥

4. Having said *uta no'hir budhnyaḥ śṛṇotu...*[1] giving a hundred dice to the sacrificer,[2] he says (to the gamblers) "Do you gamble away the cow for the sake of rice-grains; without killing (the cow) divide its limbs".[3]

1. Cp. ṚV VI.50.14.
2. Cf. MS I.6.11.
3. Cf. MS I.6.11. The cow is not killed. But the limbs of it won by the gamblers are substituted by rice-portions.

संप्रैषवत्कुर्वन्ति॥५॥

5. (The gamblers)[1] do as per the order.

1. The sacrificer is included among these.

V.20

कृतं यजमानो विजिनाति॥१॥

1. The sacrificer wins the Kṛta.[1]

1. This signifies victory.

तया यज्जयन्ति तदन्नं संस्कृत्य सभासद्भ्य उपहरन्ति॥२॥

2. What[1] they[2] win by means it (cow) having prepared food out of it they give it to those sitting in the hall.[3]

1. Rice-grains.

2. The gamblers.

3. Cf. KS VIII.7; MS I.6.11.

आवसथे भुञ्जते॥३॥

3. They eat (the rice-pap) in the guest-house.[1]

1. Cf. TB I.1.10.6.

क्लृप्तिसामनसीभ्यामग्नीन्यजमान उपतिष्ठते कल्पेतांद्यावापृथिवी येऽग्नयः समनस इति॥४॥

4. With the verse called K!pti and Sāmanasī beginning with *kalpetāṁ dyāvāpṛthivī* and *ye'gnayaḥ samanasaḥ*,[1] the sacrificer stands near the fires praising them.

1. TS IV.4.11.g; cp. TB I.2.1.18.

प्रोक्षादि कर्म प्रतिपद्यते॥५॥

5. (The Adhvaryu) starts the work like sprinkling (water) etc.[1]

1. Now the work of the offering interrupted at V.19.2 is continued and the rites mentioned in I.19.1—III.4.1. are performed.

आग्नेयस्य दक्षिणाकाले दक्षिणा ददाति॥६॥

6. At the time of the gifts in connection with the sacrificial bread for Agni, (the sacrificer gives gifts connected with the fire-establishment).

अजं पूर्णपात्रमुपबर्हणं सार्वसूत्रमित्यग्नीधे॥७॥ वह्निमश्वं ब्रह्मणे ऽध्वर्यवे वा॥८॥ आहवनीयदेशे ऽनड्वाहमध्वर्यवे॥९॥ अपरेण गार्हपत्यं धेनुं होत्रे॥१०॥

7-10. (He gives) a he—goat, a full-pot[1], a pillow prepared out of threads of all (colours) to the Āgnīdhra(-priest); a horse capable of carrying (a chariot) to the Brahman or to the Adhvaryu; an ox[2] to the Adhvaryu (situated) near the place of

the Āhavanīya(-fire); a milch-cow[3] to the Hotṛ (situated) to the west of the Gārhapatya(-fire).

1. i.e. a particular measurement of rice.
2. Cf. TB I.1.6.10.
3. TB I.1.6.10.

वासो मिथुनौ गावौ नवं च रथं ददाति। तानि साधारणानि सर्वेषाम्॥११॥

11. (He gives) a garment,[1] a cow and a bull, a new chariot.[2] These are common to all (the priests i.e. to every one).

1. Cf. TB I.1.6.11.
2. Cf. KS VIII.8.

आ द्वादशभ्यो ददातीत्युक्त्वाह काममूर्ध्वं देयमपरिमितस्यावरुद्ध्य इति विज्ञायते॥१२॥

12. Having said, "He gives upto twelve gifts" a Brāhamaṇa-text[1] says, "Let more be given, in order to obtain unmeasurable (prosperity)" —thus is known.

1. TB I.1.6.11.

ऊर्ध्वमादिष्टदक्षिणाभ्यो वदति षड् देया द्वादश देयाश्चतुर्विंशतिर्देया इति॥१३॥

13. About the gifts more than twelve (the Brāhmaṇa-text)[1] says six (gifts) be given twelve be given, twenty-four be given.

1. KS VIII.8; cp. ŚB II.2.2.3-5.

ता विकल्पन्ते॥१४।

14. They are optional.[1]

1. The numbers mentioned in Sūtra 13 can be applicable to the gifts mentioned in Sūtra 7-11.

येषां पशूनां पुष्टिं भूयसीं कामयेत तेषां वयसाम्॥१५॥

15. (He should give cows) of that age[1] prosperity of cows of which are among his cattle he may desire.[2]

1. Cows are divided into various groups on the basis of their age as follows 1. six months old. 2. one year old (ekahāyanī). 3. 1½ years old (*tryavi*). 4. 2 years old *dityavāh/dityauhī*. 5. 2½ years old *pañcāvi*. 6. 3 years old *trivatsā*. 7. 3½ years old *turyavāh*. 8. 4 years old (*paṣṭhavāh/paṣṭhauhī*).
2. Cf. MS. I.6.4.

दित्यौहीं दद्याद् दित्यवाहं च मुष्करम्॥१६॥

16. He should give a two-year old cow and two year old uncastrated bull.

वर्धमानां दक्षिणां ददाति॥१७॥

17. He should give gifts in an increasing manner.[1]

1. Cf. KS VIII.8.

यद्यनाढ्यो ऽग्नीनादधीत काममेवैकां गां दद्यात्सा गवां प्रत्याम्नायो भवतीति विज्ञायते॥१८॥

18. "If a (sacrificer who is) not rich establishes fies, he may at will give only one cow (as a gift). That (cow) becomes the representative of (all) the cows"—thus is known from a Brāhmaṇa-text.

1. This is the view of Paiṅgaka Brāhmaṇa (cf. Jamini-śrautasūtra XXII; cf. also Baudhāśs II.7) which is not available.

19. The Iṣṭi (offering of sacrificial bread to Agni) stands completely established (i.e. concluded) in accordance with the usual paradigm.[1]

1. Thus the rites mentioned in III.4.1 ff are to be performed.

V.21

पवमानहवींषि सद्यो निर्वपेत्॥१॥

1. On the same day (the Adhvaryu) pours out the material for the sacrificial oblations called Pavamānahavīṁṣi.

1. These oblations are to be offered to Agni Pavamāna, Agni Pāvaka and Agni Śuci. Cf. TB I.1.5.10;I.1.6.1-3.

द्वादशाहे द्व्यहे त्र्यहे चतुरहे ऽर्धमासे मास्यृतौ संवत्सरे वा॥२॥

2. Or he may do so after twelve days,[1] two days, three days, four days, half a month, one month, one season, or one year.

1. Cf. TB I.1.6.7; cp. also KS VIII.8.

न सोमेनायक्ष्यमाणः पुरा संवत्सरान्निर्वपेत्॥३॥

3. A (sacrificer who) is not going to perform a Soma-

sacrifice should not pour out the material (for the above- mentioned offering) before one year.[1]

1. Cf. MS I.6.10.

निर्वपेदित्येके॥४॥

4. According to some (ritualists) he (also) may pour out (i.e. perform the above-mentioned offering).

यदि निर्वपेदग्नये पवमानायाग्नये पावकायाग्नये शुचय इति तिस्र आज्याहुतीः सोमदेवताभ्यो वा हुत्वा निर्वपेत्॥५॥

5. If he pours out (i.e. performs the offering) having offered three libations of ghee to Agni Pavanāna, Agni Pāvaka and Agni Śuci or to the Soma-deities.

समानतन्त्राणि वाग्नेयेन वा समानतन्त्राणि॥६॥

6. The oblations viz. Pavamānahavīṁṣi should be performed in a common procedure, or with different procedures (for each one of them) or with a common procedure with that of the sacrificial bread to Agni.

यं कामयेत पापीयान्स्यादिति तस्यैकमेकमेतानि हवींषि निर्वपेत्। न वसीयान्न पापीयानिति तस्य साकं सर्वाणि। यं कामयेतोत्तरं वसीयाञ्छ्रेयान्स्यादिति तस्याग्नये पवमानाय निरुप्य पावकशुचिभ्यां समानबर्हिषी निर्वपेत्॥७॥

7. In the case of a (sacrificer) about whom (the Adhvaryu) desires, "May he be poorer" for him he should pour out the material of these oblations one by one;[1] In the case of a (sacrificer) (about whom the Adhvaryu desires) "May he not be richer, not poorer", for him (he should pour out) all the materials together;[2] (In the case of a sacrificer) about whom (the Adhvaryu desires) "May he be richer, better in future" for him, having poured out material for Agni Pavamāna, he should pour out the materials for Agni Pāvaka and Agni Śuci (for the offering to be performed) on a common Barhis (i.e. in a common procedure).[3]

1. i.e. he should offer the three oblations each separately.
2. i.e. he should offer all the three oblations in a common procedure.
3. For these details cf. MS I.6.7ff.

शतमानं हिरण्यं दक्षिणा॥८॥

8. Gold weighing hundred Mānas (should be given) as a gift for this offering.

1. Māna=Guñjā-fruit used for weighing gold.

पूर्वयोर्हविषोर्द्वे त्रिंशन्माने उत्तरस्मिंश्चत्वारिंशन्मानम्॥९॥

9. In the first two oblations two goden pieces of thirty Mānas each; in the next one golden piece of forty Mānas should be given.[1]

[1] For Sūtras 8-9, cf. MS I.6.4.; cp. KS VII.5.

येन हिरण्यं मिमते तेन मीत्वा ददाति॥१०।

10. Having measured the gold with that weight with which (the merchants) measure it, (the sacrificer) gives it.

सिद्धमिष्टिः संतिष्ठते॥११॥

11. The offering stands completely established[1] in the usual manner.

1. Concluded.

V.22

ऐन्द्राग्नमेकादशकपालमनुनिर्वपत्यादित्यं च घृते चरुम्॥१॥

1. (The Adhvaryu) takes out the material for a (sacrificial bread) on eleven potsherds for Indra-and-Agni and for a rice pap for Aditi.

सप्तदश सामिधेन्यः॥२॥

2. (In this offering there should be) seventeen enkindling verses.

चतुर्धाकरणकाल आदित्यं ब्रह्मणे परिहरति॥३॥

3. At the time of division into four (parts of the sacrificial bread[1]) (the Adhvaryu) brings the rice-pap for Aditi to the Brahman.[2]

1. See III.3.2.

2. Cf. MS I.6.8.

तं चत्वार आर्षेयाः प्राश्नन्ति॥४॥

4. Four priests whose ancestors are Ṛṣis, eat that rice-pap.

प्राशितवद्भ्यः समानं वरं ददाति। धेन्वनुडुहोर्दानमेके समामनन्ति। सिद्धमिष्टिः संतिष्ठते॥५॥

5. (The sacrificer) gives the same boon (chosen gift) to each of them after they have eaten.[1] According to the opinion of some (ritualists) the gift should consist of a milch-cow and an ox. The offering stands completely established in the usual manner.

1. Cf. MS I.6.6.

आग्नावैष्णवमेकादशकपालमनुनिर्वपत्यग्नीषोमीयमेकादशकपालं विष्णवे शिपिविष्टाय त्र्युद्धौ घृते चरुम्॥६॥

6. (The Adhvaryu) pours out material for (sacrificial bread) on eleven potsherds for Agni-and-Viṣṇu; for (sacrificial bread) on eleven potsherds for Agni-and-Soma, and for rice-pap to be cooked, in ghee in a vessel with three proturberances for Viṣṇu Śipiviṣṭa.[1]

1. Cf. MS I.6.8;KS VIII.10.

सिद्धमिष्टिः संतिष्ठते॥७॥

7. The offering stands completely established in the usual manner.

आदित्यं घृते चरुं सप्तदशसामिधेनीकं धेनुदक्षिणां सर्वेषामनुनिर्वाप्याणां स्थाने वाजसनेयिनः समामनन्ति॥८॥

8. In the opinion of Vājasaneyins in the place of all the offerings to be performed after (the Tanūhavis-offering) (an offering of) rice-pap cooked in ghee for Aditi, with seventeen enkindling verses and a with a milch-cow as a sacrificial gift (should be performed).[1]

1. See ŚB II.2.1.18-20. Only the mention of seventeen enkindling verses does not find support here.

सिद्धमिष्टिः संतिष्ठते॥९॥

9. The offering stands completely established in the usual manner.[1]

1. This indicates that Āpastamba accepts the view of ŚB as an alternative.

अग्निहोत्रमारप्स्यमानो दशहोतारं मनसानुद्रुत्याहवनीये सग्रहं हुत्वाथ सायमग्निहोत्रं जुहोति॥१०॥

10. When the sacrificer is about to start performing Agnihotra, having mentally recited the Daśahotṛ-formula,[1] having offered a libation (of ghee in the Āhavanīya) by means of Darvī(-Iadle) with the (portion called) Graha[2] (in the Daśahotṛ-formula), in the Āhavanīya(-fire), then offers the evening-Agnihotra.[3]

1. TĀ III.1;cf. TB II.2.2.1.
2. TĀ III.1.b.
3. After the ritual mentioned in VI.10.8. For the morning-Agnihotra on this day see V.17.6ff.

व्याहृतीभिरुपसादयेत्॥११॥

11. (In the evening-Agnihotra) he should keep (the Agnihotra-milk to the west of the Āhavanīya-fire on the sacred grass) with sacred utterances (viz. *bhūḥ bhuvaḥ svaḥ).*[1]

1. Instead of the usual formula. See VI. 8.11.

संवत्सरे पर्यागत एताभिरेवोपसादयेत्॥१२॥

12. After one year is over, (in the evening-Agnihotra at that time also) he should keep (the Agnihotra-milk...) with the same sacred utterances.[1]

1. Cf. TS I.6.10.3.

द्वादशाहमजस्रेष्वग्निषु यजमानः स्वयमग्निहोत्रं जुहुयादप्रवसन्नहतं वासो बिभर्ति॥१३॥

13. In continuously burning fires[1] for twelve days, the sacrificer himself[2] should offer the Āgnihotra(-libation) without staying away. (During this period) he wears a new garment.

1. On other days only Gārhapatya is continuously burning, see VI.2.13.
2. in contrast to the other days during which it is the Adhvaryu who does this work.

V.23

यां प्रथमामग्निहोत्राय दोग्धि तां दक्षिणां ददाति॥१॥

1. (The sacrificer) gives that cow which he milks first for the sake of the Agnihotra as a gift (to any one whom he likes to give).

अथैकेषाम्। अग्नीनाधाय हस्तावविनिज्य संवत्सरमग्निहोत्रं हुत्वाथ दर्शपूर्णमासावारभते ताभ्यां संवत्सरमिष्ट्वा सोमेन पशुना वा यजते तत ऊर्ध्व- मन्यानि कर्माणि कुरुते॥२॥

2. Now according some (ritualists): Having established fires, having washed his hands, having performed the Agnihotra for one year, (the sacrificer) starts performing New and Full-moon sacrifices. Having performed them for one year he performs a Soma-sacrifice or an animal-sacrifice. Thereafter he performs other rituals.

त्रयोदशरात्रमहतवासा यजमानः स्वयमग्निहोत्रं जुहुयादप्रवसन्नत्रैव सोमेन पशुना वेष्ट्वाग्नीनृत्सृजति यथा सुयवसान्कृत्वा प्राज्यात्तादृक्तदिति शाट्यायनिब्राह्मणं भवति॥३॥

3. There is the Śaṭyāyani—Brāhmaṇa as follows: "Wearing new garment the sacrificer without staying away should himself perform the Agnihotra for thirteen days. At that time itself having performed a Soma-sacrifice or an animal-sacrifice he gives up (the act of keeping) the fires (always burning). Just as having made (one's animals) wellfed (with grass) one may drive them (i.e. yoke them to vehicles) this is like that[1].[1]

1. cp.JB.

पूर्णा पश्चाद्यत्ते देवा अदधुरिति सारस्वतौ होमौ हुत्वान्वारम्भणीयामिष्टिं निर्वपति॥४॥

4. With *purṇā paścāt*[1] and *yat te devā adadhuḥ*[2] having offered the two offerings to Sarasvat, he performs the Anvārambhṇīyā-offering (which marks the beginning of the New and Full-moon-sacrifices).[3]

1-2. TS III.5.1.a-b.
3. Cf. TS III.5.1.4.

आग्नावैष्णवमेकादशकपालं सरस्वत्यै चरुं सरस्वते द्वादशकपालम्॥५॥

5. (He offers a sacrificial bread) on eleven potsherds to Agni-and-Viṣṇu, rice-pap to Sarasvatī, (and a sacrificial bread) on twelve potsherds to Sarasvat.[1]

1. These are the details of the Anvārambhaṇiyā-offering.

अग्नये भगिनेऽष्टाकपालं यः कामयेत भग्यन्नादः स्यामिति॥६॥

6. A (sacrificer) who desires, "May I be lucky, eater of food", (should offer a sacrificial bread) on eight potsherds to Agni Bhagin.[1]

1. Cf. MS I.4.15.

नित्यवदेके समामनन्ति॥७॥

7. According to the opinion of some (ritualists) this offering is as good as obligatory.

नानातन्त्रमेके॥८॥

8. According to some other (ritualists) (this offering should be performed) with separate procedure.[1]

1. Thus when the offering to Agni Bhagin is considered to be obligatory it should be performed separately.

त्वद्विश्वा सुभग सौभगान्यग्ने वि यन्ति वनिनो न वयाः। श्रुष्टी रयिर्वाजो वृत्रतूर्ये दिवो वृष्टिरीड्यो रीतिरपाम्॥ त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दस्मवर्चाः। अग्ने मित्रो न बृहत ऋतस्यासि क्षत्ता वामस्य देव भूरेरिति याज्यानुवाक्ये॥९॥

9. The verses beginning with *tvadviśvā subhaga*[1] and *tvaṁ bhago na ā hi ratnam*[2] should be used as invitatory and offering-verses in the offering to Agni Bhagin.

1-2. ṚV VI. 13.1-2.

V.24

चित्तं च चित्तिश्चेति पुरस्तात्स्विष्टकृतो जयाञ्जुहोति॥१॥

1. With *cittaṁ ca cittiśca*[1] (the Adhvaryu) offers the (two) Jaya-libations before the Sviṣṭakṛt offering.[1]

1. TS III.4.4.9.
2. Thus immediately after the main-offering. For this Sūtra cf. MS I.4.14.

चित्ताय स्वाहा चित्त्यै स्वाहेत्येके समामनन्ति॥२॥

2. In the opinion of some (ritualists he offers the above-mentioned libations) with *cittāya svāhā cittyai svāhā.*

प्रजापतिर्जयानिति त्रयोदशीम्॥३॥

3. With *prajāpatir jayān...*[1] he offers the thirteenth libation.

1. TS III. 4.4.b; cf. MS I.4.14.

अग्ने बलद सह ओजः क्रममाणाय मे दाः। अभिशस्तिकृते ऽनभिशस्तेन्यायास्यै जनतायै श्रेष्ठ्यायेति चतुर्दशीं यः कामयेत चित्रं जनतायां स्यामिति। चित्रं भवति शबलं त्वस्य मुखे जायते॥४॥

4. With *agne balada saha ojah...* he who desires, "May I be distinguished among the people", should offer the fourteenth libation—he becomes distinguished; but mixed colour is produced on his face.

मिथुनौ गावौ दक्षिणा॥५॥

5. A bull and a cow are the sacrificial gifts.[1]

1. Cf. TS III.5.1.4.

सिद्धमिष्टिः संतिष्ठते॥६॥

6. The offering stands completely established in the usual manner.

दर्शपूर्णमासावारप्स्यमानश्चतुर्होतारं मनसानुद्रुत्याहवनीये सग्रहं हुत्वाथ दर्शपूर्णमासावारभते॥७॥

7. When the sacrificer is about to perform the New and Full-moon-sacrifices, having mentally recited the Caturhotṛ-formula,[1] having offered a libation of ghee in the Āhavanīya by means of Darvī (ladle), with (the portion called) Graha (in the Caturhotṛ-formula)[2] he starts the New and Full-moon-sacrifices.[3]

1. TĀ III.2.1.

2. TĀ III.2.2.

3. Cp. V.22.10.

व्याहृतीभिर्हवींष्यासादयेत्संवत्सरे पर्यागत एताभिरेवासादयेत्॥८॥

8. He[1] should keep the oblation-substances near (the Gārhapatya, to the west of it) with sacred utterances.[2] After one year is over he should keep them with these (sacred utterances) only.[3]

1. The Adhvaryu.

2. viz. *bhūḥ, bhuvaḥ, svaḥ*, contrast II. 4.5.

3. Cf. TS I.6.10.3.

अमावास्यायामादधानस्यैतत्। पौर्णमास्यां तु पूर्वस्मिन्पर्वणि सेष्टि सान्वारम्भणीयमाधानमपवृज्य॥९॥

9. This is valid (only) in connection with (the sacrificer who) establishes (fires) on the New-moon-day. (In the case of him who establishes fires) on the Full-moon-day, however, after he has completed the establishment-rite along with the offering (viz. Tanūhavis) and the Anvārambhaṇīyā(-beginning-offering),[1]

1. The fire-establishment can be done on the New or Full-moon day see V.3.17. If it is done on the New-moon-day, (as is described here) following rites will have to be performed: Ādhāna, Tanūhavis on the day of establishment and Anvārambhaṇīyā on the first coming full-moon-day. If the Ādhāna is done on the Full-moon-day, these rituals will have to be done on the day preceding the Full-moon-day. In the sūtra no. 8 the sentence is incomplete. See the next sūtra.

V.25

श्वोभूते पौर्णमासेन यजते॥१॥

1. on the next day he performs the Full-moon-sacrifice.

अनन्तरमाधानादाहिताग्निव्रतानि॥२॥

2. Immediately after the fire-establishment following are the vows for (the person who) has established fires.

नानृतं वदेत्॥३॥

3. He should not speak untruth.

नास्य ब्राह्मणो ऽनाश्वान्गृहे वसेत्॥४॥

4. No Brahmin without having eaten should stay in his house.[1]

1. For Sūtras 3 and 4 cf. TB I.1.4.2.

सूर्योढमतिथिं वसत्यै नापरुन्धीत॥५॥

5. He should not deny residence to a guest arrived after sun-set.

नर्बीसपक्वस्याश्नीयात्॥६॥

6. He should not eat (food) cooked on the fire (kept in the) crevice of earth.

क्लिन्नं दारु नादध्यात्॥७॥

7. He should not put wet wood (on the fire).

अन्तर्नाव्यपां नाश्नीयात्॥८॥

8. (While sitting) in a boat he should not drink water.[1]

स्वकृत इरिणे नावस्येत्॥९॥

9. He should not stay in a place with naturally porous land.

1. For Sūtras 5-9 cf. Kāṭhaka-Agnyādheya-Brāhmaṇa.

पुण्यः स्यात्॥१०॥

10. He should (always) be auspicious (doing meritorious activities).

हिङ्कृत्य वाग्यतः स्त्रियमुपेयात्॥११॥

11. Restraining his speech,[1] having produced the sound *him*, he should aproach the wife.[2]

1. i.e. without uttering any profane word.
2. Cp. MS I.8.7.

व्याहरेद्वा॥१२॥

12. Or he may speak.

न सायमाहुतावहुतायामश्नीयात्॥१३॥

13. In the evening he should not eat anything before the evening-libation is offered.

एवं प्रातः॥१४॥

14. Similarly in the morning.[1]

1. For Sūtras 13-14 see Kāṭhaka-Āgnyhādheya-Brāhmaṇa.

आहिताग्नेर्गृहे न सायमहुते भोक्तव्यं तथा प्रातरित्यन्येषां व्रतम्॥१५॥

15. In the house of a (sacrificer) who has established fires, no food should be eaten in the evening before the libation is offered and similarly in the morning—this is the vow for other (members) (in the house).

नक्तं नान्यदन्नाद्दद्यात्॥१६॥

16. In the night he should not give anything other than food.

दद्यादित्येके॥१७॥

17. According to some (ritualists) he may give (any other thing like gold etc.)

अन्नं तु ददन्नदयीत॥१८॥

18. While giving food he should cause (the person accepting it) to eat (it at the same place and at the same-time).[1]

1. Cf. Rudradatta's commentary. He takes *dadan* as a present participle (instead of *dadat*) and *adayīta* as a causal potential third person singular.

नैतस्मिन्संवत्सरे पशुनानिष्ट्वा मांसं भक्षयेत्॥१९॥

19. During this year without having performed an animal-sacrifice, he should not eat flesh.

मनसाग्निभ्यः प्रहिणोमि भक्षं मम वाचा तं सह भक्षयन्तु। अप्रमाद्यन्नप्रमत्तश्चरामि शिवेन मनसा सह भक्षयतेति यद्यादिष्टो भक्षयेदेतं मन्त्रमुक्त्वा भक्षयेत्॥२०॥

20. If it is necessary he may eat (flesh) after having recited the verse *manasāgnibhyaḥ prahiṇomi*...

PUNARĀDHĀNA (*RE-ESTABLISHMENT OF FIRES*)

V.26

पुनराधेयं व्याख्यास्यामः॥१॥

1. We shall explain Punarādheya (re-establishment of fire).

तस्याग्न्याधेयवत्कल्पः॥२॥

2. Its procedure is similar to that of Agnyādhāna.

अग्नीनाधायैतस्मिन्संवत्सरे यो नर्ध्नुयात्स पुनरादधीत प्रजाकामः पशुकामः पुष्टिकामो ज्यान्यां पुत्रमर्त्यायां स्वेष्वारुध्यमानेषु यदा वाङ्गेन विधुरतां नीयात्॥३॥

3. He who will not prosper after having established fires in that year should establish them again. (Similarly) a sacrificer desirous of progeny, desirous of cattle, desirous of prosperity (should re-establish fires). (Similarly) at the time of distress, death of son, when his relatives are being suppressed or when he will become cripple on account of any limb (should re-establish fires).

1. Cp. TS I.5.1.4, MS I.7.2. KS VIII.15.

आग्नेयमष्टाकपालं निर्वपेद्वैश्वानरं द्वादशकपालं वारुणं दशकपालमग्नये ऽप्सुमते ऽष्टाकपालं मैत्रं चरुमग्निमुद्वासयिष्यन्॥४॥

4. When a (sacrificer) is about to remove (his first fires and to establish new fires), he should offer a (sacrificial bread) on eight potsherds to Agni, (a sacrificial bread) on twelve potsherds to Vaiśvānara, (a sacrificial bread) on ten potsherds to Varuṇa, (a sacrificial bread) on eight potsherds to Agni Apsumat, (and) a rice-pap to Mitra.[1]

1. This offering seems to be an expansion of the offering mentioned in TS II.2.5.5-6.

या ते अग्न उत्सीदतः पवमाना प्रिया तनूः। तया सह पृथिवीमाविश रथंतरेण साम्ना गायत्रेण च छन्दसा॥ या ते अग्ने पावका या मनसा प्रेयसी प्रिया तनूः। तया सहान्तरिक्षमाविश वामदेव्येन साम्ना त्रैष्टुभेन च छन्दसा। ततो न ऊर्जमा कृधि गृहमेधं च वर्धय॥ या ते अग्ने सूर्ये शुचिः प्रिया तनूः शुक्रेऽध्यधि संभृता। तया सह दिवमाविश बृहता साम्ना जागतेन च छन्दसा ततो नो वृष्ट्यावत॥ यास्ते अग्ने कामदुघा विभक्तिरनुसंभृताः॥ ताभिर्नः कामान्धुक्ष्वेह प्रजां पुष्टिमथो धनम्॥ यास्ते अग्ने संभृतीरिन्द्रः सूकर आभरत्। तासु शोचिषु सीदेह भस्म वैश्वानरस्य यत्॥५॥

5. *yā te agne utsīdataḥ..., yā te agne pāvakā..., yā te agne sūrye..., yāste agne kāmadughāḥ..., yāste agne sambhṛtīḥ...*[1],

1. This sūtra is incomplete, see the next sūtra.

V.27

ये ते अग्ने वानस्पत्याः संभारा संभृताः सह। तेभिर्गच्छ वनस्पतीन्स्वां योनिं यथायथम्॥ अगन्नग्निर्यथालोकमसदत्सदने स्वे। अवीरहत्यं देवेषूपागां मनसा सहेति पुरस्तात्स्विष्टकृतः सप्ताहुतीर्जुहोति॥१॥

1. *ye te agne vānaspatyāḥ... agannagnir yathā lokam...* (with these seven verses the Adhvaryu) offers seven libations before the Sviṣṭakṛt(-offering).

सिद्धमिष्टिः संतिष्ठते॥२॥

2. The offering stands completely established (is concluded) in the usual manner.

पौर्णमासीमिष्ट्वा ज्वलतो ऽग्नीनुत्सृजति॥३॥

3. Having performed the Full-moon-sacrifice he gives up the burning fires.[1]

1. After the offering is over, one fuel-stick is put on the fire. Then the fires are let be extinguished and then given up.

संवत्सरं पराध्यर्मृत्सृष्टाग्निर्भवति॥४॥

4. (The sacrificer) remains in the state of one who has given up fires at the most for one year.

रोहिणी पुनर्वसू अनुराधा इति नक्षत्राणि॥५॥

5. Rohiṇī, Punarvasū, and Anurādhās—these are the Constellations (under which the re-establishment of the fires is done).[1]

[1] TS I.5.1.4. allows only Punarvasū.

वर्षासु शरदि वादधीत॥६॥

6. In the rainy season or in the autumn he should establish (fires) again.

कृताकृताः संभारा यजूंषि च भवन्ति॥७॥

7. The materials[1] and the formulae[2] are optional.[3]

1. For these see V. 1.7-2.4
2. For these see V. 1.7-2.1.
3. For this Sūtra cf. in general TS I.5.2.4, MS I.7.2., KS VII.15.

अपि वा पञ्च पार्थिवान्संभारानाहरति एवं वानस्पत्यान्॥८।

8. Or rather he brings five materials connected with the earth and similarly those connected with trees.[1]

1. See V. 1.4.

आयतनेषु पुराणान्दर्भान्संस्तीर्य भूमिर्भूम्नेति सर्पराज्ञीभिर्गार्हपत्यमादधाति॥९॥

9. Having scattered old Darbha grass on the places (where fires are to be placed) with Sarparājñī-verses beginning with *bhūmir bhūmnā* the Adhvaryu places the Gārhapatya fire.

मध्यंदिन इतरान्॥१०॥

10. He establishes the other fires at mid-day.[1]

1. Cf. ŚB II.2.3.9.

उपोलवैर्दर्भैः परुत्कैः संवत्सरप्रवातैराहवनीयं ज्वलन्तमुद्धरति॥११॥

11. He takes the burning Āhavanīya fire from the Gārhapatya by means of Darbha-grass-blades which are grown out of gleans, which have nodes and which have been dried for one year.

यत्त्वा क्रुद्धः परोवपेति दक्षिणाग्निम्। यत्ते मन्युपरोप्तस्येतीतरान्॥१२॥

12. With *yat tvā kṛddhaḥ*[1] ... (he places) the Dakṣiṇa-fire; with *yat te manyuparoptasya*[2] ... (he establishes) the other fires.[3]

1. TS I.5.3.e.
2. TS I.5.3.f.
3. viz. Āhavanīya, Sabhya and Āvasathya.

मनो ज्योतिर्जुषतामिति बृहस्पतिवत्यर्चोपतिष्ठते॥१३॥

13. With the verse containing the word Bṛhaspati beginning with *mano jyotir juṣatām*...[1] he stands near the fires praising them.

1. TS I.5.3.g.

सप्त ते अग्ने समिधः सप्त जिह्वा इत्यग्निहोत्रं जुहोति॥१४॥

14. With *sapta te agne samidhaḥ*[1]... he performs the Agnihotra.

1. TS I.5.3.h.

V.28

आग्नेयं पञ्चकपालं निर्वपत्यष्टाकपालं वा॥१॥

1. He offers a sacrificial bread on five potsherds[1] or eight potsherds to Agni.[2]

[1] TS I.5.1.4. prescribes only this.
[2] MS I.7.4. allows both.

यदि पञ्चकपालो गायत्र्यौ। यद्यष्टाकपालः पङ्क्त्यौ॥२॥

2. If there is a sacrificial bread on five potsherds then the invitatory and offering verses for the Sviṣṭakṛt-offering should be in Gāyatrī-metre;[1] if on eight potsherds, then in Paṅkti-metre.[1]

1. viz. TS II.6.11.o and q.
2. See Sūtra 15.

सर्वमाग्नेयं भवति॥३॥

3. The entire offering belongs to Agni.[1]

1. Cf. TS I.5.2.2. Thus even the offerings which are otherwise to be offered to some other deities, should be offered to Agni.

पञ्चदश सप्तदश वा सामिधेन्यः॥४॥

4. There should be either fifteen or seventeen enkindling-verses.[1]

1. Cf. KS IX.2; MS I.7.2

सामिधेनीप्रभृत्युपांशु यजत्योत्तमादनूयाजादुच्चैः स्विष्टकृतम्॥५॥

5. From the enkindling-verses upto the last after-offering (the Hotṛ) recites (the verse) inaudibly; (be recites the verse connected with) the Sviṣṭakṛt-offering loudly.[1]

1. Cf. TS I.5.2.3.

अग्नाग्ने ऽग्नावग्ने ऽग्निनाग्ने ऽग्निमग्न इति चतुर्षु प्रयाजेषु चतस्रो विभक्तीर्दधाति॥६।

6. At the time of the first four fore-offerings[1] he puts the four case-forms (of the word *agni*) viz. *agne* (voc.), *agnau* (loc.), *agninā* (instru.), and *agnim* (acc.)[2]

1. See II.17.2.
2. Cf. TS I.5.2.2.

नोत्तमे।।७।।

7. He does not put a case-form in the last fore-offering.

विभक्तिमुक्त्वा प्रयाजेन वषट्करोति।।८।।

8. Having uttered the case-form, with fore-offering-formula he makes the Vaṣaṭ-call.[1]

1. Cf. TS I.5.2.3.

यं कामयेतर्ध्नुयादिति तस्योपरिष्टाद्येयजामहाद्विभक्तिं दध्यात्पुरा वा वषट्करात्।।९।।

9. In the case of a (sacrificer) about whom he desires, "May he prosper", he should put the case-form either after the word *yajāmahe* or before the Vaṣaṭ-call.

अग्निं स्तोमेन बोधयेत्याग्नेयस्याज्यभागस्य पुरोऽनुवाक्या भवति। अग्न आयूंषि पवस इति सौम्यस्य।।१०।।

10. (The verse) *agniṁ stomena bodhaya...*[1] is to be used as the invitatory verse for the offering of the ghee-portion to Agni,[2] the verse *agna āyuṁṣi pavase...*[3] is to be used... to Soma.[4]

1. TS IV.1.11.t.
2. Cf. TB I.3.1.4; ŚB II.2.3.21; KB I.4.
3. TS I.1.6.6.1.
4. Cf. MS I.7.4.; KS IX. 2; ŚB II.2.3.22.

अग्निर्मूर्धेति वा सौम्यस्य कुर्यात्।।११।।

प्रजाकामपशुकामस्य प्रजाव्यृद्धपशुव्यृद्धस्य वा।।१२।।

11-12. Or he may use (the verse) *agnir mūrdhā...*[1] as the invitatory verse for the offering of the ghee—portion to Soma; or he may do so in the case of a sacrificer desirous of progeny or of cattle or one devoid of progeny or of one devoid of cattle.[2]

1. TS I.5.5.c.
2. Cf. KS IX.2; MS I.7.4.

अग्निन्यक्ताः पत्नीसंयाजानामृचो भवन्ति।।१३।।

13. The verses for Patnīsaṁyājas should be containing the word *agni*.[1]

1. Cf. TB I.3.1.4. Thus in the verses to be used at the time of Patnīsaṁyājas one should insert the word *agni* in the same case in which the word standing for deity in that verse is.

अपि वा यथापूर्वमाज्यभागावेवं पत्नीसंयाजाः॥१४॥

14. Or rather the (verses for the) ghee-portions and (for) the Patnīsaṁyājas should be the same as (described) earlier (i.e. in the basic paradigme).[1]

1. Cf. TB I.3.1.6.

अग्ने तमद्याश्वमित्यक्षरपङ्क्त्यो याज्यानुवाक्या भवन्ति। द्वे आग्नेयस्य द्वे स्विष्टकृतः॥१५॥

15. The verses beginning with *agne tamadyāśvam*[1] in Akṣarapaṅkti(-metre) should be used[2] as the invitatory and offering verses—two for the offering to Agni and two for the Sviṣṭakṛt(-offering).

1. TS IV.4.4.w-z.
2. Cf. TS I.5.2.1.

पुनरूर्जा सह रय्येत्यभितः पुरोडाशमाहुतीर्जुहोति॥१६॥

16. With *punarūrjā...*[1] and with *saha rayyā...*[2] (the Adhvaryu) offers libations on both the sides[2] of the sacrificial bread[3].

1-2. TS I.5.3.i-k.
2. i.e. one libation before the offering of the sacrificial bread and one after.
3. Cf. TS I.5.4.4.

पुनरूर्जेति वा पुरस्तात्प्रयाजानां सह रय्येत्युपरिष्टादनूयाजानाम्॥१७॥

17. Or he offers with *punarūrjā...*[1] (a libation) before the fore-offerings and with *saha rayyā...*[2] (another libation) after the after-offerings.[3]

1-2. TS I.5.3.i-k.
3. Cf. KS IX.1; MS I.7.4.

एतद्वा विपरीतम्॥१८॥

18. Or in the reverse order.

उभयीर्दक्षिणा ददाति॥१९॥

19. The sacrificer gives both the sacrificial gifts.[1]

1. For details see the next Sūtra.

V.29

आग्न्याधेयिकीः पौनराधेयिकीश्च पुनर्निष्कृतो रथ इत्येताः शतमानं च हिरण्यम्॥१॥

1. Those of Agnyādheya[1] and those of Punaragnyādheya viz. a re-made chariot[2] etc. these and gold weighing one hundred Mānas (Guñjā-berries).

1. See V.20.6ff.

2. For details see TS I.5.2.4: a re-made chariot, a re-woven garment, an old ox, and gold weighing one hundred mānas.

तस्माद्रजतं हिरण्यमित्युक्तम्॥२॥

2. It has been said (in the Brāhmaṇa-text)[1]: "Therefore white gold (silver) (should not be given as a gift)".

1. TS I.5.1.2.

पुनरभिहितो रथः पुनरुत्स्यूतं स्यामूलं पुनःकामस्याप्त्या इत्येकेषाम्॥३॥

3. According to some (ritualists)[1] a repaired chariot, a re-woven silk garment (is to be given as gift) for the sake of obtainment of the re-desire.

1. Not identified.

यदीतराणि न विद्येरन्नप्यनड्वाहमेव दद्यात्। अनडुहि ह वा एते च कामा अतश्च भूयांस इति पैङ्गायनिब्राह्मणं भवति॥४॥

4. If the other (things) are not available (the sacrificer) should give only the ox.[1] There is Paiṅgāyanibrāhmaṇa according to which "All these desires are indeed included in the ox and more than these (are also included)".

1. Cf. ŚB II.2.3.28.

देव अग्नौ देवो अग्निरिति द्वयोरनूयाजयोर्विभक्ती दधाति॥५॥

5. In the (offering-verses of the first) two after-offerings he puts the case-forms (of the word *agni*) in the following manner; *deva agnau*... and *devo agniḥ*...[1]

1. Thus *deva agnau barhiḥ*... and *devo agnir narāśaṁsaḥ*...

नोत्तमे॥६॥

6. (He does) not (put any case-form) in the (offering-verse of the) last after-offering.[1]

1. Because this after-offering already belongs to Agni.

उच्चैरुत्तमं संप्रेष्यति॥७॥

7. At (the time of) the last (after-offering) the Adhvaryu orders loudly.

सिद्धमिष्टिः संतिष्ठते॥८॥

8. The offering stands completely established (i.e. concluded) in the usual manner.

आग्निवारुणमेकादशकपालमनुनिर्वपति सर्वेषामनुनिर्वाप्याणां स्थाने द्विदेवत्यानां वा॥९॥

9. In the place of all the offerings which follow the Tanūhavis or of those connceted with two deities he offers (a sacrificial bread) on eleven potsherds for Agni-and-Varuṇa[1].

1. Thus after the sacrificial bread for Agni the Tanūhavis offerings (V.21.1-11) are performed; then only one bread for Agni and Varuṇa is to be offered and the offerings mentioned in V.22.1-9 are not to be performed.

सिद्धमिष्टिः संतिष्ठते। संतिष्ठते पुनराधेयम्॥१०॥

10. The offering stands completely established (i.e. concluded) in the usual manner. The re-establishment of fires stands completely established (i.e. concluded).

यस्तृतीयमादधीत स एतान्होमाञ्जुहुयाल्लेकः सलेकः सुलेक इति॥११॥

11. He who may establish (fires) for the third time should offer these libations of ghee with *lekaḥ sulekaḥ*...[2]

1. After the Sviṣṭakṛt-offering of the sacrificial bread on five potsherds to Agni these libations are to be offered; cf. BaudhāŚS III.3.

2. TS I.5.3.1.

यदरण्योः समारूढो नश्येत्॥१२॥

यस्य वोभावनुगतावभिनिम्रोचेदभ्युदियाद्वा पुनराधेयं तस्य प्रायश्चित्तिः ॥१३॥

12-13. If the fire mounted upon the churning sticks is lost,[1] or in the case of whom the sun sets or rises when both the fires are extinguished, the re-establishment of fires is the expiation for him.

1. i.e. the churning sticks are lost after the fires have been made to mount upon them. For causing the fires to mount upon the fire-sticks see VI.28.8-9.

पुनराधेयमित्याश्मरथ्योऽग्न्याधेयमित्यालेखन आलेखनः॥१४॥

14. (In this case) re-establishment (of fires) should be done according to Āśmarathya; establishment of fires (should be done) according to Ālekhana.

AGNIHOTRA

VI.1

अग्निहोत्रं व्याख्यास्यामः॥१॥

1. We shall explain the Agnihotra.[1]

1. Libation of milk in fire in the evening and morning.

अधिवृक्षसूर्य आविःसूर्ये वा धृष्टिरसि ब्रह्म यच्छेत्युपवेषमादाय गार्हपत्यमभिमन्त्रयते सुगार्हपत्य इति॥२॥

2. When (in the evening) the sun is at the top of the trees or when the sun is visible (in the morning), with *dhṛṣṭirasi brahma yaccha*[1], having taken the poking stick (Upaveṣa) in his hand, with *sugārhapatyaḥ*...[2] the Adhvaryu addresses the Gārhapatya(-fire).

1. TS I.1.7.a.

2. TB I.2.1.20-21.

अथैनं बोधयत्युद्बुध्यस्वाग्ने जागृह्येनमिष्टापूर्ते संसृजेथामयं च। अस्मिन्सधस्थे अध्युत्तरस्मिन्विश्वे देवा यजमानश्च सीदतेति॥३॥

3. Then he makes it (the fire) wake up (i.e. visible), by removing the ashes with *udbudhyasvāgne...*[1]

1. VS XV. 54.

उद्धरेत्येव सायमाह यजमानः। उद्धरेति प्रातः॥४॥

4. In the evening the sacrificer says (to the Adhvaryu), "Do you take up the fire"; similarly in the morning he says, "Do you take up (the fire)".

सहस्रं तेन कामदुघो ऽवरुन्द्धे॥५॥

5. Thereby the sacrificer obtains one thousand desire-(fulfilling) cows.[1]

1. Cf. MS I.8.6

वाचा त्वा होत्रा प्राणेनोद्गात्रा चक्षुषाध्वर्युणा मनसा ब्रह्मणा श्रोत्रेणाग्नीधैतैस्त्वा पञ्चभिर्दैव्यैर्ऋत्विग्भिरुद्धरामीति गार्हपत्यादाहवनीयं ज्वलन्तमुद्धरति॥६॥

6. With *vācā tvā hotrā...* the Adhvaryu takes up the burning Āhavanīya (i.e. a burning fire-brand to be kept in the place of the Āhavanīya) from the Gārhapatya.

भूर्भुवः सुवरुद्ध्रियमाण उद्धर पाप्मनो मा यदविद्वान्यच्च विद्वांश्चकार। अह्ना यदेनः कृतमस्ति पापं सर्वस्मान्मोद्धृतो मुञ्च तस्मादित्युद्ध्रियमाणमभिमन्त्रयते यजमानः सायम्। रात्र्या यदेनः कृतमस्ति पापं सर्वस्मान्मोद्धृतो मुञ्च तस्मादिति प्रातः॥७॥

7. In the evening when the fire is being taken up the sacrificer addresses it with *bhūr bhuvaḥ svaḥ uddhriyamāṇam uddhara... ahnā yadenaḥ...*; in the morning with *bhūrbhuvaḥ svaḥ... rātryā yadenaḥ...*

अग्निपतये ऽग्नये मे विदद्ध्यग्निपतये ऽग्नये मे मृड। अमृताहुतिममृतायां

जुहोम्यग्निं पृथिव्यामममृतस्य जित्यै। तयानन्तं काममहं जयानि प्रजापतिर्यं प्रथमो जिगायाग्निमग्नौ स्वाहा॥८॥

8. With *agnipataye' gnaye me viddhi...*[1],

1. The sentence is incomplete. See the next sūtra.

VI.2

अग्ने सम्राडजेकपादाहवनीय दिवः पृथिव्याः पर्यन्तरिक्षाल्लोकं विन्द यजमानाय। पृथिव्यास्त्वा मूर्धन्सादयामि यज्ञिये लोके। यो नो अग्ने निष्ट्यो योऽनिष्ट्यो ऽभिदासतादमहं तं त्वयाभिनिदधामीति पुरस्तात्परिक्रम्योदङ्मुखः प्रत्यङ्मुखो वा सायमायतनेऽग्निं प्रतिष्ठापयति। प्राङ्मुखः प्रातः॥१॥

1. (and with) *agne samrāḍajaikapādāhavanīya...* having turned towards the east, with his face to the north or to the west (the Adhvaryu) places (the Āhavanīya-fire) in its place in the evening... with his face to the east in the morning.

स्वयं यजमानं इध्मानाहरति विश्वदानीमाभरन्तोनातुरेण मनसा। अग्ने मा ते प्रतिवेशा रिषामेत्येतया॥२॥

2. With this verse viz. *viśvadānīmābharantaḥ...* the sacrificer himself brings the fuel-sticks.

यदग्ने यानि कानि चेत्येताभिः पञ्चभिः प्रतिमन्त्रमग्निषु महत इध्मानादधाति॥३॥ आहवनीये वर्षिष्ठम्॥४॥

3-4. With each one of these five verses viz. *yadagne yāni kāni ca...*[1] he puts five big fuel-sticks; the biggest fuel-stick in the Āhavanīya.

1. TS IV.1.10.a-e

यथाहितास्तेनानुपूर्व्येणाहवनीयाद्वा प्रक्रम्य॥५॥

5. (He puts fuel-sticks in fires) in the same order in which they were established[1] or having started with Āhavanīya-fire (and then following the order of establishemtnt).[2]

1. Thus Gārhapatya, Dakṣiṇa, Āhavanīya, Sabhya and Āvasathya.

2. Āhavanīya, Gārhapatya, Dakṣiṇa, Sabhya and Āvasathya.

तथाग्निराधेयो यथाहुतिर्न व्यवेयात्॥६॥

6. The fire (i.e. fuel-stick) should be placed in such a manner that the (Agnihotra)-libation (offered afterwards) will not be hindered (i.e. it will not come in between the libtion and the fire).

नान्तराग्नी संचरति॥७॥

7. The Adhvaryu does not walk through the two fires[1].

1. Gārhapatya and Āhavanīya.

यदि पूर्वोऽनुगतः संचर्यम्॥८॥

8. If the fire in the east[1] is extinguished, then he may walk through.

1. viz. Āhavanīya. Thus after the Agnihotra-rite is over and in case the sacrificer is not a *gataśri* who keeps the Āhavanīya-fire always burning (see Sūtra 12).

पश्चाद्धि स तर्हि गतः॥९॥

9. For, in that case, that (Āhavanīya)-fire is gone (to the west (to the Gārhapatya).

कामं हुते संचर्यमित्येके॥१०॥

10. According to some (ritualists) after the (Agnihotra)-libation is offered one may walk through, at will.

नक्तमाहवनीयं धारयति॥११॥

11. He preserves[1] the Āhavanīya during the night-time.

1. does not allow to be extinguished.

नित्यो गतिश्रियो ध्रियते॥१२॥

12. In the case of a Gataśrī[1] it is always preserved.

1. For *gataśrī* see I.1.3; I.14.9. According to TS II.5.4.4 there are three Gataśrīs (rich persons): a learned (Brāhmaṇa), a leader of the village (Vaiśya), a Kṣatriya.

नित्यं गार्हपत्यम्॥१३॥

13. (He) always (preserves) the Gārhapatyay.[1]

1. Whether the sacrificer is Gataśrī or not, the Gārhapatya is always kept burning.

तथान्वाहार्यपचनं यदि मथित्वाहितो भवति॥१४॥

14. Similarly (he always preserves) the Anvāhārya-pacana (Dakṣiṇa-fire) in case it has been established after having been churned out.[1]

1. See V.13.8 according to which the Dakṣiṇa-fire is to be established either having brought a common, profane fire or after having produced fire through the process of churning. The Dakṣiṇa-fire is to be continuously kept burning in case the second alternative is accepted.

यद्याहार्यो ऽहरहरेनं दक्षिणत आहरन्ति॥१५॥

15. If it is "to be brought" then he daily brings it to the south.

1. i.e. if at the time of establishement of fires, the Dakṣiṇāgni was established after being brought from the profane fire; (See V.13.8).

उपवसथ एवैनमाहरेयुर्नवावसान एवैनमाहरेयुरिति वाजसनेयकम्॥१६॥

16. According to the Vājasaneyaka[1] view only on the Upavasatha-day[2] they should bring it or in the new residence only they should bring it.

1. ŚB II.3.2.7-8.
2. The day preceding the New or Full-moon-offerings.

VI.3

परिसमूहनेनाग्नीनलंकुर्वन्ति॥१॥

1. They[1] adorn the fires by sweeping around them.

1. The Adhvaryu, sacrificer and his wife.

पुरस्तादलंकाराः सायमुपरिष्टदलंकाराःप्रातः॥२॥

2. The acts of adornment should be done before (the Agnihotra-offering) in the evening; the acts of adornment... after (the Agnihotra—offering) in the morning.

एतद्वा विपरीतम् उभयतोऽलंकाराः सायं तथा प्रातरित्येके॥३॥

3. Or this may be done the other way round. According to some (ritualists) there should be the acts of adornment on

both the sides (i.e. before and after the Agnihotra) in the evening and similarly in the morning.

अग्ने गृहपते शुन्धस्वेति गार्हपत्यमग्ने वह्ने शुन्धस्वेति दक्षिणाग्निमग्ने सम्राट् शुन्धस्वेत्याहवनीयमग्ने सभ्य शुन्धस्वेति सभ्यमग्ने परिषद्य शुन्धस्वेत्यावसथ्यम्॥४॥

4. They adorn the Gārhapatya with *agne gṛhapate śundhasva*; the Dakṣiṇāgni with *agne vahne śundhasva*; the Āhavanīya with *agne samrāṭ śundhasva*; the Sabhya with *agne sabhya śundhasva*; and the Āvasathya with *agne pariṣadya śundhasva*.

उदगग्रैः प्रागग्रैश्च दर्भैस्तृणैर्वाग्नीन् परिस्तृणात्यग्निमग्नी वा॥५॥

5. (The Adhvaryu) spreads Darbha-grass-blades or grass-blades with their points to the north and their points to the east around all the fires or around one[1] fire or around two[2] fires.[3]

1. viz. Āhavanīya.
2. viz. Āhavanīya and Gārhapatya.
3. Thus towards the south and north the points of the grass should be eastwards and towards the east and west the points be northwards.

खादिरः स्रुवो वैकङ्कत्यग्निहोत्रहवणी बाहुमात्र्यरत्निमात्री वा॥६॥

6. The spoon should be made out of Khadira—wood, the ladle for offering Agnihotra(-libation) out of Vikaṅkata (Flacourtia Sapida)-wood, an arm-long or a cubit-long.

प्रसृताकृतिरार्यकृताग्निहोत्रस्थाल्यूर्ध्वकपालाचक्रवर्ता भवति॥७॥

7. The earthern vessel (for containing milk) is broad in size, with perpendicular potsherds (sides) and not prepared by means of a wheel's rotation.[1]

1. Thus hand-made. For this Sūtra cp. MS I.8.3.

दक्षिणेन विहारमग्निहोत्री तिष्ठति तां यजमानो ऽभिमन्त्रयत इडासि व्रतभदृहं नावुभयोर्व्रतं चरिष्यामि सुरोहिण्यहं नावुभयोर्व्रतं चरिष्यामीड एहि मयि श्रयस्वेर एह्यदित एहि गौरेहि श्रद्ध एहि सत्येन त्वाह्वयामीति॥८॥

8. To the south of the sacrificial place the cow yielding

milk for Agnihotra stands; the sacrificer addresses her with *iḍāsi vratabhṛdaham...*[1]

1. Cp. MS I. 5.3.

अथ वेदिदेशमभिमृशतीयमसि तस्यास्ते ऽग्निर्वत्सः सा मे स्वर्गं च लोकममृतं च धुक्ष्वेति॥९॥

9. Then he (the sacrificer) touches the place of Vedi (altar) with *iyamasi tasyāste'gnirvatsaḥ...*

पूषासीति दक्षिणतो वत्समुपसृज्य प्राचीमावृत्य दोग्ध्युदीचीं प्राचीमुदीचीं वा॥१०॥

10. With *pūsāi*[1] having sent the calf from the south near (the cow), then having turned her so as to face the east,[2] he milks her while she is standing with her face to the north,[3] or to the north-east.

1. MS. I.8.5.VS XXXVIII. 3.
2. Cf. TB II.1.8.1.
3. Cf. TB II.1.8.1.

न शूद्रो दुह्यात्॥११॥

11. A Śūdra should not milk.

असतो वा एष संभूतो यच्छूद्रः॥१२॥

12. For it is from something bad[1] that a Śūdra is born.[2]

1. viz. out of the feet of Prajāpati—cf. TS VII.1.1.6.
2. The sentence is quoted from TB III.2.3.9.

दुह्याद्वा॥१३॥

13. Or he may milk.

यदेव गार्हपत्येऽधिश्रयति पवयत्येवैनत्॥१४॥

14. When he (the Adhvaryu) keeps it (milk) on the Gārhapatya—fire[1] he indeed purifies it.

1. See VI 5.7.

अग्निहोत्रस्थाल्या दोहनेन च दोग्धि॥१५॥

15. He milks by means of the Agnihotra-vessel and milking pot.[1]

1. Cf. MS I.8.6.

VI.4

पूर्वौ दुह्याज्ज्येष्ठस्य ज्यैष्ठिनेयस्य यो वा गतश्रीः स्यात्। अपरौ दुह्यात्कनिष्ठस्य कानिष्ठिनेयस्य यो वानुजावरो यो वा बुभूषेत्॥१॥

1. For (the sacrificer who is) the eldest son, born out of the eldest wife of his father or for one who is a Gataśrī, he (the Adhravyu) should milk the two front teats of the cow; for (the sacrificer) who is the youngest son, born out the youngest wife of his father or for one who is a posthumos son, or for one who wants to progress, he should milk the two rear teats.[1]

1. Cf. TB II.1.8.1. There is no reference to the "posthumous son" here. Cp. also II.19.3-4.

न स्तनान्संमृशति॥२॥

2. He does not touch the teats.[1]

1. Cf. TB II.1.8.2. Thus he does not apply oil etc. to the teats for making the cow yield more milk (Caland). Or, rather while milking one teat, he should not touch the other teats.

यथोपलम्भं नित्ये कल्पे दोग्धि॥३॥

3. In the regular ritual he milks the teats as he gets them[1].

1. i.e. the rules mentioned in the Sūtra No. 1 are not to be followed.

पूर्ववदुपसृष्टां दुह्यमानां धाराघोषं च यजमानो ऽनुमन्त्रयते॥४॥

4. In the same manner as described earlier,[1] the sacrificer addresses (the cow) when the calf is sent near her and when she is being milked, and (also) the sound of stream (of milk).

1. See I.12.17-13.1.

अस्तमिते दोग्धि॥५॥ अग्नरस्तमिते होतव्यम्॥६॥

5-6. He milks (the cow) after (the sun) is set down; immediately after the sun is set, (the Agnihotra) libation should be offered.[1]

1. Cf. KS VI.5.

समुद्रो वा एष यदहोरात्रस्तस्यैते गाधे तीर्थे यत्संधी तस्मात्संधौ होतव्यमिति शैलालिब्राह्मणं भवति॥७॥

7. "The day and night are like an ocean indeed; the junc-

ture (twilight)-times of it are like shallow fords; therefore (the Agnighotra-libation) should be offered at the (time of) junctures (twilight times)"— thus is said in the Śaiāli-Brāhmaṇa.[1]

1. Cp. KB II.9.

नक्षत्रं दृष्ट्वा प्रदोषे निशायां वा सायम्॥८॥

8. Or in the evening (the Agnihotra may be offered) after an asterism is seen, when the night starts or at night.

उषस्युपोदयं समयाविषित उदिते वा प्रातः॥९॥

9. In the morning (the Agnihotra may be offered) at the dawn, before the sun-rise, when the sun is half-risen or when it is (fully) risen.

यदुदिते जुहोत्यग्निष्टोमं तेनावरुन्द्धे यन्मध्यंदिने जुहोत्युक्थ्यं तेनावरुन्द्धे यदपराह्णे जुहोति षोडशिनं तेनावरुन्द्धे यत्पूर्वरात्रे जुहोति प्रथमं तेन रात्रिपर्यायमाप्नोति यदपररात्रे जुहोति जघन्यं तेन रात्रिपर्यायमाप्नोति॥१०॥

10. If one offers after (the sun is fully) risen, one obtains the Agniṣṭoma thereby; if one offers at the midday,... Ukthya thereby; if in the afternoon... Śoḍaśin thereby; if in the first part of night...., one obtains the first night-round thereby; if one offers at the midnight one obtains the middle night-round thereby. If one offers in the last part of the night, one obtains the last night-round thereby.

स न मन्येत सर्वेष्वेतेषु कालेषु होतव्यमापदि हुतमित्येव प्रतीयादिति विज्ञायते॥११॥

11. He should not think that offering can be made in all these timings; one should understand that at the time of emergency libation offered (in any of these timings also is equally good)—thus is known (from a Brāhmaṇa-text).

यो होमकालः सोऽङ्गानाम्॥१२॥

12. Whatever is the time of the offering (proper) that (same is the time) of the subsidiary (rites).

VI.5

पत्नीवदस्याग्निहोत्रं भवति॥१॥

1. His (sacrificer's) Agnihotra is accompanied by his wife.

स्व आयतने पत्न्युपविशति॥२॥

2. The wife of the sacrificer sits on her seat.

अपरेणाहवनीयं दक्षिणातिक्रम्योपविश्य यजमानो विद्युदसि विद्य मे पाप्मानममृतात्सत्यमुपैमि मयि श्रद्धेत्यप आचामति॥३॥

3. Having stepped towards the west of the Āhavanīya by the right, then having sat down (on his seat)[1] the sacrificer sips water with *vidyudasi vidya me pamānam..*

1. See IV.4.3.

ऋतं त्वा सत्येन परिषिञ्चामीति सायं परिषिञ्चति। सत्यं त्वर्तेन परिषिञ्चामीति प्रातः। आहवनीयमग्रेऽथ गार्हपत्यमथ दक्षिणाग्निमपि वा गार्हपत्यमाहवनीयं दक्षिणाग्निं यथा वाहिताः॥४॥

4. With *ṛtaṁ tvā satyena pariṣiñcāmi*[1] (the Adhvaryu) sprinkles water (around the fires) in the evening; with *satyaṁ tvartena pariṣiñcāmi*[2] in the morning. (He sprinkles water in the following order): first Āhavanīya, (then) Gārhapatya (then) Dakṣiṇa-fire; or first Gārhapatya, (then) Āhavanīya, (then) Dakṣiṇa; or the order in which they were established.[3]

1-2. TB II.1.11.1.

3. viz. Gārhapatya, Dakṣiṇa, Āhavanīya. Cp. VI.2.5.

यज्ञस्य संततिरसि यज्ञस्य त्वा सतंतिमनुसंतनोमीति गार्हपत्यात्प्रक्रम्य संततामुदकधारां स्त्रावयत्याहवनीयात्॥५॥

5. With *yajñasya santatirasi*...[1] he causes to fall a continuous line of water starting from the Gārhapatya upto the Āhavanīya.

1. TB III.7.4.17; cp. I.1.5.4.

धृष्टिरसि ब्रह्म यच्छेत्युपवेषमादाय भूतकृत स्थापोढं जन्यं भयमपोढाः सेना अभीत्वरीरिति गार्हपत्यादुदीचो ऽङ्गारान्निरूह्य व्यन्तान् गार्हपत्येन कृत्वा

सगरा स्थेत्यभिमन्त्र्य जपत्यग्नय आदित्यं गृह्णाम्यह्ने रात्रिमिति सायम्। आदित्या-याग्निं गृह्णामि रात्र्या अहरिति प्रातः॥६॥

6. With *dhṛṣṭirasi brahma yaccha*...[1] having taken the poking stick in his hand, with *bhūtakṛta stha*...[2] having pushed away some burning coals from the Gārhapatya towards the north having them taken out of the Gārhapatya-fire-place, with *sagarā stha*[3] having addressed them, he mutters *agnaya ādityaṁ gṛhṇāmi ahne rātrim* in the evening; *ādityāyāgniṁ gṛhṇāmi rātryā ahaḥ*[4]—in the morning.

1. TB III.7.4.13.
2. JB
3. This formula occurs only in Āp.
4. This formula also occurs only in Āp.

इडायाः पदं घृतवच्चराचरं जातवेदो हविरिदं जुषस्व। ये ग्राम्याः पशवो विश्वरूपा विरूपास्तेषां सप्तानामिह रन्तिरस्तु। रायस्पोषाय सुप्रजास्त्वाय सुवीर्या-येति तेष्वग्निहोत्रमधिश्रयति॥७॥

7. With *iḍāyāḥ padaṁ ghṛtavat*...[1] and with *rāyaspoṣāya suprajāstvāya*...[2] he keeps the Agnihotra-milk on those burning coals.

1. Cp. AV III.10.6.
2. TS V.7.1.1.

VI.6

रेतो वा अग्निहोत्रम्। न सुशृतं कुर्याद्रेतः कूलयेन्नोऽशृतमन्तरेवैवस्यात्॥१॥

1. "The Agnihotra (milk) is verily semen. (The Adhvaryu) should not make it (too) well-cooked, lest he would burn it; he should also not keep it uncooked; it should be, rather, in between (these two stages)"[1].

1. KS VI.7.

समुदन्तं होतव्यम्॥२॥

2. The (Agnihotra-milk which has) come up to the brim of the vessel should be offered.[1]

1. Cf.MS I.8.2. contrast ŚB II.3.1.14.

उदन्तीकृत्य प्रतिषिच्यम्॥३॥

3. Having casued to reach (the milk) upto the brim, he should pour (water in the milk).[1]

1. See Sūtra 7.

अप्रतिषेक्यं स्यात्तेजस्कामस्य ब्रह्मवर्चसकामस्य पाप्मानं तुस्तूर्षमाणस्याथो सर्वेभ्यः कामेभ्यो ऽथो यः कामयेत वीरो म आजायेतेति॥४॥

4. In the case of a (sacrificer) desirous of lustre, desirous of Brahman-splendour, of one desirous to cross the evil, for the sake of all the desires, moreover in the case of a (sacrificer) who desires, "May a heroic son be born to me" water should not be poured.[1]

1. Cp. MS I.8.3.

अग्नरधिश्रितं वा॥५॥

5. Or immediately after the milk is kept on the fire (water should be poured).[1]

1. This is an alternative to Sūtra 3.

अदब्धेन त्वा चक्षुषावेक्ष इति तृणेन ज्वलतावेक्षते॥६॥

6. With *adabdhena tvā cakṣusāvekṣe...*[1] he looks (towards the milk) by means of (the light of) burning grass.

1. TS I.1.10.3

दोहनसंक्षालनं स्रुव आनीय हरस्ते मा विनैषमिति तेन प्रतिषिञ्चत्यपां वा स्तोकेन॥७॥

7. Having poured the water with which the milking pot was washed, into the spoon, he pours it in the (Agnihotra)-milk or a little quantity of water with *haraste mā vinaiṣam.*[1]

1. MS I.8.3.

उद्भव स्थोदहं प्रजया प्र पशुभिर्भूयासं हरस्ते मा विगादुद्यन्सुवर्गो लोकस्त्रिषु लोकेषु रोचयेति पुनरेवावेक्ष्यान्तरितं रक्षोऽन्तरिता अरालयोऽ पहता व्यृद्द्विरपहतं पापं कर्मापहतं पापस्य पापकृतः पापं कर्म यो नः पापं कर्म चिकीर्षति प्रत्यगेनमृच्छेति त्रिः पर्यग्नि कृत्वा घर्मोऽसि रायस्पो- षवनिरिहोर्जं दृंहेति वर्त्म कुर्वन्प्रागुद्वासयत्युदक् प्रागुदग्वा॥८॥

8. With *udbhava sthodahaṁ prajayā paśubhir bhūyāsam ...*[1] having again looked at the milk,[2] with *antaritaṁ rakṣ-*

o'ntaritā arātayaḥ[3] having thrice moved fire[4] around (the milk), with *gharmo'si rāyaspoṣavaniḥ...* he removes (the milk from the fire) towards the north[5] or towards the north-east, dragging it (as it were).[6]

1. Cp. MS I.8.4; KS 6.7.
2. As described in Sūtra 6.
3. TS I.1.8.1.
4. i.e. a burning fire-brand.
5. Cf. TB II.1.3.4-5.
6. Thus he does not lift up the vessel from the fire, but drags it away.

न वर्त्म करोतीत्येके॥९॥

9. According to some (ritualists) he does not drag.

इह प्रजां पशून्दृंहेति त्रिर्भूमौ प्रतिष्ठाप्य सुभूतकृत स्थ प्रत्यूढं जन्यं भयं प्रत्यूढाः सेना अभीत्वरीरिति गार्हपत्ये ऽङ्गारान्प्रत्यूह्य॥१०॥

10. With *iha prajāṁ paśūn dṛṁha...*[1] having kept (milk-vessel) thrice on the ground,[2] with *subhūtakṛta stha pratyūḍhaṁ janyaṁ bhayam...* having thrown back the burning coals into the Gārhapatya(-fire),[3]

1. The formula only in Āp.
2. Cp. KB II.1; cp. also Kātyāśs IV.14.5.
3. The sentence is incomplete. See the next Sūtra.

VI.7

देवस्य त्वा सवितुः प्रसव इति स्रुक्स्रुवमादाय प्रत्युष्टं रक्षः प्रत्युष्टा अरातय इत्याहवनीये गार्हपत्ये वा प्रतितप्यारिष्टो यजमानः पत्नी चेति संमृश्य हिरण्ययष्टिरस्यमृतपलाशा स्रोतो यज्ञानामित्यग्निहोत्रवहणीमभिमन्त्र्योमुन्नेष्यामि हव्यं देवेभ्यः पाप्मनो यजमानमिति सायमाह। ओमुन्नयामीति प्रातः॥१॥

1. with *devasya tvā...*[1] having taken the ladle and spoon in his hands, with *pratyuṣṭaṁ rakṣaḥ pratyuṣṭā arātayaḥ*[2] having heated them over the Āhavanīya or the Gārhapatya, with *ariṣṭo yajamānaḥ...* having touched them, with *hiraṇyayaṣṭirasyamṛtapalāśā śroto yajñānāṁ*[3] having addressed the ladle

to be used for offering the Agnihotra-libation, in the evening the Adhvaryu says, *om unneṣyāmi havyaṁ devebhyaḥ pāpmano yajamānam*; in the morning *om unnayāmi*...

1. TS I.3.1.4.
2. TS I.1.4.c.
3. JB.

हविर्देवानामसि मृत्योर्मे ऽभयं स्वस्ति मे ऽस्त्वभयं मे अस्त्वित्युपांशूक्त्वोमुन्नयेत्युच्चैरनुजानाति। अपचारे यजमानस्य स्वयमात्मानमनुजानीयात्॥२॥

2. Having inaudibly uttered *havir devānāmasi mṛtyor me'bhayam*... (the sacrificer) loudly allows (the Adhvaryu to scoop the milk) with *om unnaya*. When the sacrificer is away, the Adhvaryu should allow himself.

उन्नीयमान उभौ वाचं यच्छत आ होमात्॥३॥

3. While the milk is being scooped, both the sacrificer and the Adhvaryu restrain their speech upto the libation.[1]

1. For the Agnihotra-libation see VI.10.8. For this Sūtra cf. KS VI.7; cp. MS I.8.4.

न चाभिमीलते तिष्ठति च यजमानः॥४॥

4. The sacrificer does not close his eyes[1] and remains standing (while the Adhvaryu is scooping the milk).

1. He should look at the process of scooping.

उन्नीत उपविशति॥५॥

5. After the scooping is over, he sits down.

चतुरुन्नयति॥६॥

6. (The Adhvaryu) scoops the milk for four times.[1]

1. By means of the spoon into the ladle.

यं कामयेत पुत्राणामयमृध्नुयादिति तं प्रति पूर्णमुन्नयेत्॥७॥

7. In connection with whom among the sons (of the sacrificer) (the Adhvaryu) desires that he should prosper, for him[1], he should scoop fully.[2]

1. i.e. he should think about that son at that time.
2. Cf. TB II.1.3.8.

यदि कामयेत ज्येष्ठतो ऽस्य प्रजार्धुका स्यादिति पूर्णं प्रथममनुन्नयेत्तत ऊनतरमूनतरम्। कनिष्ठत इत्येतद्विपरीतम्। सर्वे समावीर्द्धीर्या इति समम्॥८॥

8. If (the Adhvaryu) desires, "May his (sacrificer's) sons should be prosperous senioritywise,[1] then he should scoop fully first and then less and less; if juniority-wise[2] then the other way round; if "all should be of equal power", then equally".[3]

1. i.e. more the senior more the prosperous.

2. i.e. more the junior more the prosperous.

3. Cf. for the Sūtra MS I.8.4; KS VI.4.

यथोपलम्भं नित्ये कल्प उन्नयति॥९॥

9. In the regular ritual,[1] he scoops in accordance with whatever he obtains (in the spoon).

1. i.e. when there is no specific desire.

VI.8

अग्नये च त्वा पृथिव्यै चोन्नयामीति प्रथमं वायवे च त्वान्तरिक्षाय चेति द्वितीयं सूर्याय च त्वा दिवे चेति तृतीयं चन्द्रमसे च त्वा नक्षत्रेभ्यश्चेति चतुर्थम्॥१॥

1. (The Adhvaryu) scoops first with *agnaye ca tvā pṛthivyai connayāmi,* second with *vāyave ca tvāntarikṣāya ca,* third with *sūryāya ca tvā dive ca...*, fourth with *candramase ca tvā nakṣatrebhyaśca....*

अद्भ्यश्च त्वौषधीभ्यश्चेति पञ्चमं जमदग्नीनाम्॥२॥

2. In the case of (sacrificers) belonging to Jamadgni-family, fifth with *adbhyaśca tvāuṣadhībhyaḥ.*[1]

1. See II.18.2.

भूरिडा भुव इडा सुवरिडा करदिडा वृधदिडेति वा प्रतिमन्त्रम्॥३॥

3. Or with each one of the formulae viz. *bhūriḍā, bhuva-iḍā, suvariḍā, karadiḍā, pṛthagiḍā.*

पशूम्मे यच्छेत्यपरेण गार्हपत्यमुन्नयनदेशे ऽभितरां वा सादयित्वा गार्हपत्ये हस्तं प्रताप्य संमृशति सजूर्देवैः सायंयावभिः सायंयावानो देवाः स्वस्ति संपार-

यन्तु पशुभिः संपृचीय प्रजां दृंहेति सायम्। सजूर्देवैः प्रातर्यावभिः प्रातर्यावाणो देवाः स्वस्ति संपारयन्तु पशुभिः संपृचीय प्रजां दृंहेति प्रातः॥४॥

4. With *paśūn me pāhi*[1] having kept the Agnihotra-ladle containing the scooped milk either to the west of the Gārhapatya-fire where the scooping was done[2] or near the Gārhapatya,[3] having heated his hand on the Gārhapatya, he touches the ladle with *sajūrdevaiḥ sāyaṁyāvabhiḥ...*[4] in the evening; with *sajūrdevaiḥ prātaryāvabhiḥ...* in the morning.

1. KS VI.4.
2. Cf. KS VI.4.
3. Cf. MS I.8.4.
4. Cp.TB II.1.5.10.

दशहोत्रा चाभिमृश्य पालाशीं समिधं प्रादेशमात्रीमुपरि धारयन्गार्हपत्यस्य समयार्चिर्हरति॥५॥

5. And having touched (the Agnihotra-ladle) also with the Daśahotr-formula,[1] holding a one-span long fuel-stick of Palāśa-wood upon the Gārhapatya, he carries it near the flame (in the fire).

1. TĀ III.1.
2. Cf. MS I.8.4; KS VI.4.

उर्वन्तरिक्षं वीहीत्युदद्रवति॥६॥

6. With *urvantarikṣaṁ vīhi*[1] he runs from Gārhapatya towards the Āhavanīya.

1. MS I.1.2.; KS I.2.4; VS XI.15.

उदद्रवन्दश होतारं व्याचष्टे॥७॥

7. While running he mutters the Daśahotṛ-formula.[1]

1. TĀ III.1.For this Sūtra cf. TB II.2.1.6.

समं प्राणैर्हरति॥८॥

8. He carries the Agnihotra-ladle at the level of his nose.

स्वाहाग्नये वैश्वानरायेति मध्यदेशे नियच्छति॥९॥

9. At the half of the distance (between the Gārhaptya and Āhavanīya) he lowers (the Agnihotra-ladle) with *svāhāgnaye vaiśvānarāya*.

वाताय त्वेत्युद्गृह्णाति॥१०॥

10. With *vātāya tvā* he takes up the Agnihotra-ladle at the level of nose.

उपप्रेत संयतध्वं मान्तर्गात भागिनं भागधेयात्सप्तर्षीणां सुकृतां यत्र लोकस्तत्रेमं यज्ञं यजमानं च धेह्युप प्रत्नमुप भूर्भुवः सुवरायुर्मे यच्छेत्यपरेणाहवनीयं दर्भेषु सादयति॥११॥

11. With *upapreta saṁyatadhvam... upa pratnam upa, bhūḥ bhuvaḥ svaḥ. āyur me yaccha* he keeps the Agnihotra-ladle on the Darbha-grass, to the west of the Āhavanīya.

VI.9

यस्याग्नावुद्ध्रियमाणे हूयते वसुषु हुतं भवति। निहितो धूपायञ्छेते रुद्रेषु। प्रथममिध्ममर्चिरालभत आदित्येषु। सर्व एव सर्वश इध्म आदीप्तो भवति विश्वेषु देवेषु। नितरामर्चिरुपावैति लोहिनीकेव भवतीन्द्रे हुतं भवति। अङ्गारा भवन्ति तेभ्यो ऽङ्गारेभ्यो ऽर्चिरुदेति प्रजापतावेव। शरो ऽङ्गारा अध्यूहन्ते ततो नीलोपकाशो ऽर्चिरुदेति ब्रह्मणि हुतं भवति॥१॥

1. (The sacrificer) in the case of whom (the Agnihotra libation) is offered while fire is being taken up, it becomes offered in Vasus; if it is kept (on the Āhavanīya) it remains smoking it becomes offered in Rudras; (if it is offered) while the flame is touching the fuel for the first time, ...in Ādityas (if it is offered when) the whole fuel becomes completely ablaze it becomes offered in Viśve Devas; (if it is offered when) the flame goes down and becomes red as it were it bcomes offered in Indra; if (it is offered when) there are burning coals, and from them flame comes up, it becomes offered in Prajāpati only; (if it is offered when) ash gathers on burning coals and from them blackish flame comes up, it becomes offered in Brahman.[1]

1. Cf TB II.1.10; cp. ŚB II.3.2.9-13.

यदङ्गारेषु व्यवशान्तेषु लेलायद्वीव भाति तद्देवानामास्यं तस्मात्तथा होतव्यं यथास्येऽपिदधात्येवं तदिति विज्ञायते॥२॥

2. After the burning coals have calmed down when a flickering glow appears, that is the mouth of the gods; therefore

offering should be made in such a manner that he puts the offering in the mouth—it is like this—thus is known (from a Brāhmaṇa–text).[1]

1. Cp. MS I.8.6.

विद्युदसि विद्य मे पाप्मानमृतात्सत्यमुपैमीति होष्यन्नप उपस्पृश्य पालाशीं समिधमादधात्येकां द्वे तिस्रो वा॥३॥

3. When the Adhvaryu is about to offer, having touched water, with *vidyudasi vidya me pāpmānam...*[1] he puts one fuel-stick of Palāśa-wood (in fire)—or two[2] or three (fuel-sticks)

1. TB III.10.9.2.
2. TB II.1.3.9. rejects the second fuel-stick. MS I.8.4 first allows two fuel-sticks but then rejects this practice.

एषा ते अग्ने समिदिति। हिरण्ययं त्वां वंशं स्वर्गस्य लोकस्य संक्रमणं दधामीति द्वितीयाम्। रजतां त्वा हरितगर्भामग्निज्योतिषमक्षितिं कामदुघां स्वर्ग्यां स्वर्गाय लोकाय रात्रिमिष्टकामुपदधे तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति सायं तृतीयाम्। हरिणीं त्वा रजतगर्भां सूर्यज्योतिषमक्षितिं कामदुघां स्वर्ग्यां स्वर्गाय लोकायाहरिष्टकामुपदध इति प्रातः॥४॥

4. He puts the fuel-stick in fire with *eṣā te agne samid....*[1]; the second with *hiraṇyayaṁ tvā vaṁśam...*[2]; the third with *rajatāṁ tvā haritagarbhām...*[3] in the evening; with *hariṇīṁ tvā rajatagarbhām...*[4] in the morning.

1. Cp. VS 2.14.
2. Cp. JB.
3-4. Cp. Āśvśs II.3.15.

VI.10

समिधमाधाय प्राण्यापान्य निमील्य वीक्ष्य हुत्वा ध्यायेद्यत्कामः स्यात्॥१॥

1. Having put the fuel stick (in fire), having taken breath and released it, having closed his eyes, having offered (the Agnihotra-libation), (the Adhvaryu) should think about that what (the sacrificer) is desirous of.

हुत्वा महदभिवीक्षते॥२॥

2. Having offered (the Agnihotra-libation) he looks at (the libation) with widely opened eyes.

आदीप्तायां जुहोति श्यावायां वा यदा वा समतीतार्चिर्लेलायतीव। धूपायत्यां ग्रामकामस्य ज्वलत्यां ब्रह्मवर्चसकामस्याङ्गारेषु तेजस्कामस्य॥३॥

3. He offers (the Agnihotra-libation) when the fuel-stick is burning[1] or when it is black-brown, or when the flame has gone away and when it is flickering as it were. (He offers the Agnihotra libation), when (the fuel-stick) is producing smoke in the case of a (sacrificer) desirous of a village; ....when it is burning; in the case of a (sacrificer) desirous of Brahman-splendour; ... on the burning coals in the case of a (sacrificer) desirous of lustre.[1]

1. Cf. TB II.1.3.9.
2. Cf. KB III.2.

द्व्यङ्गुले मूलात्समिधमभि जुहोति॥४॥

4. He offers on the fuel-stick on a place two inches away from its root-side.[1]

1. Cf. KB III.2.

अभिक्रामं सायं जुहोत्यपक्रामं प्रातः॥५॥

5. Stepping forward[1] he offers (the libation) in the evening; stepping backward[2] in the morning.[3]

1-2. i.e. keeping his right foot forward or backward.
3. Cf. KS VI.5.

उभयत्र वाभिक्रामम् ॥६॥

6. Or rather, stepping forward in both the cases.[1]

1. Cf. KS VI.5.

भूर्भुवः सुवरिति होष्यञ्जपति॥७॥

7. When he is about to offer he mutters *bhūrbhuvaḥ svaḥ*.[1]

1. MS I.8.5.

अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहेति सायमग्निहोत्रं जुहोति। सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहेति प्रातः॥८॥ संसृष्टहोमं वाग्निर्ज्योतिर्ज्योतिः सूर्यः स्वाहेति सायम्। सूर्यो ज्योतिर्ज्योतिरग्निः स्वाहेति प्रातः॥९॥

8-9. With *agnir jyotirjyotiragniḥ svāhā* he offers the evening Agnihotra(-libation); with *sūryo jyotir jyotiḥ sūryaḥ*

svāhā the morning...[1] Or he offers in a mixed manner of offering, with *agnirjyotir jyotiḥ sūryaḥ* in the evening; with *sūryo jyotir jyotiragniḥ* in the morning.[2]

1. Cf. TB II.1.9.2.
2. Cf. TB II.1.2.10.

इषे त्वेति स्रुङ्मुखादवाचीनं सायं लेपमवमाष्टर्यूर्जे त्वेति ऊर्ध्वं प्रातः॥१०॥

10. With *iṣe tvā* he wipes the milk sticking to the mouth of the ladel from top to bottom, in the evening; with *ūrje tvā*...[2] from bottom to top in the morning.[3]

1-2. TS I.1.1.a.

3. For the act in this Sūtra cf. TB II.1.4.4; cp. also MS I.8.5.

ओषधीभ्यस्त्वौषधीर्जिन्वेति बर्हिषि लेपं निमृज्य वर्चो मे यच्छेति स्रुचं सादयित्वाग्ने गृहपते मा मा संताप्सीरामत्मन्नमृतमधिषि प्रजा ज्योतिरदब्धेनत्वा चक्षुषा प्रतीक्ष इति गार्हपत्यं प्रतीक्ष्य भूर्भुवः सुवरित्युत्तरामाहुतिं पूर्वार्धे समिधि जुहोति तूष्णीं वा॥११॥

11. With *oṣadhībhyastvauṣadhīrjinva*[1] having wiped the sticking (milk) on the barhis(-grass), with *varco me yaccha*[2] having kept down the ladel, with *agne gṛhapate mā mā saṁtāpsīḥ*... having looked at the Gārhapatya(fire),[3] with *bhūrbhuvaḥ svaḥ* he offers the next libation on the eastern half of the fuel-stick or rather he offers it silently (without any utterance).[4]

1. TS III.5.2.4.; Cf. TB II.1.4.7.
2. MS I.8.4.
3. Cf. TB II.1.4.3; cp. MS I.8.5.
4. Cf. TB II.1.2.12; cp MS I.8.7; KS VI.6.

न समिदभिहोतवा इत्येके॥१२॥

12. According to some (ritualists)[1] "(the second libation) should not be offered on the fuel-stick."

1. Cf. MS I.8.6.

VI.11

वर्षीयसीमुत्तरामाहुतिं हुत्वा भूयो भक्षायावशिनष्टि॥१॥

1. Having offered a bigger[1] (quantity of milk in the) sec-

ond libation (the Adhvaryu) keeps still more quantity of milk for consuming.[3]

1. Than the first libation.
2. Cf. TB II.1.4.1.; MS I.8.5.
3. Cf. VI.11.4-5.

यं कामयेत पापीयान्स्यादिति भूयस्तस्य पूर्वं हुत्वोत्तरं कनीयो जुहुयात्॥२॥

2. In the cace of a (sacrificer) about whom he desires that he (the sacrificer) should be worse, having offered more (quantity of milk in the) first libation, he should offer less in the second libation.[1]

1. Cf. TB II.1.4.2.

हुत्वा स्रुचमुद्गृह्य रुद्र मृडानार्भव मृड धूर्त नमस्ते अस्तु पशुपते त्रायस्वैनमिति त्रिः स्रुचाग्निमुदञ्चमति वल्गयति॥३॥

3. Having offered (the second libation), having raised the ladle, with *rudra mṛdānārbhava*... he thrice moves the ladle form south to north upon the (Āhavanīya)-fire.

पूर्ववल्लेपमवमृज्य प्राचीनावीती स्वधा पितृभ्यः पितॄञ्जिन्वेति दक्षिणेन वेदिं भूम्या लेपं निमृज्य प्रजां मे यच्छेति स्रुचं सादयित्वा वृष्टिरसि वृश्च मे पाप्मानमृतात्सत्यमुपागामिति हुत्वाप उपस्पृश्यान्तर्वेदि स्रुक्। अथाङ्गुल्यापादाय पूषासीति लेपं प्राश्नात्यशब्दं कुर्वन्नतिहाय दतः॥४॥

4. Having wiped[1] the sticking milk, (from the ladle) in the same manner as (described) before[2], with his sacred thread on the right shoulder and under left armpit, with *svadhā pitṛbhyaḥ pitṝñ jinva*[3] having wiped the sticking (milk) on the ground towards the south of the altar, with *prajāṁ me yaccha*[4] having kept down the ladel, with *vṛṣṭirasi vṛśca mepāpmānam*... having touched the water after having offered the libation,[5] while the ladel is within the altar, then having taken the milk sticking to the ladle he consumes it without making sound and without any contact with teeth,[6] with *pūṣāsi*.

1. TB III.10.9.2.
2. See VI.10.10.
3. TS III.5.2.3.
4. KS VI.5;VII.14.
5. Just as he did before the libation; see VI.9.3.
6. Cf. MS I.8.5.

अप आचम्यैवं पुनः प्राश्याचम्य बर्हिषोपयम्योदङ्ङावृत्योत्सृप्य गर्भेभ्य-स्त्वा गर्भान्प्रीणीह्याग्नेयं हविः प्रजननं मे अस्तु दशवीरं सर्वगणं स्वस्तये। आत्मसनि प्रजासनि पशुसन्यभयसनि लोकसनि वृष्टिसनि। अग्निः प्रजां बहुलां मे करोत्वन्नं पयो रेतो अस्मासु धेहि। रायस्पोषमिषमूर्जमस्मासु दीधरत्स्वाहेत्यु-दग्दण्डया प्राग्दण्डया वा स्रुचाचामति॥५॥

5. Having sipped water, and in the same manner, having drunk it again and sipped it, having supported (the ladle) by means of the barhis-grass, having turned with his face to the north and moved (a little) away from the altar, with *garbhebhya-stvā garbhān prīṇīhi*... he sips (the milk in the ladle) by means of the ladel with its handle pointing to the north or to the east.[3]

1. Cf. ŚB II.3.1.21.
2. Cp. TB II.6.3.5.
3. For this Sūtra cp. TB II.1.4.7.

VI.12

सौर्यं हविरिति प्रातर्मन्त्रं संनमति॥१॥

1. In the morning (the Adhvaryu) modifies the words *āgneyaṁ haviḥ* (in the formula *garbhebhyastvā garbhān prīṇīhi* mentioned in VI.11.5) with the words *sauryaṁ haviḥ*.

द्विः स्रुचं निर्लिह्याद्भिः पूरयित्वोच्छिष्टभाजो जिन्वेति पराचीनं निनीया-चम्याग्रेणाहवनीयं दर्भैरग्निहोत्रहवणीं प्रक्षालयति॥२॥

2. Having licked the ladel twice, having filled it with water, *with ucchiṣṭabhājo jinva* having poured the water in the direction away from himself, having sipped water, he washes the Agnihotra-ladle rubbing it by means of the Darbha-grass-blades.

न मांसधौतस्य देवा भुञ्जत इति विज्ञायते॥३॥

3. "The gods do not eat that which is washed with flesh (i.e. hand)" this is known from a Brāhmaṇa-text.[1]

1. not known.

अद्भिः स्रुचं पूरयित्वा सर्पेभ्यस्त्वा सर्पाञ्जिन्वेति प्रतिदिशं व्युत्सिच्य सर्पान्पिपीलिका जिन्व सर्पेतरजनाञ्जिन्व सर्पदेवजनाञ्जिन्वेति तिस्रः स्रुच

उत्सिच्य चतुर्थीं पूरयित्वा पृथिव्याममृतं जुहोमि स्वाहेत्यपरेणाहवनीयं निनीय शेषं पत्न्या अञ्जलौ गृहेभ्यस्त्वा गृहान् जिन्वेति॥४॥

4. Having filled the ladle with water, with *sarpebhyastvā sarpāñjinva* having poured (the water) in every direction, with *sarpān pipīlikā jinva*... having poured three ladle(ful water), having filled the ladle for the fourth time, with *pṛthivyāmamṛtaṁ juhomi svāhā* having poured it to the west of the Āhavanīya, with *gṛhebhyastvā gṛhān jinva* he pours the remaining (water) on the folded hands of the wife of (the sacrificer).

यदि पत्नी नानुष्याद्देवानां पत्नीभ्यो ऽमृतं जुहोमि स्वाहेति पत्न्यायतने निनयेत्॥५॥

5. In case the wife is not present there,[1] with *devānāṁ patnībhyo'mṛtaṁ juhomi svāhā* he should pour it on the place (where she normally sits at the time of the Agnihotra-ritual).

1. Due to her monthly period.

अपरं स्रुच्यानीय विप्रुषां शान्तिरसीत्युन्नयनदेशे निनीयाहवनीये स्रुचं प्रताप्य हस्तोऽवधेयो हस्तो वा प्रताप्य स्रुच्यवधेयः॥६॥

6. Having poured another water in the ladle, with *vipruṣ-āṁ śāntiḥ* having poured it on the place where scooping (of milk was done),[1] either having heated the ladle on the Āhavanīya he should keep his hand on it or having heated the hand on the Āhavanīya he should keep it on the ladle.[2]

1. See VI.7.1.
2. Cf. MS I.8.5.

तयोदगुद्दिशति सप्तर्षिभ्यस्त्वा सप्तर्षीञ्जिन्वेति॥७॥

7. With *saptarṣibhistvā saptarṣīn jinva* he directs towards the north by means it (ladle).

1. See TB II.1.4.8.

VI.13

अग्ने गृहपते परिषद्य जुषस्व स्वाहेति स्रुवेण गार्हपत्ये जुहोत्येकां द्वे तिस्रश्चतस्रो वा॥१॥

1. With *agne gṛhapate pariṣadya juṣasva svāhā*[1] (the

Adhvaryu) offers one or two or three or four (libations) in the Gārhapatya(-fire) by means of the spoon (Sruva).

1. MS I.8.5; KS VI.8.

अग्नये गृहपतये रयिपतये पुष्टिपतये कामायान्नाद्याय स्वाहेत्येतामेके समामनन्ति॥२॥

2. According to the opinion of some (ritualists)[1] there should be this libation (which should be offered) with *agnaye gṛhapataye*...

1. Perhaps Kaṇvas. In VSK III.2.5. a similar formula occurs. ŚBK does not mention this libation.

समभ्युच्चयवदेके॥३॥

3. According to some others these two formulae should be used, jointly (in order to offer, either one or two libations).

अग्ने ऽदाभ्य परिषद्य जुषस्व स्वाहेति स्त्रुवेणान्वाहार्यपचने जुहोत्येकां द्वे तिस्त्रश्चतस्त्रो वा॥४॥

4. With *agne'dābya pariṣadya juṣasva svāha*[1] he offers one or two or three or four (libations) in the Anvāhāryapacana (i.e. Dakṣiṇa-fire) by means of spoon.

1. KS VI.8. The purpose of this formula in KS is, however, different.

अन्नपते ऽन्नस्य नो देहीति द्वितीयाम्॥५॥

5. With *annapate' nnasya no dhehi* he offers the second libation.

1. Cp. Kātyāśs IV. 14.25.

अप्राश्य वापरयोर्जुहुयात्॥६॥

6. Or he may offer (the libations) in the two western fires[1] without having consumed the milk.[2]

1. viz. Gārhapatya and Dakṣiṇa.

2. i.e. he may first offer the libations in these two fires and then consume the milk. For consuming milk see VI.11.4ff.

आहवनीये होमो नापरयोः॥७॥

7. There should be offering only in the Āhavanīya and not in the two western fires[1] at all.

1. viz. Gārhapatya and Dakṣiṇa. Thus according to this opinion the libations mentioned in VI.13.1-5. should not be offered at all.

यदावहनीये हुत्वापरयोर्जुहुयाद्यथा स्वर्गाल्लोकात्प्रत्यवरोहेत्तादृक्तदिति विज्ञायते॥८॥

8. "Having offered in the Āhavanīya if one offers in the two western fires that will be as if some one decended from the heavenly world"—Thus is known (from a Brāhmaṇa-text).[1]

1. Not identified.

सर्वे वा एते होमार्था आधीयन्ते। चतस्रो गार्हपत्ये जुहोति चतस्रो ऽन्वाहार्यपचने द्वे आहवनीये। दश संपद्यन्ते। दशाक्षरा विराड् विराजा यज्ञः संमित इति बह्वृचब्राह्मणं भवति॥९॥

9. "All these (fires) are established for the sake of offerings. He offers four (libations) in the Gārhapatya-fire, four in the Dakṣiṇa (fire), two in the Āhavanīya (fire). They become ten. The Virāj-metre consists of ten syllables. The sacrifice is measured by means of Vijāj"--Thus (is said) in a Brāhmaṇa of the Ṛgveda.[1]

1. Cp KB II.3.

दीदिहि दीदिदासि दीदायेत्येषो ऽग्न्युपसमिन्धन आम्नातः॥१०॥

10. The formula transmitted for enkindling the fires is this—*dīdihi dīdidāsi dīdāya*.

दीदिहि दीदिदासि दीदाय दीद्यासं दीद्यस्वेति वा प्रतिमन्त्रम्॥११॥

11. Or he enkindles, each one of the fires with each one of the formulae *dīdīhiī, dīdidāsi, dīdāya, dīdyāsam, dīdyasva.*

यथाहितास्तेनानुपूर्व्येणाहवनीयाद्वा प्रक्रम्य॥१२॥

12. (He enkindles the fires in the order) in which they were established or having started with the Āhavanīya.[1]

1. See VI.2.5.

अन्तर्वेद्यपो निनीय॥१३॥

13. Having poured some water within the altar,[1]

1. The sentence is incomplete. see the next Sūtra.

VI.14

पूर्ववदग्नीन्परिषिञ्चति। न धाराम्॥१॥

1. (the Adhvaryu) sprinkles water around the fires in the same manner (as described) earlier[1] but he does not cause line of water (to flow).[2]

1. See VI.5.4.

2. See VI.5.5.

अपिप्रेरग्ने स्वां तन्वमयाड् द्यावापृथिवी ऊर्जमस्मासु धेहीत्यग्निहोत्रस्थाल्यां तृणमङ्क्त्वानुप्रहरति॥२॥

2. With *apipreragne svāṁ tanvam...*[1] having besmeared a blade of grass in the vessel of Agnihotra(-milk), he throws it (into the Āhavanīya-fire).[2]

1. KS VI.8.

2. Cf. KS VI.8; cp. MS.I.8.7.

सा ह्यग्निहोत्रस्य संस्थितिः॥३॥

3. This is the complete establishment[1] of the Agnihotra-(ritual).[2]

1. End.

2. Cp. similar things in connection with the New and Full-moon-sacrifices. III.7.4.

न बर्हिरनुप्रहरेत्। असंस्थितो वा एष यज्ञो यदग्निहोत्रमित्युक्तम्॥४॥

4. "He should not throw the blade of grass (into the fire); not completely established (unending) indeed is this sacrifice namely Agnihotra"--This has been said (by a Brāhmaṇa-text).[1]

1. TB II.1.4.9.

अग्निहोत्रस्थालीं प्रक्षाल्याक्षितमक्षित्यै जुहोमि स्वाहेत्युन्नयनदेशे निनयति। अन्तर्वेदि वा॥५॥

5. Having washed the Agnihotra-milk-vessel, with *akṣ-*

itamakṣiytai juhomi svāhā[1] he should pour it either on the place of scooping (the milk)[2] or within the altar.

1. The formula occurs only in this text.
2. See VI.7.1. For this Sūtra cp. TB II.1.4.9.

वृष्टिरसि वृश्च मे पाप्मानमृतात्सत्यमुपागामप्सु श्रद्धेत्यप आचम्य यजमानो ऽन्तर्वेदि मार्जयते ऽन्नादा स्थान्नादो भूयासं यशः स्थ यशस्वी भूयासं श्रद्धा स्थ श्रद्धिषीयेति॥६॥

6. With *vṛṣṭirasi vṛśca me pāpmānam*... having sipped water, the sacrificer cleanses himself within the altar with *annādāḥ sthānnādo bhūyāsam*...

आपो ह श्लेष्म प्रथमं संबभूव येन धृतो वरुणो येन मित्रः। येनेन्द्रं देवा अभ्यषिञ्चन्त राज्याय तेनाहं मामभिषिञ्चामि वर्चस इति शिरस्यप आनयते॥७॥

7. With *āpo ha śleṣma prathamaṁ sambabhūva*... he pours water on his own head.[1]

1. The formula and action only in Āpaśs. Here the description of Agnihotra is concluded. Now follow some special types of Agnihotra.

द्वयोः पयसा पशुकामस्य जुहुयात्॥८॥

8. In the case of (a sacrificer) desirous of cattle he should offer (the Agnihotra-libation) by means of the milk of two cows.

अग्निहोत्रस्थाल्या पूर्वां दोग्धि दोहनेनोत्तराम्॥९॥

9. He milks the first (cow) by means of the Agnihotra-vessel; the second with the milking-pot.

अधिश्रित्य पूर्वमुत्तरमानयति॥१०॥

10. Having kept the first (viz. Agnihotra-vessel) on the fire, he pours (the milk from the) second (pot) in it.[1]

1. For Sūtras 8-10 cf. TB II.1.5.4-5.

यस्य रुद्रः पशूञ्छमायेतैतयैवावृता द्वयोः पयसा सायंप्रातर्जुहुयात्॥११॥

11. For (the sacrificer) whose cattle will be killed by Rudra[1] he (the Adhravyu) should offer the Agnihotra by means of the milk of two cows in this same manner in the morning and in the evening.

1. i.e. when there is an epidemic.

तच्चेदतिहन्यात्सजूर्जातवेदो दिव आ पृथिव्या अस्य हविषो घृतस्य वीहि स्वाहेति सायंप्रातराज्येन जुहुयात्॥१२॥

12. If he (Rudra) may kill even after this, he should offer (the Agnihotra-libation) in the evening and in the morning by means of ghee with *sajūr jātavedo diva ā pṛthivyā asya haviṣo ghṛtasya vīhi svāhā.*[1]

1. Cp. MS I.8.6; KS VI.7.

अनारमत्यग्ने दुःशीर्ततनो जुषस्व स्वाहेति द्वादशाहमाज्येन हुत्वा तत ऊर्ध्वं न सूर्क्षेत्॥१३॥

13. If he (Rudra) does not stop, then having offered (the Agnihotra-libation) by means of ghee for twelve days, with *agne duḥśīrtatano juṣasva svāhā,*[1] he should not bother about it afterwards.[2]

1. MS I.8.6.
2. Cf. MS.

VI.15

पयसा पशुकामस्य जुहुयाद् दध्नेन्द्रियकामस्य यवाग्वा ग्रामकामस्यौदनेनान्नाद्यकामस्य तण्डुलैरोजस्कामस्य। बलकामस्येत्येके। मांसेन यशस्कामस्य सोमेन ब्रह्मवर्चसकामस्याज्येन तेजस्कामस्य॥१॥

1. In the case of (a sacrificer) desirous of cattle (the Adhvaryu) should offer (the Agnihotra-libation) by means of milk; ....desirous of power of sense-organs by means of curds; ...desirous of food ... by means of rice-pap; ...desirous of power by means of rice-grains; ...desirous of strength (by means of rice-grains) according to some (ritualists); ...desirous of success by means of flesh; ...desirous of Brahman-splendour by means of Soma(-juice); ...desirous of lustre by means of ghee.[1]

1. Cf. TB II.1.5.5-6; KS VI.3.

प्रतिषेकं यवागूं श्रपयति॥२॥

2. He cooks the rice-gruel pouring water in it again and again.

शृतां यजुषा प्रतिषिञ्चति॥३॥

3. He pours water with a Yajus-formula on it after it is cooked.[1]

1. Cp. VI.6.7.

एवं मांसम्॥४॥

4. (He cooks) the flesh in the same manner.

नाज्यं प्रतिषिञ्चति हरस्ते मा विनैषमिति। द्वे दर्भाग्रे प्रत्यस्यत्येकं वा॥५॥

5. He does not pour water on ghee. With *haraste mā vinaiṣam*... he throws two upper parts of Darbha-grass-blades or one (upper part...) in it.

न दध्यधिश्रयति। शृतं हि तन्न प्रतिषिञ्चति प्रतिषिक्तं हि तदातञ्चनेनेति विज्ञायते॥६॥

6. He does not keep curds on the fire; "It is cooked indeed; He does not pour water on it; water is indeed poured on it (as it were) by means of curdling"--Thus is known (from a Brahmaṇa-text).[1]

1. not known.

एवं तण्डुलानोदनं सोमं च॥७॥

7. In the same manner (he does not keep) the rice-grains, rice-pap and the Soma-juice (on the fire).

आज्येन तण्डुलैरोदनेन सोमेन वा जुहुयाद्यस्याप्रतिषेक्यं स्यात्॥८॥

8. (The sacrificer) in the case of whom water is not to be poured (in the offering-material) for him he should offer the Agnihotra-libation by means of ghee, rice-grains, rice-pap or Soma(-juice).

आज्येन तेजस्कामः संवत्सरं जुहुयाद्द्वादशाहं वा॥९॥

9. One desirous of lustre should offer (the Agnihotra-libation) by means of ghee for one year or for twelve days.

न राजन्यस्य जुहुयात्॥१०॥

10. For a Kṣatriya-sacrificer (the Adhvaryu) should not offer (the Agnihotra-libation).[1]

1. Cf. MS I.8.7; KS VI.6.

होमकाले गृहेभ्यो ब्राह्मणायान्नं प्रहिणुयात्तेनो हैवास्य हुतं भवति॥११॥

11. At the time of Agnihotra-offering (the Kṣatriya-sacrificer) should send food to a Brāhmaṇa. By that indeed it is as good as offered.[1]

1. Cp MS I.8.7; KS VI.6.

नित्यमग्न्युपस्थानं वाचयितव्यः॥१२॥

12. He should be caused to recite the obligatory[1] Agnyupsthāna (formulae to be recited by the performer while standing near the fires).

1. i.e. the one which is not connected with any specific desire; see VI.17.11.

यो वा सोमयाजी सत्यवादी तस्य जुहुयात्॥१३॥

13. For the (Kṣatriya-sacrificer) who is a performer of a Soma-sacrifice or who is speaker of truth,[1] (the Adhvaryu) should offer (the Agnihotra-libation).

1. Cf. MS I.8.7.

अहरहर्यजमानः स्वयमग्निहोत्रं जुहुयात्॥१४॥ पर्वणि वा॥१५॥

14-15. Every day the sacrificer himself should offer (the Agnihotra-libation), or at least on the joint days[1].

1. On the other days the Adhvaryu or another priest may perform the Agnihotra-rite on behalf of the sacrificer.

ब्रह्मचारी वा जुहुयाद्ब्रह्मणा हि स परिक्रीतो भवति। क्षीरहोता वा जुहुयाद्धनेन हि स परिक्रीतो भवतीति बह्वृचब्राह्मणम्॥१६॥

16. "Or a Vedic student may offer the Agnihotra-libation on behalf of the sacrificer, because he is purchased by means of the Brahman (i.e. the Veda); or a milk-offerer[1] may offer because he is purchased by means of money"—This is said by a Brāhmaṇa-text of the Ṛgveda.[1]

1. A person employed to offer milk, i.e., to perform the Agnihotra-ritual on behalf of the sacrificer. The word *kṣīrahotṛ* occurs, besides this place, only in ŚB II.3.3.15. and Kātyāśs IV.14.31. The *hotṛ* part of this word is used in the sense of "offerer". It has othing do with the priest Hotṛ.

2. Not known.

VI.16

अग्न्युपस्थानं व्याख्यास्यामः॥१॥

1. We shall explain the Agnyupasthāna (praise of fires done while standing near them).

उपतिष्ठत इति चोद्यमान आहवनीयमेवोपतिष्ठेत वचनादन्यम्॥२॥

2. When it is prescribed "he stands praising near" he should stand praising near the Āhavanīya only[1]; and any other (fire only when there is a specific) statement (about that)[2].

1. The Agnyupasthāna is to be doen by the sacrificer.

2. e.g. VI.17.2.

उत्तरामाहुतिमुपोत्थाय कवातिर्यङ्ङिवोपतिष्ठेत॥३॥

उपप्रयन्तो अध्वरमिति षड्भिः॥४॥

3-4. (In the evening)[1] after the second libation, having got up he should stand near the Āhavanīya a little obliquely facing[2] it, while praising it, with the six verses beginning with *upaprayanto adhvaram.*[3]

1. The Agnyupasthāna is to be done only in the evening and not in the morning; cf. TS I.5.9.5.

2. i.e. not exactly in front of the fire; but slightly turned towards right or left. Cf. TS I.5.9.7.

3. TS I.5.5.a-f.

अग्नीषोमाविमं सु म इति सप्तम्या पूर्वपक्षे। ऐन्द्राग्न्या सप्तम्यापरपक्षे॥५॥

5. In the first fortnight with *agnīṣomāvimaṁ su me...*[1] as the seven verse. In the second fortnight with a verse[2] refering to Indra and Agni.

1. TS II.3.14.1.

2. Namely TS I.5.5.e.

दधिक्राव्णो अकारिषमित्युभयत्राष्टम्या॥६॥

6. In both the cases (fortnights) with *dadhikrāvṇo akāriṣam...*[1] as the eighth verse.[2]

1. TS I.5.11.1.

2. For Agnyupasthāna in this manner cf. MS. I.5.6.; KS VII.4.

ममाग्ने वर्चो विहवेष्वस्त्विति चतस्रः पुरस्तादग्नीषोमीयायाः पूर्वपक्षे। तथैन्द्राग्न्या अपरपक्षे॥७॥

7. In the first fortnight the four (verses) beginning with *mamāgne varco vihaveṣvastu*[1] are to be used before the verse referring to Agni-and-Soma; in the second fortnight (these verses are to be used) before the verse referring to Indra-and-Agni.

1. TS IV.7.14.a-d.

अग्न आयूंषि पवस इति षड्भिः संवत्सरेसंवत्सरे सदा वा॥८॥

8. Either once in every year or always (he should stand near the Āhvanīya praising it with) six verses beginning with *agna āyūṁsi pavase*.[1]

1. TS I.5.5.g.

पवमानहवींषि वा संवत्सरेसंवत्सरे निर्वपदेतासां स्थाने॥९॥

9. Or instead of (the recitation of these verses) he may offer every year Pavamāna-oblations.[1]

1. For these see VI.21.5ff. For this Sūtra cf. MS I.5.6.

आयुर्दा अग्न इति सिद्धमा चित्रावसोः॥१०॥

10. Then from the formulae beginning with *āyurdā agne*...[1] upto the verse beginning with the word *citrā vasu*[2] every thing is well-established (i.e. there is nothing different).[3]

1. TS I.5.5.n-o.
2. TS I.1.5.5.p.
3. They are to be used in the Agnyupasthāna.

त्रिश्चित्रावसुना सायमुपतिष्ठते। त्रिरर्वाग्वसुना प्रातरर्वाग्वसो स्वस्ति ते पारमशीय॥११॥

11. Then he stands near the fire praising with the formula containing the word *citrāvasu*[1] thrice in the evening. With the formula containng the word *arvāgvasu viz. arvāgvaso svasti te pāramaśiya*... in the morning[2].

1. TS I.5.5.p.
2. Cf. MS I.5.9; KS VII.6.

इन्धानास्त्वा शतं हिमा इत्युपस्थायेन्धानास्त्वा शतं हिमाः। अग्नेः समिदस्यभिशस्त्या मा पाहि सोमस्य समिदसि परस्पा म एधि यमस्य समिदसि मृत्योर्मा पाहीति चतस्रः समिध एकैकस्मिन्नाधाय सं त्वमग्ने सूर्यस्य वर्चसागथा इत्यनुवाकशेषेणोपस्थाय वयं सोम व्रते तव मनस्तनूषु बिभ्रतः प्रजावन्तो अशीमहीति मुखं विमृष्टे॥१२॥

12. With *indhānāstvā śataṁ himāḥ...*[1] having stood near (the Āhavanīya) praising it, with each one of the formulae beginning with *indhānāstvā śataṁ himāḥ..., agne samidasi... somasya samidasi... yamasya samidasi...* having put four fuel-sticks in each fire[2], having stood near (the Āhavaniya-fire) praising it with the remaining section beginning with *saṁ tvamagne sūryasya varcasāgathāḥ*, he rubs his face with *vayaṁ soma vrate tava...*[3]

1. TS I.5.5.q.
2. Cf. MS I.5.8; KS VII.6. In TS I.5.7.6 only one fuel-stick is to be put in the Āhavanīya.
3. TB II.4.2.7.

VI.17

संपश्यामि प्रजा अहमिति गृहान्प्रेक्षते॥१॥

1. With *saṁ paśyāmi prajā aham...*[1] the sacrificer looks at his house.

1. TS I.5.6.a.

अम्भः स्थाम्भो वो भक्षीयेति गोष्ठमुपतिष्ठते॥२॥

2. With *ambha sthāmbho vo bhakṣīya...*[1] he stands near the cow-stall praising it.

1. TS I.5.6.b.

रेवती रमध्वमित्यन्तराग्नी तिष्ठञ्जपति॥३॥

3. Standing in between the two fires,[1] (he mutters *revatī ramadhvam...*[2]

1. Āhavanīya and Gārhapatya.
2. TS I.5.6.c.

संहितासि विश्वरूपीरिति वत्समभिमृशति॥४॥

4. With *saṁhitāsi viśvarūpīḥ...*[1] he touches the male calf.

1. TS I.5.6.d-e.

संहितासि विश्वरूपेति वत्साम्॥५॥

5. With *saṁhitāsi viśvarūpā...*[1] he touches the female calf.

1. MS I.5.9; KS VIII.7.

भुवनमसि सहस्त्रपोषं पुषेति वा वत्सम्॥६॥

6. Or he touches the male calf with *bhuvanamasi sahasra-poṣaṁ puṣa...*[1]

1. Cp MS I.5.3.

उप त्वाग्ने दिवेदिव इति तिसृभिर्गायत्रीभिर्गार्हपत्यमुपतिष्ठते ऽग्ने त्वं नो अन्तम इति चतसृभिश्च द्विपदाभिः॥७॥

7. With three verses in Gāyatrī-metre beginning with *upa tvāgne dive dive*[1] he stands near the Gārhapatya praising it[2]; and with four verses consisting of two feet beginning with *agne tvaṁ no antamaḥ*[3] (he stands near the Gārhapatya Praising it).

1. TS I.5.6.f-h.
2. Cf. TS I.5.8.3.
3. TS I.5.8.1.

स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मादित्येषा चतुर्थी भवति॥८॥

8. The verse *sa no bodhi śrudhī havam...*[1] is the fourth (verse containing two feet).

1. MS I.5.10.

ऊर्जा वः पश्याम्यूर्जा मा पश्यतेति गृहान्प्रेक्षते पशून्वा॥९॥

9. With *urjā vaḥ paśyāmyūrjā mā paśyata...*[1] he looks at the house or at the cattle.

1. TS I.5.6.k-l.

महि त्रीणामवो ऽस्तु द्युक्षं मित्रस्यार्यम्णः। दुराधर्षं वरुणस्य॥ नहि तेषाममा चन नाध्वसु वारणेष्वा। ईशे रिपुरघशंसः॥ ते हि पुत्रासो अदिते-श्छर्दिर्यच्छन्त्यजस्रम्। वि दाशुषे वार्याणीति प्राजापत्येन तृचेनोपतिष्ठते॥१०॥

10. With a group of three verses connected with Prajāpati beginning with *mahi trīṇāmavo'stu, na hi teṣāmamā cana*, and *te hi putrāso aditeḥ* he stands near (the Āhavanīya) praisin it.[1]

1. Cf. MS I.5.11; KS VII.9.

यं कामयेत स्वस्ति पुनरागच्छेदिति तमेताभिरन्वीक्षेत। स्वस्त्येव पुनरागच्छतीत्ययज्ञसंयुक्तः कल्पः॥११॥

11. He should look at him about whom he desires that he should return safely, with these verses (when he is going on journey). He indeed returns safely—this is a ritual not connected with the sacrifice.[1]

1. Cf. KS VIII.9.

मा नः शंसो अररुषो धूर्तिः प्रणङ्मर्त्यस्य। रक्षा णो ब्रह्मणस्पते॥ यो रेवान्यो अमीवता वसुवित्पुष्टिवर्धनः। स नः सिषक्तु यस्तुरः॥ परि ते दूडभो रथो ऽस्माँ अश्नोतु विश्वतः। येन रक्षसि दाशुषः॥१२॥

12. With *mā naḥ śaṁsaḥ...*, *yo revān yo amīvahāḥ...*, *pari te dūḍabho rathaḥ...*[1],

1. KS VII.2. The sentence is incomplete. See the next Sūtra.

VI.18

तत्सवितुर्वरेण्यं सोमानं स्वरणं मित्रस्य चर्षणीधृतः प्र स मित्र कदा चन स्तरीरसि कदा चन प्रयुच्छसि परि त्वाग्ने पुरं वयमित्युपस्थाय॥१॥ निमृदो ऽसि न्यहं तं मृद्यासं यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति दक्षिणस्य पदः पार्ष्ण्या निमृद्रीयाद्यदि पापीयसा स्पर्धेत। प्रभूरसि प्राहं तमभिभूयासं योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति दक्षिणतः पदो निगृह्णीयाद्यदि सदृशेन। अभिभूरस्यभ्यहं तं भूयासं योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति प्रपदेन यदि श्रेयसा॥२॥

1-2. with *tat savitur vareṇyam...*[1], *somānaṁ svaraṇam..*,[2] *mitrasya carṣaṇīdhṛtaḥ...*,[3] *pra sa mitra...*,[4] *kadā cana starīrasi...*,[5] *kadā cana prayucchasi...*,[6] *pari tvāgne puraṁ vayam...*[7] having stood near the Āhvanīya while praising it, with *nimṛdo'si nyahaṁ tam...* he should press (the ground) with the heel of the right foot in case he vies with an inferior enemy; with *prabhūrasi prāhaṁ tamabhibhūyāsam...* if with an equal (enemy); and with *abhibhūrasyabhyahaṁ taṁ bhūyāsam...* if with a superior (enemy).[8]

1-2. TS I.5.6.1-m.

3. TS III.4.11.15.

4. TS III.4.11.17.
5. TS I.5.6.n.1.
6. TS 1.4.22.2.
7. TS I.5.6.15.
8. Cf. MS I.5.11; KS VII.9.

पूषा मा पशुपाः पातु पूषा मा पथिपाः पातु पूषा माधिपाः पातु पूषा माधिपतिः पात्विति लोकानुपस्थाय प्राची दिगग्निर्देवताग्निं स ऋच्छतु यो मैतस्यै दिशोऽभिदासति। दक्षिणा दिगिन्द्रो देवतेन्द्रं स ऋच्छतु यो मैतस्यै दिशो ऽभिदासति। प्रतीची दिक् सोमो देवता सोमं च ऋच्छतु यो मैतस्ये दिशो ऽभिदासति। उदीची दिङ्मित्रावरुणौ देवता मित्रावरुणौ स ऋच्छतु यो मैतस्यै दिशो ऽभिदासति। ऊर्ध्वा दिग्बृहस्पतिर्देवता बृहस्पतिं स ऋच्छतु यो मैतस्यै दिशो ऽभिदासति। इयं दिगदितिर्देवतादितिं स ऋच्छतु यो मैतस्यै दिशो ऽभिदासतीति यथालिङ्गं दिश उपस्थाय॥३॥

3. With the formulae beginning with *pūṣā mā pātu*...[1] having praised the worlds, with formulae beginning with *prācī digagnir devatā*[2] having praised the quarters in accordance with the characteristic mark (word, indicating the quarter),[3]

1. Cp. MS I.5.4.
2. Cp. KS VII.9.
3. The sentence is incomplete. See the next Sutra.

VI.19

अग्नीनुपसमाधाय धर्मो मा धर्मणः पातु विधर्मो मा विधर्मणः पात्वायुश्च प्रयुश्च चक्षुश्च विचक्षुश्च प्राङ्चावाङ्चोरुग उरुगस्य ते वाचा वयं सं भक्तेन गमेमहीत्युपस्थायाग्न आयूंषि पवस इत्याग्निपावमानीभ्यां गार्हपत्यमुपतिष्ठते॥१॥

1. having added fuel to the fires, with *dharmo mā dharmaṇaḥ pātu*... having stood near (the Āhavanīya-fire) while praising it,[1] the sacrificer stands near the Gārhapatya(-fire) praising it with two verses referring to Agni Pavamāna, beginning with *agna āyūṁsi pavase*.[2]

1. Cf. MS I.5.11.
2. TS I.6.6.1-m.

अग्ने गृहपत इति च। पुत्रस्य नाम गृह्णाति तामाशिषमाशासे तन्तव इत्यजातस्य। अमुष्मा इति जातस्य॥२॥

2. And (he also praises) with *agne gṛhapate*... Here he utters the name. He utters in this way, viz. *tāmāśiṣamāśāse tantave*[1] in the case the son is not born; with n.n. (he utters) in the case of the born son.[2]

1. TS I.6.6.n.
2. Cp. TS I.7.6.5; Āpśs IV.16.3.

यत्किंचाग्निहोत्री कामयेत तदग्नीन्याचेत। उपैनं तन्नमतीति विज्ञायते॥३॥

3. "Whatever the performer of the Agnihotra desires, he may beg for it to the fires. It indeed comes to him"--thus is known (from a Brāhmaṇa-text).[1]

1. MS I.5.12.

उपस्थेयो ऽग्नी३र्नोपस्थेया३ इत्युक्तम्॥४॥

4. "Should one stand near the fires praising them or should one not stand near the fires praising them?" Thus has been said (in a Brāhmaṇa-text).[1]

1. TS I.5.9.6.

नक्तमुपतिष्ठते न प्रातः॥५॥

5. He (the sacrificer) stands (near the fires praising them) in the night (at the time of evening-Agnihotra); not in the morning.[1]

1. Cf. TS I.5.9.5-6.

न प्रातरग्निमुप चनावरोहेन्न प्रातराहिताग्निश्चन मन्येतेति वाजसनेयकम् ॥६॥

6. "In the morning he should not come down towards the fires, he should not even consider himself as one who has establishmed fires"---this is the view of the Vājasaneyaka(-school).

1. The sentence is not found in the ŚB.

भूर्भुवः सुवः सुप्रजाः प्रजया भूयासं सुवीरो वीरैः सुवर्चा वर्चसा सुपोषः पोषैरित्येवोपतिष्ठेतेति वाजसनेयकम्। भर्तुं वः शकेयं श्रद्धा मे मा व्यागादिति वा॥७॥

7. "With *bhūrbhuvaḥ svaḥ suprajāḥ prajayā bhūyāsam*... with these (formulae) only he should stand near the fires (praising) them in the evening"--this is the view of the Vājasaneyaka(-school).[1] Or with bhartuṁ vaḥ śakeyam....

1. ŚB II.4.1.1. prescribes this short Upasthāna, the formula is nearer to VSK than to VSM.

वात्सप्रेणैव सायंप्रातरुपतिष्ठेतेत्येके॥८॥

8. According to some (ritualists) in the evening and morning he should stand near (the fires) praising them only with the Vātsapra-hymn.[1]

1. TS IV.2.2. It is possible that Vātsapta-sāman might have been meant,

गोषूक्तेनाश्वसूक्तेन वा॥९॥

9. Or with Goṣūkta[1] and with Aśvasūkta[2](-sāmans).[3]

1. In the evening.
2. In the morning.
3. This is the vew of the Jaiminīyas. See Jaīminīyaśrautasūtra 22.

VI.20

प्रातरवनेकेन प्रातरुपस्थेयः॥१॥

1. With (the group of formulae called) Prātaravaneka (one should stand near the fire) in the morning.[1]

1. Cf. MS I.5.7.

अधिश्रित उन्नीयमाने वा ममाग्ने वर्चो विहवेष्वस्त्विति चतस्रो जपित्वापां पते यो ऽपां भागः स त एष प्रतिषिक्ता अरातयः प्रतिषिक्ता अरातयः प्रतिषिक्ता अरातय इति त्रिर्भूमौ प्रतिषिच्य कालाय वां जैत्रियाय वामौद्भेत्रियाय वामन्नाद्याय वामवनेनिजे सुकृताय वाम्। इदमहं दुरद्मन्यां निष्प्लावयामि भ्रातृव्याणां सपत्नानामहं भूयासमुत्तमः। अपां मैत्रादिवोदकमिति हस्तौ प्रक्षाल्य श्रियं धातर्मयि धेहि श्रियो माधिपतिं कुरु। विशामीशानो मघवेन्द्रो मा यशसा

नयदिति जपित्वाथर्वजुष्टा देवजूता वीडु छपथजम्भनीः। आपो मलमिव प्राणिजन्नस्मत्सु शपथाँ अधीत्याचम्येन्द्रियावतीमद्याहं वाचमुद्यासं दीर्घ-प्राणोऽच्छिन्नो ऽदब्धो गोपाः। अजस्त्रं दैव्यं ज्योतिः सौपर्णं चक्षुः सुश्रुतौ कर्णौ देवश्रुतौ केशा बर्हिः शिखा प्रस्तरो यथास्थानं कल्पयध्वं शं हृदयायादो मा मा हासिष्टेति यथालिङ्गमङ्गानि संमृश्य॥२॥

2. After the Agnihotra-miik is kept on fire[1] or while it is being scooped out,[2] having muttered four verses beginning with *mamāgne varco vihaveṣvastu*,[3] having thrice poured water on the ground with *apāṁ pate yo'pāṁ bhāgaḥ...*, having washed the hands with *kālāya vāṁ jaitriyāya...* having muttered *śriyaṁ dhātar mayi dhehi..*, having sipped water with *atharvyajuṣṭā devajūtā...*,[4] having touched the limbs in accordance with the characteristic mark (indicating the limb, in the formula) with *indriyāvatīmadyāham...*[5],

1. See VI.5.7.
2. See VI.7.1-3.
3. TS IV.7.14.a.
4. Cp. AV II.7.1.
5. Cp. AV XVI.2.4-6. The sentence is incomplete. See the next Sūtra.

VI.21

वर्चोऽसि वर्चो मयि धेह्यायुकृदायुः पत्नीस्वधा वो गोप्त्र्यो मे स्थ गोपायत मा रक्षत मात्मसदो मे स्थ। मा नः कश्चित्प्रघान्मा प्रमेष्मह्युप भूर्भुवः सुवरायुर्मे यच्छतेति सर्वानुपस्थायोत्तरेणानुवाकेनाहवनीयं घर्मा जठरान्नादं मामद्यास्मिञ्जने कुरुतमन्नादोऽहमस्मिञ्जने भूयासमनन्नादः स योऽस्मान् द्वेष्टि कवी मातरिश्वाना पशुमन्तं मामद्यास्मिञ्जने कुरुतं पशुमानद्यास्मिञ्जने भूयासमपशुः स यो ऽस्मान्द्वेष्टि। यमाङ्गिरसा यशस्विनं मामद्यास्मिञ्जने कुरुतं यशस्व्यहमद्यास्मिञ्जने भूयासमयशाः स यो ऽस्मान्द्वेष्टि॥ अग्ने यो नो अन्ति शपति यश्च दूरे समानो अग्ने अरणो दुरस्युः। वैश्वानरेण सयुजा सजोषास्तं प्रत्यञ्चं संदह जातवेदः॥ अग्ने यत्ते ऽर्चिस्तेन तं प्रत्यर्च यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो ऽग्ने यत्ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं च वयं द्विष्मोऽग्ने यत्ते

शोचिस्तेन तं प्रतिशोच यो ऽस्माद्वेष्टि यं च वयं द्विष्मो ऽग्ने यत्ते हरस्तेन तं प्रतिहर यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो ऽग्ने यत्ते तेजस्तेन तं प्रतितितिग्धि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मः॥१॥

1. with *agne varco'si varco mayi dhehi...*[1] having stood near all (the fires) while praising them, (the sacrificer stands near) the Āhavanīya while praising with the next section beginning with *gharmā jaṭharānnādaṁ māmasmin jane kurutam...*[2]

1. Cp.KS XXXVII.15; AV V.9.8.
2. MS, KS.

VI.22-23

अग्ने रुचां पते नमस्ते रुचे रुचं मयि धेहि। अर्वाग्वसो स्वस्ति ते पारमशीयार्वाग्वसो स्वस्ति ते पारमशीयार्वाग्वसो स्वस्ति ते पारमशीय। तन्तुरसि ततो मा च्छित्था असौ स्वस्ति ते ऽस्त्वसौ स्वस्ति ते ऽस्त्वसौ स्वस्ति ते ऽस्त्विति पुत्राणां नामानि गृह्णाति त्रिस्त्रिरेकैकस्य। स्वस्ति वो ऽस्तु ये मामनुस्थ षण्मोर्वीरंहसस्पान्तु द्यौश्च पृथिवी चापश्चौषधयश्चोर्क्च सूनृता च। यथा ह त्यद्वसवो गौर्यं चित्पदि षितामपुञ्चता यजत्राः। एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः॥ वयं सुपर्णा उप सेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः। अपध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्यस्मान्निधयेव बद्धान्॥ अग्न आयूंषि पवसे दधिक्राव्णो अकारिषमिति द्वे ममाग्ने वर्चो विहवेष्वस्त्विति चतस्रो ऽग्नीषोमाविमं सु म इत्येषा। तत्सवितुर्वृणीमहे वयं देवस्य भोजनम्। श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि॥ अस्य हि स्वयशस्तरं सवितुः कच्चन प्रियम्। न मिनन्ति स्वराज्यम्॥१॥

अद्या नो देव सवितः प्रजावत्सावीः सौभगं। परा दुःष्वप्नियं सुव॥ विश्वानि देव सवितर्दुरितानि परा सुव। यद्भद्रं तन्म आ सुव॥॥ अनागसो अदितये वयं देवस्य सवितुः सवे। विश्वा वामानि धीमहि॥ स हि रत्नानि दाशुषे सुवाति सविता भगः। तं चित्रं भागमीमहे॥ वाममद्य सवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यं सावीः सौभगम्। वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम॥ दीक्षा तपो मनसो मातरिश्वा बृहस्पतिर्वाचो अस्याः स योनिः। वेदांसि विद्या मयि सन्तु चारवो ऽग्नीषोमा यशो अस्मासु धत्तम्॥ अग्निर्येन विराजति सोमो येन विराजति सूर्यो येन विराजति विराड् येन

विराजति तेनाहं विश्वतस्परि विराज्यासमिहैकवृदित्युपस्थायाग्नेस्तृणान्य-पचिनोति। तेजस्वी ब्रह्मवर्चसी भवतीति विज्ञायते॥१॥

1-2. The sacrificer also stands near the Āhavanīya-fire praising it with *agne rucāmpate*... (Here instead of the word *asau* (the sacrificer) thrice utters the names of his sons—one by one. *svasti vo'stu ye māmanu stha*... Having thus stood near (the Āhavanīya while praising it) he separates some grass-blades from the fire (i.e. he takes some grass-blades scattered around the fire). He indeed becomes possessor of lustre and brahman-splendor—Thus is known from a Brāhmaṇa-text.[1]

1. Not identified.

VI.24

प्रवत्स्यन्संप्रेष्यत्यग्नीन्समाधेहीति॥१॥

1. When (the sacrificer) is about to be on journey,[1] he says (to him who performs the Agnihotra on his behalf)[2]—"Do you add fuel to the fires".[3]

1. i.e. when he will be staying away from his residence.
2. See VI.15.15-16.
3. Cf. MS I.5.14.

ज्वलत उपतिष्ठते॥२॥

पशून्नः शंस्य पाहि तान्नो गोपायास्माकं पुनरागमादित्याहवनीयम्॥ प्रजां नो नर्य पाहि तां नो गोपायास्माकं पुनरागमादिति गार्हपत्यम्। अन्नं नो बुध्न्य पाहि तन्नो गोपायास्माकं पुनरागमादित्यन्वाहार्यपचनम्॥३॥

2-3. He stands near the fires, which are burning, praising them with *paśūnnaḥ śaṁsya pāhi*...[1]

1. MS I.5.14; KS VII.3;11.

अन्तराग्नी तिष्ठञ्जपतीमान्नो मित्रावरुणा गृहान्गोपायतं युवम्। अविनष्टा-नविहृतान्पूषैनानभिरक्षत्वास्माकं पुनरागमादिति॥४॥

4. Standing in between the two fires (viz. Āhavanīya and Gārhapatya) he mutters: *imānno mitrāvaruṇā gṛhān gopāyatam*...[1]

1. MS I.5.14; KS VII.3.11.

पूर्ववद्विराट्क्रमैरुपस्थायाशित्वा प्रवसथमेष्यन्नाहाग्नीन्समाधेहीति॥५॥

5. Having stood near fires praising them with Virāṭkrama-(verses) as described earlier,[1] having taken food, when he is now about go on journey, he says: "Do you add fuel to the fires".[2]

1. See V.18.2.
2. Cf. TB I.1.10.4.

ज्वलत उपतिष्ठते प्रजां मे नर्य पाहि तां मे गोपायास्माकं पुनरागमादिति गार्हपत्यम्। अन्नं मे बुध्न्य पाहि तन्मे गोपायास्माकं पुनरागमादित्यन्वाहर्यपचनम्। पशून्मे शंस्य पाहि तान्मे गोपायास्माकं पुनरागमादित्याहवनीयम्॥६॥

मम नाम प्रथमं जातवेद इति च॥७॥

6-7. When the fires are ablaze, he stands near them praising the Gārhapatya with *prajāṁ me narya pāhi...*,[1] the Dakṣiṇa with *annaṁ me buddhnya pāhi...*,[2]; the Āhavanīya with *paśūn me śaṁsya pāhi...*,[3] and with *mama nāma prathamaṁ jātavedaḥ...*[4]

1-3. MS I.5.14.
4. TS I.5.10.a.

वाग्यतो ऽभिप्रव्रजति मा प्रगाम पथो वयं मा यज्ञादिन्द्र सोमिनः। मान्तःस्थुर्नो अरातयः। उदस्माँ उत्तरान्नयाग्ने घृतेनाहुत। रायस्पोषेण संसृज प्रजया च बहून्कृधीति॥८॥

8. He goes out while restrained in his speech, with *mā pragāma patho vayam...*[1] and *udasmān uttarānagne...*[2]

1. ṚV X.57.1.
2. TS IV. 6.3a; cp. AV VI.5.1.

आरादग्निभ्यो वाचं विसृजते॥९॥

9. At the distance away from the fires he releases his speech.[1]

1. Now he can speak anything profane.

VI.25

प्रवसन्काले विहारमभिमुखो ऽग्न्युपस्थानं जपति॥१॥

1. When (the sacrificer) is staying away (from his fires) he should mutter the Agnyupasthāna(-verses and formulae) at

the time (of the Agnihotra-performance) facing towards (the direction in which his) fire-place (is situated).[1]

1. Cp. IV.16.18.

इहैव सन्तत्र सतो वो अग्नयः प्राणेन वाचा मनसा बिभर्मि। तिरो मा सन्तमायुर्मा प्रहासीज्ज्योतिषा वो वैश्वानरेणोपतिष्ठ इति यद्यनुपस्थाय प्रवसेदे-तयैवोपतिष्ठेत॥२॥

2. If without having stood near (the fires while praising them) he is staying away then he should praise the fires only with this verse viz. *ihaiva san tatra sato vaḥ...*[1]

1. TB I.2.1.27.

समिधः कृत्वा प्रत्येति॥३॥

यथा ह वा इतं पितरं प्रोषिवांसं पुत्राः प्रत्याधावन्त्येवं ह वा एतमग्नयः प्रत्याधावन्ति। स शकलान्दारूणि वाहरन्नेति यथैव तत्पुत्रेभ्य आहरन्नेति तादृक्तदिति विज्ञायते॥४॥

3-4. Having taken some fuel-sticks in his hand he returns. It is known (from a Brāhmaṇa-text)[1]. "Just as the sons run towards the father who had gone (and) was staying away, in the same way the fires run towards him (the sacrificer). He comes back while carrying some pieces (of wood) or (wooden sticks), just as (a father) carrying something comes towards his sons, it is like this".

1. The text is not known.

आरादग्निभ्यो वाचं यच्छति॥५॥

5. From a distance quite away from the fires, he restricts his speech.

यद्येनं राजा पिताचार्यो वान्तरेणाग्नीन्स्याच्छदिर्दर्शे नैनमाद्रियेत॥६॥

6. From the place where the roof (of his) house is being seen, even if the king or his father or his teacher will be between him and the fires, he should not show his respect towards him.[1]

1. Cp ŚB II.4.1.6.

विश्वदानीमाभरन्तो ऽनातुरेण मनसा। अग्ने मा ते प्रतिवेशा रिषाम॥ नमस्ते अस्तु मीढुषे नमस्त उपसद्वने। अग्ने शुम्भस्व तन्वः सं मा रय्या सृजेत्यभ्यैति॥७॥

7. With *viśvadānīmābharantaḥ*... (and) *namaste astu mīḍhuṣe* he comes towards (the place of his fires).

अग्नीन्समाधेहीति॥८॥

8. (He orders the Adhvaryu)[1] "Do you enkindle the fires".

ज्वलत उपतिष्ठते॥९॥

पशून्नः शंस्याजूगुपस्तान्नः पुनर्देहीत्याहवनीयमभिप्राण्याग्ने सहस्राक्ष शतमूर्धञ्छतं ते प्राणाः सहस्रमपानाः। त्वं साहस्रस्य राय ईशिषे सहस्रधारस्य पयसः। तस्य नो रास्व ते भक्षीय तस्य ते वयं भूयिष्ठभाजो भूयास्मेत्याहवनीयम्॥१०॥

9-10. When the fires are ablaze, with *paśūn naḥ śaṁsyā-jūgupuḥ*... having breathed out over the Āhavanīya[1] he stands near it praising with *agne sahasrākṣa śatamūrdhan*...[2]

1. See VI.26.6.
2. Cp. TS IV.6.5.g.

VI.26

प्रजां नो नर्याजूगुपस्तां नः पुनर्देहीति गार्हपत्यमभिप्राण्याग्ने गृहपते सुगृह-पतिरहं त्वया गृहपतिना भूयासं सुगृहपतिर्मया त्वं गृहपतिना भूयाः। शतं हिमा द्वा यू राधांसीत्संपृञ्चानावसंपृञ्चानौ तन्व इति गार्हपत्यम्॥१॥

1. Having breathed out over the Gārhapatya with *prajāṁ no naryājūgupaḥ* .... the sacrificer stands near it praising with *agne gṛhapate sugṛhapatiḥ*...[1]

1. Cp. TS I.5.6.q. or I.6.6.n. with addition from ŚB III.7.4.10-11; cp. MS I.4.2.

अन्नं नो बुध्न्याजूगुपस्तन्नः पुनर्देहीत्यन्वाहार्यपचनमभिप्राण्यान्तराग्नी तिष्ठन्नुपति यथा प्रवत्स्यदुपस्थाने॥२॥

2. Having breathed out over the Dakṣiṇāgni with *annaṁ no budhnyājūgupaḥ*... standing between the two fires viz.

Āhavanīya and Gārhapatya he mutters in the same manner as he did at the time of standing near the fires praising them when he was about to stay away.

अजूगुपतमभ्यराक्षीदिति मन्त्रं संनमति॥३॥

3. He modifies the formula with the words *ajūgupatam abhyarākṣīt* (in stead of *gopāyatam, abhirakṣatu*).[1]

1. See VI.24.4.

मम नाम तव च जातवेद इति चतसृभिराहवनीयम्॥४॥

4. With the four verses beginning with *mama nāma tava ca jātavedaḥ*...[1] (he stands near) the Āhavanīya (praising it).

1. TS I.5.10.b-e.

प्रजां मे नर्याजूगुपस्तां मे पुनर्देहीति गार्हपत्यमभ्यपान्यान्नं मे बुध्न्याजूगुपस्तन्मे पुनर्देहीत्याहवनीयमभ्यापान्य पूर्वद्विराट्क्रमैरुपतिष्ठते। अजूगुप इति मन्त्रं संनमति॥५॥

5. With *prajāṁ me naryājūgupaḥ*... having breathed in over the Gārhapatya, with *annaṁ me buddhnyājūgupaḥ*... having breathed in over the Dakṣiṇa(-fire), with *paśūn me śaṁsyājūgupaḥ*... having breathed in over the Āhavanīya, he stands (near the Āhavanīya), with (the formulae called) Virāṭkrama as described earlier.[1] He modifies the formula with the word *ajūgupaḥ* (instead of the word *gopāya*).

1. See V.18.2.

अग्न्युपस्थानवदत्र समिधो दिशां चोपस्थानम्॥६॥

6. The acts of putting fuel-sticks on (the Āhavanīya) fire[1] and of praising the directions[2] take place at this stage as in the case of the Agnyupasthāna-rite.

1. See VI.16.12 and VI.25.3.
2. See V.18.2.

नवमीं चेदतिप्रवसेन्मित्रो जनान्यातयति प्रजानन्निति मैत्र्योपस्थाय मनो ज्योतिर्जुषतामित्याहुतिं जुहुयात्॥७॥

7. If (the sacrificer) stays away (from his house) more than nine (nights), then (the Adhvaryu) having stood near (the Āhavanīya-fire) and praised it with the verse connected with

the god Mitra, beginning with *mitro janān yātayati*...[1] should offer a libation of ghee with *mano jyotir juṣatām*...[2]

1. TB III.4.11.q.
2. TS I.5.10.f.

समिध आहुतिमुपस्थानमित्येवमनुपूर्वाण्येके समामनन्ति॥८॥

8. In the opinion of some (ritualists) the act of placing the fuel-sticks (on the fire), libation of ghee, and the act of praising the directions should take place one after another in this sequence.[1]

1. The sequence mentioned earlier was: putting fuel-sticks, praising the directions, libation of ghee.

VI.27

तदाहुर्नाग्निरुपस्थेयः कः श्रेयांसं विषुप्तं बोधयिष्यतीति। अभयंकराभयं मे कुरु स्वस्ति मे ऽस्त्वभयं मे अस्त्वित्येव ब्रूयात्। प्रवत्स्यदुपस्थानमागतोपस्थानं चाधिकृत्य वाजसनेयिनः समामनन्ति॥१॥

1. Now some say, "One should not stand near the fire praising it (after having returned form the journey). Who will awaken the sleeping superior?".[1] One should only say, "O safety creator! create safety for me; let there be bliss for me; let there be safety for me". This is the opinion of the Vājasaneyians in connection with the standing near (the fires while praising them) by one who is about to stay away and the standing near (the fires) while praising them by one who has returned.[2]

1. Cf. MS III.4.5; KS XXII.2.
2. In the available texts of the white YV this opinion is not found. Cp. however ŚB II.4.1.10; AB VII.12.

नमो वो ऽस्तु प्रवत्स्यामि नमो वो ऽस्तु प्रावात्स्यमिति बह्वृचाः॥२॥

2. According to the followers of the Ṛgveda, (one should use the formula *namo vo'stu pravatsyāmi*[1] before going on journey and the formula *namo vo'stu prāvātsyam*[2] after having returned.

1-2. These formulae are not found in any text belonging to the ṚV.

गृहा मा बिभीत मा वेपिढ्वमूर्जं बिभ्रत एमसि। ऊर्जं बिभ्रद्वसुवनिः सुमेधा गृहानैमि मनसा मोदमानः॥ येषामध्येति प्रवसन्येषु सौमनसो बहुः। गृहानुपह्वयामहे ते नो जानन्तु जानतः॥ उपहूता भूरिधनाः सखायः स्वादुसंमुदः। अरिष्टाः सर्वपूरुषा गृहा नः सन्तु सर्वदा॥ उपहूता इह गाव उपहूता अजावयः। अथो अन्नस्य कीलाल उपहूतो गृहेषु न इति गृहानभ्येति॥३॥

3. With *gṛhā mā bibhīta...*[1] *yeṣāmadhyeti pravasan...*[2] *upahūtā bhūridhanāḥ...*[3], (and) *upahūtā iha gāvaḥ...*[4] (the sacrificer) goes towards the house (after having returned).

1-2,4. VS III.4.1.

3. Cp. AV. VII.60.4.

क्षेमाय वः शान्त्यै प्रपद्ये शिवं शग्मं शंयोः शंयोरिति प्रविशति॥४॥

4. With *kṣemāya vaḥ śāntyai prapadye...*[1] he enters (in his house).

1. VS III.43.

ऊर्जं बिभ्रद्वः सुमनाः सुमेधा गृहानागां मनसा मोदमानः। इरां वहन्तो घृतमुक्षमाणास्तेष्वहं सुमनाः संविशामीति प्रविश्य जपति। संविशन्वा॥५॥

5. Either having entered (into his house) or while sleeping he mutters *ūrjaṁ bibhrad vaḥ sumanāḥ...*

VI.28

सगृहः प्रयास्यन्वास्तोष्पतीयं जुहोति॥१॥

1. When the sacrificer along with his house[1] is about to go out, he offers a libation of ghee to Vāstoṣpati.[1]

1. i.e. along with his wife, fires and possessions.

2. To another village for being settled there.

3. See VI.28.8

अहुते यानेषु भण्डान्यारोपयन्ति॥२॥

2. Before the libation is offered, (the servents) keep the household materials on the carts.[1]

1. Cf. TS III.4.10.4.

न हीनमन्वाहरेयुः॥३॥

3. They should not carry whatever remains[2] after the libation is offered.

1. Due to mistake.
2. Cf. MS I.5.13.

यद्यनोवाह्यं स्यात्पूर्वं तं प्रवहेयुरप वोद्धरेयुः॥४॥

4. Whatever is to be carried by means of cart, that they should carry before (the libation) or remove it.[1]

1. Cf. MS I.5.13.

यत्र संहिता रात्रीर्वसेत्पञ्च सप्त नव दश वा तत्प्रयास्यञ्जुहुयात्॥५॥

5. Going away to that place where he may stay continuously for five, seven, nine or ten nights the sacrificer should offer the libation to Vāstoṣpati.

नवरात्रवास्तौ वा पुनरेत्यैकामुषित्वा प्रयास्यञ्जुहुयात्॥६॥

6. Or having stayed somewhere else, continuously for nine nights, having come back, stayed in his house for one night, if he is going away, he should offer (this libation).[1]

1. Sūtras 5 and 6 are influenced by TS III. 4.10.2-3 and MS I.5.13.

दक्षिणो युक्तो भवति सव्यो ऽयुक्तः। अपि वाग्निष्ठस्य दक्षिणो युक्तः सव्यस्य योक्त्रं परिहृतम्॥ सर्वेषु वा युक्तेषु॥७॥

7. The (ox) at the right side (of the cart) is yoked but the (ox) at the left side is not (yet) yoked; or the right (ox) of (the cart) in which fires are situated and the cord of the left (ox) is carried around;[2] or when all the (oxen) are yoked[3]—(the libation should be offered).

1. Cf. TS III.4.10.3-4.
2-3. Cf. MS I.5.13.

वास्तोष्पत इत्यनुद्रुत्योत्तरया गार्हपत्ये हुत्वावक्षाणानि संप्रक्षाप्य पृथगरणीष्वग्नीन्समारोपयते ये धार्यन्ते॥८॥

8. Having recited the verse *vāstoṣpate*...[1] having offered a libation of ghee in the Gārhapatya[2] (fire) with the next (verse)

having caused the half-burnt (wooden pieces) to burn completely, (the Adhvaryu) causes the fires which are held singly to mount[3] upon the churning sticks.

1-2. TS III.4.10.a-b.
3. For details see the next sūtra.

उपर्यग्नावरणी धारयञ्जपत्ययं ते योनिर्ऋत्विय इति॥९॥

9. Holding the churning-sticks on the fire he mutters *ayaṁ te yonir ṛtviyaḥ...*[1]

1. TB I.2.1.15-16.

अपि वा यजमान एवात्मन्समारोपयते॥१०॥

या ते अग्ने यज्ञिया तनूस्तयेह्यारोहात्मात्मानमच्छा वसूनि कृणवन्नस्मे नर्या पुरूणि। यज्ञो भूत्वा यज्ञमासीद स्वां योनिं जातवेदो भुव आजायमानः स क्षय एहीति हस्तं प्रताप्य मुखायाहरते॥११॥

10-11. Or the sacrificer himself causes (the fires) to mount upon himself. With *yā te agne yajñiyā tanūḥ...*[1] having heated his hand he brings it near his face.[2]

1. Cp. TB II.5.8.8.
2. Cf. TS III.4.10.5.

वास उपावरोह जातवेदः पुनस्त्वं देवेभ्यो हव्यं वह नः प्रजानन्। आयुः प्रजां रयिमस्मासु धेह्यजस्रो दीदिहि नो दुरोण इति लौकिके ऽग्नावुपावरोहयति॥१२॥

12. On the place where (he is going to stay for a night)[1] he causes (the fires) to descend[2] upon a profane fire with *upāvaroha jātavedaḥ punastvam...*[3]

1. Where he will have to perform the Agnihotra-rite.
2. He should breathe out upon the profane fire the fire which is mystically held by him.
3. TB II.3.8.9.

अरण्योर्वोपावरोह्य मन्थेत्॥१३॥

13. Or having caused the fire descend upon the fire-sticks, he should churn it out.

यदरण्योः समारूढः स्यान्निर्वतमान एतं मन्त्रं जपेत्॥१४॥

14. If the fire is mounted upon the fire-sticks, he should mutter this formula while the fire is coming out (through the churning).

VI.29

इदं श्रेयो ऽवसानं यदागां स्योने मे द्यावापृथिवी अभूताम्। अनमीवाः प्रदिशः सन्तु मह्यम्। गोमद्धनवदश्ववत्पुरुषवद्धिरण्यवत्सुवीरवत्स्वाहेत्यवसिते जुहोति॥१॥

1. Having reached the place where he had intended to go or having returned to his own place the sacrificer offers a libation of ghee in the Āhavanīya with *idaṁ śreyovasānam...*[1]

1. Cp. AV XIX.14.1.

ĀGRAYAṆEṢṬI: (OFFERING OF NEW AGRICULTURAL PRODUCT)

नानिष्ट्वाग्रयणेनाहिताग्निर्नवस्याश्नीयात्॥२॥

2. A sacrificer who has established fires should not eat the new agricultural product without having performed the Āgrayaṇa-offering.[1]

1. Cf. KS XII.7.

व्रीहीणां यवानां श्यामाकानामित्यग्रपाकस्य यजेत॥३॥

3. He should offer the new agricultural product viz. rice, barley, or Śyāmāka (panicum frumentaceum).

अमावास्यायां पौर्णमास्यां वा॥४॥

4. On the New or Full-moon-day.[1]

1. Thus either before or after the New moon-sacrifice or full-moon-sacrifice.

आमावास्यं तन्त्रम्॥५॥

5. The procedure of the New-moon-sacrifice (should be followed).[1]

1. Because both contain an offering of sacrificial bread for Indra-and-Agni (see XXIV.2.32; VI.29.10).

सप्तदश सामिधेन्यः॥६॥

6. (There should be) seventeen enkindling verses.

निर्वपणकाल आग्नेयमष्टाकपालं निर्वपति पुराणानां व्रीहीणाम्॥७॥

7. At the time of pouring out (of the sacrificial material)[1]

(the Adhvaryu) pours out the material consisting old rice-grains for sacrificial bread on eight potsherds for Agni.[2]

1. See I.18.10,12.

2. Thus there are two types of sacrificial materials: the first to Agni out of old grains and the second (see VI.29.10) out of new grains.

यथा दान्तेनादान्तं संयुनक्ति तादृक्तदिति विज्ञायते॥८॥

8. "Just as one yokes the untamed (ox) along with the tamed (ox) this is in the same way"—thus is known from a Brāhmaṇa-text.[1]

1. Not known.

येन यज्ञेनेर्त्सेत्कुर्यादेव तत्राग्नेयमष्टाकपालमिति विज्ञायते॥९॥

9. "He should definitely offer the sacrificial bread on eight potsherds to Agni in any sacrifice by means of which the sacrificer desires to prosper"—thus is known from a Brāhmaṇa-text.[1]

1. Not known.

नवानामितराण्यैन्द्राग्नं द्वादशकपालमाग्नेन्द्रं वा वैश्वदेवं पयसि चरुं सौम्यं श्यामाकं चरुं द्यावापृथिव्यमेककपालम्॥१०॥

10. The other oblations (should be prepared out) of new grains: a sacrificial bread on twelve potsherds for Indra-and-Agni or for Agni-and-Indra; rice-pap cooked in milk for Viśvedevas, rice-pap of Śyāmāka-grains for Soma,[1] a sacrificial bread on one potsherd for Dyāvā-pṛthiyau.

1. Cf. KB IV.12.

पुरस्तात्सौम्याद्द्यावापृथिव्यमेके समामनन्ति॥११॥

11. According to the opinion of some (ritualists) there should be a sacrificial bread for Dyāvāpṛthivyau (to be offered) before (the bread) for Soma.

अथ पञ्चाज्यानीर्जुहोति शतायुधाय शतवीर्यायेति॥१२॥

12. The oblation-material has been poured out and placed near the Gārhapatya-fire,[1] but water is not sprinkled upon it—at

that time the Adhvaryu offers five Ajyāni-libations[2] with *śatāyudhāya śatavīryāya*...[3]

1. See I.18.5;19.1.
2. Cf. TS V.7.2.5.
3. TS V.7.2.d-h.

पुरस्ताद्वा स्विष्टकृतः॥१३॥

13. Or these libations may be offered before the Sviṣṭakṛt-offering.[1]

1. Thus after the main offering and before II.21.3-7.

प्रोक्षादि कर्म प्रतिपद्यते॥१४॥

14. (The Adhvaryu) starts the work beginning with sprinkling water (in accordance with the basic paradigm of an offering).

एकमुलूखलं मुसलं प्रतिबीजं वा॥१५॥

15. There should be one mortar and one pestle or different mortar and pestle for each type of grains.

सर्वेषु हविष्कृदवहननमन्त्रः॥१६॥

16. The formula in connection with preparer of oblation[1] is to be recited in connection with all the grains.

1. See I.19.8.

तुषोपवपनम्॥१७॥

17. And the act of throwing (the husks) under (the black-antelope's skin also should be done in connection with all the grains).[1]

1. See I.20.9.

उत्तममोप्य वाचं विसृजते॥१८॥

18. Having poured out the last (oblation-material)[1] he releases his speech.

1. See I.16.7; I.19.7.

एषाऽन्येषां नानाबीजानां समेवतानां कल्पः॥१९॥

19. This is the way of performance[1] for all the other different associated grains.

1. Mentioned in VI.29.15-18.

अलंकरणकाल आज्येनैककपालमभिपूरयति॥२०॥

20. At the time of adornment[1] he fills the potsherd of the sacrificial bread on one potsherd with ghee (in such a way that the bread will be completely sunk in the ghee).[2]

1. See II.10.5.
2. This is in contrast with the usual practice according to which ghee is to be under and upon the bread, see II.10.4; II.11.1-4. For this Sūtra cf. KS 36.1; MS I.10.7.

आविःपृष्ठं वा कृत्वासादयति॥२१॥

21. Or he places[1] it after having made its back (the upper side) visible.[1]

1. See II.11.5.
2. Cf. TB I.6.3.5.

प्रचरणकाल उद्धृत्य बर्हिषदं कृत्वा जुह्वामुपस्तीर्याधायाशयमन्वानीयाभिघार्योपांशु प्रचरति॥२२॥

22. At the time of performance (of the offering of the bread),[1] having lifted (the bread on one potsherd) up (from the ghee), having placed it on the barhis-grass, (on the altar)[2] having made an under-layer of ghee in the Juhū(-ladel), having kept (the bread in the ladle), having poured ghee, on the bread which was "sleeping" (sunk) (earlier), having poured (another ghee) on it, he performs once the ritual of offering silently (i.e. without any formula).

1. See II.18.9.
2. Cf. KS 36.1.

VI.30

सर्वहुतमपर्यावर्तयन्नृजुं प्रतिष्ठितं न हस्तेन जुहुयात्॥१॥

1. He offers it completely,[1] without letting it turn upside down, straightway, and in such a manner that it will remain well-established[2]; (but he does) not (offer it) by means of his hand.[3]

1. Cf. KS 36.1; MS I.10.7; TB I.6.3.5.
2. Cf. TB I.6.3.7-8.
3. Cf. TB I. 6.3.7.

यदि हुतः पर्यावर्तेत स्रुचो ऽग्रेण कल्पयेत्॥२॥

2. After being offered if it turns upside down, it should be arranged (i.e. be kept properly) by means of the point of the ladle.

न पाणिना॥३॥

3. Not by means of hand.

वरे दत्ते कल्पयितव्यः॥४॥

4. It should be arranged (kept) in a proper manner (by the Adhvaryu) after a chosen (gift) has been given (by the sacrificer to the Adhvaryu).[1]

1. Cf. MS I.10.7.

आधायाभिघार्य पुनर्होतव्य इत्येके॥५॥

5. According to some (ritualists)[1] having kept it (in the ladle) having poured ghee upo it, (the Adhvaryu) should offer it.

1. Cf. MS I.10.7. The Sūtras VI.29.20-30.5 deal with the sacrificial bread on one potsherd in general but for the sacrificial bread on one potsherd to be offered in the first Cāturmāsya-yāga in particular see VIII.2.10. For the details given here cf. the Cāturmāsya-portion of the TB (I.6.3.1ff).

अपि वा नैककपालं कुर्वीताज्येन द्यावापृथिवी यजेत॥६॥

6. Or rather he should not prepare the sacrificial bread on one-portsherd; He should offer ghee to Dyāvāpṛthivī.[1]

1. The Vājsaneyins allow this, cf. ŚB II.4.3.10.

ये प्राचीनमेकाष्टकाया वत्सा जायन्ते तेषां प्रथमजं ददाति। वासः श्यामाके॥७॥

7. He gives[1] the first born out of the calves born before the Ekāṣṭakā (eighth day in the black-fortnight of the Māgha-month); at the time of the (Āgrayaṇeṣṭi of) Śyāmāka(-grains) he gives a cloth.

1. As a sacrificial gift.

भद्रान्नः श्रेयः समनैष्ट देवा इति यजमानभागं प्राश्नाति॥८॥

8. With *bhadrānnaḥ śreyaḥ samanaiṣṭa devāḥ...*[1] the sacrificer eats his portion.

1. TB V.7.2.h.

सर्वेषां वा भक्षाणां मन्त्रवतां प्रत्याम्नायः स्यात्॥९॥

9. Or rather this verse may be a substitute for the formulae in all the acts of eating accompanied with a formula.

अग्निः प्रथमः प्राश्नातु स हि वेद यथा हविः। शिवा अस्मभ्यमोषधीः कृणोतु विश्वचर्षणिरिति श्यामाकानाम्॥१०॥

10. With *agniḥ prathamaḥ prāśnātu...*[1] (the sacrificer eats his portion) of the Śyāmāka-grains.

1. TB II.4.8.7.

सिद्धमिष्टिः संतिष्ठते॥११॥

11. The offering stands completely established in the usual manner.

अपि वामावास्यायां पौर्णमास्यां वाग्रयणेष्टिमन्वायातयेत्॥१२॥

12. Or he may cause the Āgrayaṇeṣṭi combined with the New or Full-moon-sacrifice.

1. Contrast VI.29.4. According to this Sūtra each act of the New or Full-moon-sacrifice should be followed by each act of Āgrayaṇeṣṭi. For Sūtras 12-16 cf. KB IV.14.

अपि वामावास्यां पौर्णमासीं वा नवैर्यजेत॥१३॥

13. Or he may perform the New-moon-sacrifice or Full-moon-sacrifice by means of the new (grains).

अपि वाग्निहोत्रीं व्रीहिस्तम्बं यवस्तम्बं वा ग्रासयित्वा तस्याः पयसा सायंप्रातर्जुहुयात्॥१४॥

14. Or having caused the cow yielding milk for Agnihotra rice-stump or barley-stump, one should offer the evening or morning libation by means of her milk.[1]

1. The Vājasaneyins oppose this practice: see ŚB II.4.3.4.

अपि वा नवानां यवाग्वा सायंप्रातर्जुहुयात्॥१५॥

15. Or one should offer the (Agnihotra)-libation by means the gruel (prepared out) of new (grains).

अपि वा नवानां गार्हपत्ये स्थालीपाकं श्रपयित्वाहवनीये जुहुयादाग्रयण-देवताभ्यः स्विष्टकृच्चतुर्थाभ्यः॥१६॥

16. Or having cooked a Sthālipāka (cooked pap-vessel) out of new (grains) one should offer that pap to the deities of the Āgrayaṇa[1] with Agni Sviṣṭakṛt as the fourth.

1. viz. Indrāgni, Viśve devāḥ, Dyāvāpṛthivī see VI.29.10.

अपि वा नवानां चतुःशरावमोदनं पक्त्वा चतुरो ब्राह्मणान्भोजयेत्॥१७॥

17. Or having cooked pap out of four Śarāvas (plates) one should feed the Brāhmaṇas by means of it.[1]

1. Cf. ŚB II.4.3.13.

एवं यवैर्यजेत॥१८॥

18. In the same manner one should offer the barley-grains.

तत्राग्नेयश्यामाकौ न भवतः॥१९॥

19. In that case the sacrificial bread for Agni[1] and the offering with Śyāmāka(-grains)[2] do not take place there.

1. See VI.29.7.
2. See VI.29.10.

य ऊर्ध्वमेकाष्टकाया वत्सा जायन्ते तेषां प्रथमजं ददाति॥ एतमु त्यं मधुना संयुतं यवं सरस्वत्या अधि मनावचर्कृषुः। इन्द्र आसीत्सीरपतिः शतक्रतुः कीनाशा आसन्मरुतः सुदानव इति यजमानभागं प्राश्नाति॥ सर्वेषां वा भक्षाणां मन्त्रवतां प्रत्याम्नायः स्यात्॥२०॥

20. (The sacrificer) gives the first born out of the calves born after the eighth day in the black fortnight in the month of Māgha.[1] With *etamu tyaṁ madhunā saṁyutam...*[2] the sacrificer eats his portion. Or this formula may be a substitute for the formulae in all acts of eating accompanied with a formula.[3]

1. As a gift. Cp. VI.30.7.
2. TB II.4.8.7.
3. Cp. VI.30.9.

सिद्धमिष्टिः संतिष्ठते॥२१॥

21. The offering stands completely established (i.e. concluded) in the usual manner.

VI.31

यदि नानातन्त्रां श्यामाकेष्टिं कुर्वीत श्यामाकानुद्धर्तवा इति संप्रेष्यति॥१॥

1. If (the sacrificer) may perform an offering of Śyāmāka -(grains)[1] in a separate procedure, he should order "to take out the Śyāmāka-grains".[2]

1. In rainy season.
2. Cf. KB IV.12.

तस्याः सप्तदश सामिधेन्यः॥२॥

2. Of it (there should be) seventeen enkindling verses.

सद्वन्तावाज्यभागौ। विराजौ संयाज्ये॥३॥

3. The invitatory and offering verses for the offering of ghee portions should be containing the word *sad*. The invitatory and offering verses of the Sviṣṭakṛt-offering should be in Virāj-metre.[1]

1. Cf. KB IV.12. See the next Sūtra.

त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः। त्वया यज्ञं वितन्वते। सोम यास्ते मयोभुव इति सद्वन्तौ। प्रेद्धो अग्न इमो अग्न इति विराजौ॥४॥

4. The verses *tvamagne saprathā asi...*[1] and *soma yāste mayobhuvaḥ...*[2] are the verses containg the words *sad*. The verses *preddho agne...*[3] and *imo agne...*[4] are the verses in Virāj-metre.

1. TB II.4.1.6.
2. TS IV.1.11.b.
3. TS IV.6.5.k.
4. TS IV.3.13.v.

वासो दक्षिणा दधिमन्थो मधुमन्थो मधुपर्को मधुग्लुन्थो बभ्रुर्वा पिङ्गलः॥५॥

5. A cloth, a mixture of flour and curds, a mixture of

flour and honey, a mixture of honey (and curds),[1] a bee-hive or reddish brown bull[2] should be given as gifts.

1. Cf. KB IV.12.
2. Cf. KS XV.1.

सिद्धमिष्टिः संतिष्ठते॥६॥

6. The offering stands completely established (i.e. concluded) in the usual manner.

हरितयवशाकशमीधान्यानां नवानां फलानामनिष्टेऽपि प्राशने याथाकामी॥७॥

7. One is free to eat even without offering the new fruits (i.e. products) of green barley, new vegetables, and Śami-corns.[1]

1. Hulsenfrüchte (Caland).

वेणुयवानामिष्टिमेके समामनन्ति॥८॥

8. In the opinion of some (ritualists) there should be an offering of Bamboo-seeds.

1. Cf. KB IV.13.

वेणुयवेषु पक्वेषु वेणुयवानुद्धर्तवा इति संप्रेष्यति॥९॥

9. After the Bamboo-seeds are ripe the sacrificer orders the Adhvaryu to take out Bamboo-seeds.[1]

1. Cf. KB IV.13.

तस्या एतदेव तन्त्रमेषा देवता॥१०॥

10. The procedure and the deity of it are the same.[1]

1. See VI.31.1-6. Cf. KB IV.13.

आग्नेयी मैत्रावरुणी प्राजापत्या वा॥११॥

11. Or this offering is to be made to Agni, or Mitrāvaruṇau, or to Prajāpati.[1]

1. Cf. KB IV.13.

स प्रत्नवदिति द्वे धाय्ये चतस्र आज्यभागयोर्दश हविषां द्वे स्विष्टकृतः॥१२॥

12. Out of the verses beginning with *sa pratnavat*[1] two (should be used as) the insterted verses (Dhāyyā),[2] (the next)

four (as the invitatory and offering verses) of the ghee-portion,[3] and (the next) ten as (the invitatory and offering verses) of the main oblations[4] and (the last) two (as the invitatory and offering verses)[5] of the Sviṣṭakṛt (offering).

1. TB II.4.8.1-7.
2. i.e. the two verses which are added to make the number 17 out of the 15 which is the number of the Sāmidhenī verses in the basic paradigme see VI.29.6;31.2.
3. To be offered to Agni and Soma.
4. The seventh and eighth for the rice-pap for Soma. From the ninth to twelfth for the sacrificial bread for Indra-and-Agni or Agni-and Indra, the thirteenth and fourteenth for the rice-pap for Viśvedevas and the fifteenth and sixteenth for the sacrificial bread for Dyāvāpṛthivī.
5. The seventeenth and eighteenth verse.

व्रीहिभिरिष्ट्वा व्रीहिभिरेव यजेता यवेभ्यो दर्शपूर्णमासावेवं यवैरा व्रीहिभ्यो ऽपि वा व्रीहिभिरेवोभयत्रैते ह वै सूपचरतमा भवन्तीति बह्वृचब्राह्मणम्॥१३॥

13. Having offered (the Āgrayṇeṣṭi) with the rice-grains one should offer (the sacrificial bread of) rice-grains only in the New-and-Full-moon-sacrifices[1] upto the (availability of) Barley; in the same manner, having offered the Āgrayaṇeṣṭi with the barley-grains one should offer the New-and-Full-moon-sacrifices upto the availability of rice-grains. Or rather in both the cases (one should use) rice-grains only. They are the most convenient for using—this has been said in a Brāhmaṇa-text of the Ṛgveda.[2]

1. See i.17.5.
2. Not known.

वर्षासु श्यामाकैर्यजते शरदि व्रीहिभिर्वसन्ते यवैर्यथर्तु वेणुयवैरिति विज्ञायत इति विज्ञायते॥१४॥

14. In the rainy season one should offer (the sacrificial bread of Śyāmāka-grains, in the Autumn.... rice grains; in the spring ....barley-grains; seasonally ...bamboo-seeds—this is known from a Brāhmana-text.[1]

1. Not known.

PAŚUBANDHA (ANIMAL-SACRIFICE)

VII.1

सर्वाँल्लोकान्पशुबन्धयाज्यभिजयति॥१॥

1. The performer of an animal-sacrifice[1] wins all the worlds.

1. This animal-sacrifice is called Nirūḍhapaśubandha (an animal-sacrifice which has been "taken out" from the Soma-sacrifice). Animal-sacrifice is basically a part of a Soma-sacrifice. But here it is described as an independent rite.

तेन यक्ष्यमाणो ऽमावास्यायां पौर्णमास्यां वा षड्ढोतारं मनसानुद्रुत्याहवनीये सग्रहं जुहोति सूर्यं ते चक्षुरिति॥२॥

2. (When) the (sacrificer) is going to perform it, having mentally recited the Ṣaḍḍhotṛ-formula[1] on the New or Full-moon day the Adhvaryu offers a libation of ghee in the Āhavanīya (fire) with the portion called *graha* (in the Ṣaḍḍhotṛ-formula) viz. *sūryaṁ te cakṣuḥ*.[2]

1. TĀ III.4.

2. For this Sūtra cf. TB II.2.2.3.

आग्नावैष्णवमेकादशकपालं निर्वपति॥३॥

3. (The Adhvaryu) takes out the material for the (sacrificial bread) on eleven-potsherds to Agni-and-Viṣṇu.[1]

1. Cp. the similar bread in a Soma-sacrifice. X.4.2

अग्न्यन्वाधानस्य प्रत्याम्नायो भवति॥४॥

4. That (bread) becomes the substitute of putting fuel on the fires.[1]

1. Cp. I.1.2.

सिद्धमिष्टिः संतिष्ठते॥५॥

5. The offering stands completely established (i.e. concluded) in accordance with the usual manner.

धारयत्याहवनीयम्॥६॥

6. He preserves the Āhavanīya (i.e. does not let it be extinguished).[1]

1. Cp. VII.6.4.

उरु विष्णो विक्रमस्वेति स्रुवेणाहवनीये यूपाहुतिं जुहोति॥७॥

7. With *uru viṣṇo vikramasva...*[1] he offers a libation (of ghee) connected with the sacrificial post, by means of the spoon.[2]

1. TS I.3.4.d;
2. Cp. TS VI.3.3.1.

स्रुचा वा चतुर्गृहीतेन॥८॥

8. Or he may offer this libation by means of the Juhū(-ladle) with four-times scooped ghee.

न दीक्षितस्य जुहुयात्॥९॥

9. In the case of a sacrificer who is consecrated[1] he should not offer (this libation).

1. i.e. in a Soma-sacrifice this offering is not to be offered. Thus this offering is to be offered only in an animal-sacrificial being performed separately, without being a part of a Soma-sacrifice.

वैष्णवीमृचमनूच्याच्छेत्यः॥१०॥

10. (In the case of an animal—sacrifice forming a part of a Soma-sacrifice), having recited a verse connected with Viṣṇu, he should go towards (the tree to be cut for preparing the sacrificial post).[1]

1. Cf. MS III.9.2.

जुहुयाद्वा॥११॥

11. Or he may offer this libation.[1]

1. Cf. MS III.9.2; KS XXVI.3.

यूपसकाशे वाग्निं मथित्वा तस्मिञ्जुहुयात्॥१२॥

12. Or having churned out fire near the sacrificial post (i.e. the tree out of which the post is to be prepared), he should offer the (above-mentioned) libation in it.[1]

1. Cf. MS III.9.2; KS XXVI.3.

स्रुवमाज्यशेषं चाध्वर्युरादत्ते। तक्षा शस्त्रम्॥१३॥

13. The Adhvaryu takes the spoon and the ghee remaining (out of the above-mentioned libation); the carpenter takes the weapon (axe).

यत्र यूपस्तद्यन्ति॥१४॥

14. (Then they)[1] go towards the place where the sacrificial post (i.e. the tree) is.

1. viz. Brahman, the sacrificer, Adhvaryu and the carpenter.

यूप्या वृक्षाः पलाशखदिरबिल्वरौहीतकाः॥१५॥

15. Palāśa (Butea frondasa), Khadira (Acacia catechu), Bilva (Aegle marmelos) and Rauhītaka (Andersonia rohitaka) are the trees worthy to be (cut for preparing) the sacrificial post.

पालाशं तेजस्कामो यज्ञकामो वा। खादिरं स्वर्गकामो वीर्यकामो वा। बैल्वमन्नाद्यकामो ब्रह्मवर्चसकामो वा। रौहीतकं प्रजाकामश्चक्षुष्कामो वा॥१६॥

16. A (sacrificer) desirous of lustre or of sacrifice (should prepare a post) of Palāśa;... desirous of heaven or desirous of power... of Khadira;... desirous of food and eatables or... desirous of Brahman-lustre... of Bilva;[1]... desirous of progeny or desirous of eye... of Rohitaka.[2]

1. Cf. TS II.1.8.1; MS II.9.3;
2. For this Sūtra cf. in general KB X.1; AB II.1.5; MS III.4.5.

समे जातमशाखाजं बहुपर्णशाखमप्रतिशुष्काग्रमसुषिरमव्यावृत्तमघूर्णमृजु-मूर्ध्वशकलमग्र ईषदुपावनतं प्रागुदक् प्रत्यग्वौपनतम्॥१७॥

17. He prepares the sacrificial post out of a tree which is born on an even place,[1] not born out of a branch (of another tree),[2] possessing many leaves and branches, not with dry top, not hollow, not turned backward, not wavering, straight—forward[4] with its branches going upwards, slightly bent at the top,[5] and bent either towards the north-east[6] or to the west.[7]

1. Cf. TS VI.3.3.5.
2. Cf. TS VI.3.3.5.
3. Cf. TS VI.3.3.4.
4. Cf. MS III.9.2.
5. Cf. MS III.9.2.
6. Cf. KS XXVI.3.
7. Cf. TS VI.3.3.5.

यं कामयेताप्रतिष्ठितः स्यादित्युक्तम्॥१८॥

18. It has been said (in a Brāhmaṇa-text): "In connection with a sacrificer about whom he (Adhvaryu) desires, may he not be well-established (should prepare a sacrificial post out of a tree grown on another tree...)"[1]

1. Cf. TS VI.3.3.4-5.

अतिक्रम्य यूप्यान्यं जोषयते तमभिमन्त्रयते॥१९॥

19. Having gone beyond (at least three)[3] trees suitable for the sacrificial post, he addresses the tree which he accepts[2],

1. This has been implied by the plural number in the formula mentioned in the next Sūtra.
2. For the formula to be used at the time of addressing, see the next Sūtra.

VII.2

अत्यन्यानगामिति॥१॥

1. with *atyanyānagām...*[1]

1. TS I.3.5.a-b. This Sutra is a part of the sentence in VII.1.19.

अथैनमुपस्पृशति तं त्वा जुषे वैष्णवं देवयज्याया इति॥२॥

2. Then (the Adhvaryu) touches it (the tree) with *taṁ tvā juṣe...*[1]

1. TS I.3.5.c.

देवस्त्वा सविता मध्वानक्त्विति स्रुवेण सर्वतो मूलं पर्यणक्ति॥३॥

3. With *devastva savitā madhvānaktu...*[1] he anoints by means of the spoon (the ghee in it) on all sides torwords the root part.

1. TB I.3.5.d.

ओषधे त्रायस्वैनमित्यूर्ध्वाग्रं दर्भमन्तर्धाय स्वधिते मैनं हिंसीरिति स्वधितिना प्रहरति॥४॥

4. With *oṣadhe trāyasvainam...*[1] having kept a blade of

Darbha-grass with its point upwards, in between (the tree and the axe), with *svadhite mainaṁ hiṁsīḥ...*[2] he strikes (upon the tree).

1. TS I.3.5.e.
2. TS I.3.5.f. These activities are to be done by the Adhvaryu. The actual act of felling the tree is to be done by the carpenter.

प्रथमपरापातिनं शकलमाहरति॥५॥

5. He takes the first chip which falls down.[1]

1. See VII.9.10;

गुल्फदघ्ने वृश्चेज्जानुदघ्ने ऽनक्षसङ्गं वा॥६॥

6. (The carpenter) fells the tree at the height of ankle[1] or knee[2] or at such a height as the bottom portion would not rub against axle of a cart.[3]

1. Cf. KS XXVI.3;
2-3. Cf. TS VI.3.3.4.

दिवमग्रेण मा लेखीरिति प्राञ्चं पातयत्युदञ्चं प्राञ्चमुदञ्चं वा॥७॥

7. With *divamagreṇa mā lekhīḥ*[1] (the Adhvaryu) causes the tree to fall towards the east or towards the north or towards the north-east.

1. TS I.3.5.g.

वनस्पते शतवल्शो विरोहेत्यावश्चने जुहोति॥८॥

8. With *vanaspaste śatavalśo viroha...*[1] the Adhvaryu offers a libation of ghee on that part (of the tree) where it is cut.

1. TS I.3.5.h.

सहस्रवल्शा वि वयं रुहेमेत्यात्मानं प्रत्यभिमृश्य यं त्वायं स्वधिति-रित्यन्वग्रमद्गांश्छिनत्ति॥९॥

9. With *sahasravalśā vi vayaṁ ruhema...*[1] having touched himself, with *yaṁ tvāyaṁ svadhitiḥ...*[2] he cuts the branches (of the tree from the bottom) towards the top.

1. TS I.3.5.h.
2. TS I.3.5.i.

अच्छिन्नो रायः सुवीर इत्यग्रं परिवासयति॥१०॥

10. With *acchinno rāyaḥ*[1] he cuts the top parts of the tree.[2]

1. TS I.3.5.i.
2. So that one can make the sacrificial post of the desired length.

पञ्चारत्निमिति काम्याः॥११॥

11. The Brāhmaṇa-text beginning with, "One should cut the sacrificial post at the length of five cubits..." contains the optional (forms of sacrificial post)s.

1. TS VI.3.3.5-6.

एकारत्निप्रभृत्या त्रयस्त्रिंशदरत्नेरव्यवायेनैके समामनन्ति॥१२॥

12. In the opinion of some (ritualists)[1] he should make the sacrificial post of the (length) beginning with one cubit upto thirty-three cubits without any break.

1. Cf. ŚB XI.7.4.1; III.6.4.18ff.

यावान्यजमान ऊर्ध्वबाहुस्तावान्॥१३॥

13. The (sacrificial) post should be as high as sacrificer standing with his arms raised.[1]

1. Cf. MS III.9.2.

यावान्वा रथे तिष्ठन्॥१४॥

ऊर्ध्वबाहुर्वा॥१५॥

14-15. Or as high as the sacrificer standing on a chariot.[1] Or (as high as the sacrificer standing) with arms raised (on a chariot).[2]

1-2. MS III.9.2.

पुरुषमात्री त्वेतस्यावमा मात्रा। अथ ततो वर्षीयान्। वर्षीयानेव कार्य इत्येके॥१६॥

16. The height of a man (sacrificer) is its lowest measurement. Then it should be made higher and higher only—this is the opinion of some (ritualists).[1]

1. See MS III.9.2.

त्र्यरत्निश्चतुररत्निर्वा पालाशो निरूढपशुबन्धस्यातो ऽन्यः सौम्यस्याध्वरस्येति वाजसनेकम्॥१७॥

17. The sacrificial post of the Nirūḍha-paśubandha (should be) made of Palāśa (-tree) having three or four cubits length;

the (sacrificial post) other than this is to be used for a Soma-sacrifice—this is the view of the Vājsaneyins.[1]

1. Cp ŚB XI.7.4.1; cp. XI.7.2.8.

VII.3

मूलतो ऽतष्टमुपरम्॥१॥

1. Towards the root side there should the Upara[1] part (which should be) unchiselled.

1. This part is buried under the ground.

अष्टाश्रिरनुपूर्वो ऽग्रतो ऽणीयान्प्रज्ञाताग्निष्ठाश्रिरस्थूलो ऽनणुः॥२॥

2. (The post should have) eight sides,[1] thinner (from the root-part) towards the top, with the side which will stand facing the fire well-marked (in advance), neither (too) broad nor (too) thin.[2]

1. Cf. TS VI.3.3.6.
2. Cf. MS III.9.4.

अवतक्षणानां स्वरुरधिमन्थनश्च शकलः॥३॥

3. Out of the chips that fall down a svaru[1] and a piece which will serve for churning sticks to place upon[2] (are to be made).

1. For Svaru see VII.1.9; VII.27.4.
2. See VII.12.12.

अग्राच्चषालं पृथमात्रमष्टाश्रिं मध्ये संनतम्॥४॥

4. Out of the top part of sacrificial post[1] Caṣāla (cap) (should be prepared which should be) of the size of thirteen fingers in length (*pṛtha*),[2] having eight sides, and narrowed in the middle.[3]

1. i.e. out of the part cut in accordnace with VII.2.10.
2. Cp. MS III.9.4.
3. Cf. ŚB III.7.1.12. For Caṣāla see VII.10.3.

यं कामयेतान्यो ऽस्य लोकमभ्यारोहेदिति तस्यान्यवृक्षस्य स्वरुचषाले कुर्यात्॥५॥

5. In the case of a sacrificer about whom he desires that

some one else should reach to his world, he should make the Svaru and Caṣāla out of another tree.[1]

1. Cp. KS XXVI. 4.

यावदुत्तममङ्गुलिकाण्डं तावदूर्ध्वं चषालाद्यूपस्यातिरिक्तं द्व्यङ्गुलं त्र्यङ्गुलं चतुरङ्गुलं वा॥६॥

6. As much as the last part of the finger[1] should be kept additionally over the Caṣāla from the sacrificial post or it may be two fingers or three fingers or four fingers (in length).

1. Cp. KS XXVI.4; cp. MS III.9.4.

रथमात्री निरूढपशुबन्धस्य वेदिः॥७॥

7. The altar of the Nirūḍhapaśubandha should of the measurement of a chariot.

अक्षसंमिता पश्चात्तिर्यगीषया प्राची विपथयुगेन पुरस्ताद्यावता वा बाह्ये छिद्रे॥८॥

8. It should be equal to the axle (of a chariot) in the west, its breadth towards the east should be equal to the length of the yoke or the distance between the two holes on the yoke for the yoke-pins.

अरत्निभिर्वा चतुर्भिः पश्चात्। षड्भिः प्राची त्रिभिः पुरस्तात्॥९॥

9. Or (the altar) should be six cubits in length from the east to the west, four cubits broad towards the west, and three cubits broad towards the east.

तां वेदं कृत्वा दर्शपूर्णमासवत्संनमनवर्जं प्रागुत्तरात्परिग्राहात्कृत्वापरेण यूपावटदेशं संचरमवशिष्य वेद्यामुत्तरवेदिं दशपदां सोमे करोति॥१०॥

10. Having prepared[1] the grass-brush (Veda), then having prepared the Vedi in the manner of that of the New and Full-moon-sacrifices but excluding the act of contraction,[3] having done (all the acts) upto the second tracing,[4] having let remain a passage to the west of the place of the hole for the sacrificial post, he prepares the Uttaravedi within the altar, of the measurement of ten feet if (it is a part) of a Soma-sacrifice.

1. See I.6.4-5.

2. In the manner mentioned in II.1.3. but the Vedi (altar) in an

animal-sacrifice will be towards the east (not to the west in the manner of N.F. sacrifices) of the Āhavanīya.

3. As is done in N. and F. sacrifices (see II.3.2).

4. Thus he performs the acts like carrying the Stambayajus, preparation of Utkara, the first tracing, and the digging of the altar (see II.1.4.-3.7.

4. For the measurement of the Uttaravedi in a Nirūḍha-paśubandha see Sūtra 13.

अंहीयसीं पुरस्तादित्येके॥११॥

11. According to some (ritualists) (he should make it) narrower in the east.

तां युगेन यजमानस्य वा पदैर्विमाय शम्यया परिमिमीते॥१२॥

12. Having measured it by means of the yoke[1] or by means of the feet of the sacrificer, he measures it by means of the yoke-pin.[2]

1. Cf. ŚB III.5.1.24; 34.

2. Cf. TS VI.2.7.1.

शम्यामात्री निरूढपशुबन्धस्योत्तरवेदिः॥१३॥

13. The Uttaravedi of the Nirūḍhapaśubandha should be of the measure of one yoke-pin (in height).

शम्यां पुरस्तादुदगग्रां निधाय स्पन्येनोदीचीमभ्यन्तरमुपलिखति वित्तायनी मे ऽसीति। एवं दक्षिणातः प्राचीं तिक्तायनी मे ऽसीति। पश्चादुदीचीमवतान्मा नाथितमिति। उत्तरतः प्राचीमवतान्मा व्यथितमिति॥१४॥

14. On the eastern side (of the place where the Uttaravedi is to be prepared) having kept the yoke-pin with its point to the north he traces a line (from the south) to the north, to the inner side (of the yoke-pin) by means of the wooden sword (Sphya) with *vittāyanī me'si;*[1] in the same way on the southern side (from the west) to the east, with *tiktāyanī me'si;*[2]... western side... (from the south) to the north...with *avatān mā nāthitam;*[3]...on the northern side (from the west) to the east,, with *avatān mā vyathitam.*[4]

1-4. TS I.2.12.a.

VII.4

उत्तरस्माद्वेद्यंसादुदक्प्रक्रमे चात्वालः॥१॥

1. From the northern shoulder (i.e. north-east corner) at the distance of one step towards the north, there should be the Cātvāla (pit)[1].

1. From which the soil for Uttaravedi is to be taken.

तमुत्तरवेदिवत्तूष्णीं शम्यया परिमित्य देवस्य त्वा सवितुः प्रसव इत्यभ्रिमादाय परिलिखितं रक्षः परिलिखिता अरातय इति त्रिः प्रदक्षिणं परिलिख्य तूष्णीं जानुदघ्नं त्रिवितस्तं वा खात्वोत्तरवेद्यर्थान्पांसून्हरति विदेरिति॥२॥

2. Having measured it silently (without any recitation of a formula) by means of the yoke-pin in the same manner as that of the Uttaravedi, with *devasya tvā savituḥ prasave...*[1] having taken the spade in his hand, with *parilikhitaṁ rakṣaḥ...*[2] having thrice traced the outline in a clockwise manner, having silently dug out as deep as knee[3] or as three spans, with *videḥ...*[4] (the Adhvaryu) takes soil (from the pit) for the sake of (Uttara-) vedi.

1. TS I.3.1.a.
2. TS I.2.5.d-e (=TS I.3.1.b-c)
3. Cf. KS XXV.6; MS III.8.5.
4. TS I.2.12.c.

सिंहीरसीत्युत्तरवेद्यां निवपति॥३॥

3. He throws the loose soil on the place of the Uttaravedi with *siṁhīrasi...*[1]

[1] TS i.2.12.e.

एतेनैव यो द्वितीयस्यामिति द्वितीयं यस्तृतीयस्यामिति तृतीयम्॥४॥

4. With the same formula[1] but with a little modification viz. *yo dvitīyasyām*[2] (he carries the loose soil) for the second time; (and with the modification viz.) *yas tṛtīyasyām*[3] (he carries the loose soil) for the third time.

1. viz. TS I.2.12.b-c.
2-3. TS I.2.12.d.

तूष्णीं चतुर्थं हृत्वोरु प्रथस्वोरु ते यज्ञपतिः प्रथतामिति प्रथयित्वा ध्रुवासीति शम्यया संहत्य देवेभ्यः कल्पस्वेत्यभिमन्त्र्य देवेभ्यः शुन्धस्वेत्य-

द्विरवोक्ष्य देवेभ्यः शुम्भस्वेति सिकताभिरवकीर्य प्रोक्षणीशेषमुत्तरत उत्तरवेद्यै निनीयापो रिप्रं निर्वहतेति स्फ्येनोदीचीमेकस्फ्यां निःसार्य विभ्राड् बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपताव विहुतम्। वातजूतो यो अभिरक्षति त्मना प्रजाः पिपर्ति बहुधा विराजतीत्युत्तरवेद्या अन्तान्कल्पयति॥५॥

5. Having carried the soil silently for the fourth time with *uru prathasva*...[1] having spread it, with *dhruvāsi*...[2] having pressed it by means of the yoke-pin, with *devebhyaḥ kalpasva*[3] having addressed it, with *devebhyaḥ śundhasva* having sprinkled water over it, with *devebhyaḥ śumbhasva* having scattered sand over it, having poured the remaining sprinkling-water towards the north of the Uttaravedi, with *apo ripraṁ nirvahata*[5] having caused that water to drain through a single line (drawn from south) to the north by means of the wooden sword, with *vibhrāḍ bṛhat pibatu*.[6] fixes the ends of the Uttaravedi.

1. TS I.2.12.f.
2. TS I.2.12.g.
3. KS II.9.
4. TS I.2.12.h.
5. KS XXV.6; MS III.8.5.
6. KS XXV.6.

संमृशतीत्येके॥६॥

6. According to some (ritualists)[1] he touches (the altar with the formula) *vibhrāḍ bṛhat pibatu*... (KS XXV.6).

1. Not known.

VII.5

अथास्या मध्ये प्रादेशमात्रीं गोपदमात्रीमश्वशफमात्रीं वोत्तरनाभिं चतुःस्त्रक्तिं कृत्वा चतुःशिखण्डे युवती कनीने घृतप्रतीके भुवनस्य मध्ये। तयोर्देवा अधि संवसन्त उत्तमे नाक इह मादयन्तामित्युभे अभिमन्त्र्येन्द्रघोषस्त्वा वसुभिः पुरस्तात्पात्वित्येतैर्यथालिङ्गमुत्तरवेदिं प्रोक्षति॥१॥

1. Then having made the four-cornered Uttaranābhi of the size of a span, or of the size of the hoof of a bull or of the size of the hoof of a horse, on the middle of it Uttaravedi, with *catuḥśikhaṇḍe yuvatī*...[1] having addressed both the Uttaravedi and the Uttaranābhi, with *indraghoṣastvā purastāt pātu*...[2] the

Adhvaryu sprinkles water on the Uttaravedī in accordance with the characteristic mark (word in the formula mentioning the quarter).

1. Cp. TS III.5.1.a,e,d.
2. TS I.2.12.i.

त्वष्टा त्वा रूपैरुपरिष्टात्पात्विति मध्यम्॥२॥

2. with *tvaṣṭā tvā rūpaiḥ*... (he sprinkles water) at the central part.

प्रोक्षणीशेषं दक्षिणत उत्तरवेद्यै निनयेच्छुचा त्वार्पयामीति द्वेष्यं मनसा ध्यायन्॥३॥

3. With *śucā tvārpayāmi*...[1] thinking about the enemy, he should pour the remaining sprinkling water to the south of the Uttaravedi.

1. TS VI.2.7.5.

पूर्ववदेकस्फ्यां दक्षिणतो निःसार्य जुह्वां पञ्चगृहीतं गृहीत्वा सर्वत्र हिरण्यमुपास्यन्नक्ष्णयोत्तरवेदिमुत्तरनाभिं वा व्याघारयति॥४॥

4. Having caused to drain (the water) as before,[1] through the single line drawn by means of the wooden sword towards the south, having taken the five-times scooped ghee in the Juhū (-ladle), throwing evey time[2] a piece of gold, he diagonically pours ghee on the Uttaravedi or the Uttaranābhi[3].

1. See VII.4.5.
2. After every pouring.
3. Cf. TS VI.2.8.3. For details see the next Sūtra.

दक्षिणमंसमुत्तरा श्रोणिं दक्षिणामुत्तरमंसं मध्यमिति सिंहीरसीत्येतैः प्रतिमन्त्रम्॥५॥

5. He pours ghee each time with one of the formulae beginning with *siṁhīrasi*[1] on the southern shoulder (south-east corner), northern hip (north-western corner), southern hip (south-western corner), northern shoulder (north-eastern corner), and in the middle.

1. TS I.2.12.k.

भूतेभ्यस्त्वेति स्रुचमुद्गृह्य पौतुद्रवैः परिधिभिरुत्तरवेदिं परिदधाति विश्वा-युरसीति मध्यमं ध्रुवक्षिदसीति दक्षिणमच्युतक्षिदसीत्युत्तरम्॥६॥

6. With *bhūtebhystvā*[1] having raised the ladle, he encloses the Uttaravedi by means of enclosing sticks of Putudru (Pinus deodora) (wood): with *viśvāyurasi*[2] (he places) the middle (stick), with *dhruvakṣidasi*[3] the southern and with *acyutakṣidsi*[4] the northern.

1. TS I.2.12.1.
2-4. TS I.2.12.m.

परिधिसंधिना सर्वाहुतीर्जुहोति॥७॥

7. (Afterwards) he offers all the libations at the joining places of the enclosing sticks.[1]

1. i.e. in the south-western corner or north-western corner.

VII.6

अग्नेर्भस्मासीत्युत्तरवेद्यां संभारान्निवपति गुल्गुलु सुगन्धितेजनं श्वेता-मूर्णास्तुकां पेत्वस्यान्तराशृङ्गीयां लूनस्यालूनपूर्वस्य वा॥१॥

1. With *agner bhasmāsi*...[1] (the Adhvaryu) throws the materials on the Uttaravedi viz. bdelium (gulgulu), fragrant grass, a tuft of white wool taken from the place in between the two horns of a ram shaved or unshaved previously.[2]

1. TS I.2.12.n.
2. For this Sūtra cp. TS VI.2.8.4-6. For the alternative "unshaved" cp. MS III.8.5.

व्याघारणप्रभृति संभारनिवपनान्तमुत्तेरवेद्यामुपर्यग्नौ धार्यमाण एके समामनन्ति॥२॥

2. In the opinion of some (ritualists)[1] (the activities) beginning with "pouring diagonically" ending with throwing (of the materials)[2] are to be done while the fire is being held above the Uttaravedi[3].

1. See ŚB III.5.2.9.
2. i.e. the activities mentioned in VII.5.4.-6.1.
3. See VII.6.4.ff.

प्रोक्षान्तां कृत्वौदुम्बरशाखाभिः प्लक्षशाखाभिर्वा प्रच्छाद्य वसति यद्यस-द्यस्कालः पशुर्भवति॥३॥

3. If the animal-sacrifice is not to be performed on one day then having performed (the ritual about the Uttaravedi) upto sprinkling[1] water (upon it), having covered the Uttaravedi by means of Audumbara-branches or Plakṣa-branches[2],

1. See VII.5.4.

2. The sentence is incomplete. See the next Sūtra.

आहवनीये प्रणयनीयमिध्ममादीप्य सिकताभिरुपयम्याग्नये प्रणीयमा-नायानुब्रूहीति संप्रेष्यति। प्रणीयमानायानुब्रूहीति वा॥४॥

4. Having inflamed the fuel-stick which is to be carried forward (upto the Uttaravedi) on the Āhavanīya-fire,[1] having supported it by sand, he orders the Hotṛ: "Do you recite for the fire being carried forward" or, "Do you recite for being carried forward"

1. This is to be preserved. See VII.1.5.

उद्यम्याग्निमाहवनीय उद्यतहोमं जुहोति यत्ते पावक चकृमा कच्चिदागः पूर्वो यत्सन्नपरो भवासि। घृतेन त्वं तन्वं वर्धस्व मा मा हिंसीरधिगतं पुर-स्तात्स्वाहेति॥५॥

5. Having lifted the fire (i.e. burning fuel-stick), he offers a libation (of ghee) in the Āhavanīya for the lifted up (fire) with *yat te pāvaka cakṛmā*...[1]

1. This verse is not found in any Saṁhitā-text.

प्रथमायां त्रिरनूक्तायामुपयमनीभिरुपयम्य हरति॥६॥

6. After the first verse[1] has been recited for three times the Hotṛ, (the Adhvaryu) carries (the fire) having supported by means of the supporting sand.

1. viz. ṚV X. 176.2;cf. AB I.28; Āśvśs II.17.3.

ऊर्णावन्तं प्रथमं सीद योनिमिति होतुरभिज्ञायाग्ने बाधस्व वि मधो व्यापामीवा अप रक्षांसि सेध। अस्मात्समुद्राद्बृहतो दिवो नो ऽपां भूमानमुप नः सृजेह॥ यज्ञ प्रतितिष्ठ सुमतौ सुशेवा आ त्वा वसूनि पुरुधा विशन्तु दीर्घ-

मायुर्यजमानाय कृण्वन्नथामृतेन जरितारमङ्ग्धीह यज्ञः प्रत्यष्ठादिति संभारेषु प्रतिष्ठाप्य॥७॥

7. Having recognised that the Hotṛ is reciting *urṇāvantaṁ prathamaḥ sīda...*[1] with *agne bādhasva vi mṛdhaḥ...*[2] and *yajña prati tiṣṭha sumatau...*[3] and *iha yajñaḥ pratyaṣṭhāt*[4] having placed (the burning fuel-stick) on the materials on the Uttaravedi,[5]

1. ṚV VI.15.16.
2-3. TB II.5.8.11-12.
4. Cp. KS
5. The sentence is incomplete. See the next Sūtra.

VII.7

अग्नेः पुरीषमसीत्युत्तरत उपयमनीर्न्युप्य मनुष्वत्त्वा निधीमहि मनुष्वत्समिधीमहि। अग्ने मनुष्वदङ्गिरो देवान्देवायते यजेत्युपसमिध्य द्वादशगृहीतेन स्रुचं पूरयित्वा सप्त ते अग्ने समिधः सप्त जिह्वा इति सप्तवत्या पूर्णाहुतिं जुहोति॥१॥

1. with *agneḥ purīṣamasi...*[1] having thrown the supporting sand towards the north of the fire, with *manuṣvattvā nidhīmahi...*[2] having added fuel to the fire, having filled the Juhū(-ladle) with twelve times scooped ghee, (the Adhvaryu) offers a full-libation (of the ghee) with a verse containng the word *sapta* (seven) viz. *sapta te agne samidhaḥ*[3].

1. TS I.2.12.3b.
2. TB III.11.6.3; KS II.9.
3. TS I.5.3.h; cp. V.18.1

अग्निर्वायुरादित्यो विष्णुर्यज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन्देवेभ्यो यज्ञं प्रब्रूतात्प्रप्र यज्ञपतिं तिर स्वाहेति चतस्रो ऽतिमुक्तीर्जुहोति॥२॥

2. With *agniryajñaṁ nayatu prajānan...*, *vāyuryajñaṁ nayatu prajānan...*, *ādityo yajñaṁ nayatu prajānan...*, *viṣṇur yajñaṁ nayatu prajānan...* he offers four libations called Atimukti.

एष पशुबन्धस्याहवनीयो यतः प्रणयति स गार्हपत्यः॥३॥

3. This[1] is the Āhavanīya(-fire) of the Paśubandha; the

(fire)[2] from which he carries the fuel-stick forward, that is the (new) Gārhapatya.

1. The fire on the Uttaravedi.

2. The old Āhavanīya.

प्रणीते चेदग्निहोत्रकाल एतस्मिन्नेवाग्निहोत्रं जुहुयात्॥४॥

4. After fire has been carried forward if there is the time of Agnihotra then he should offer the Agnihotra(-libation) in this[1] fire only.

1. The new Āhavanīya on the Uttaravedi.

एवमन्यत्र विप्रक्रान्ते तन्त्रे॥५॥

5. In the same way, elsewhere when the ritual procedure has been started (if Agnihotra-libation) (is to be offered it should be offered in the Āhavanīya(-fire) on the Uttaravedi only).

इध्माबर्हिराहरति॥६॥

6. He brings the fuel and sacred grass.[1]

1. i.e. he performs the activities mentioned in I.3.1-6.10. The preparation of Veda I.6.4-5, however, is not to be done because it has already been done see VII.3.19.

त्रयोविंशतिदारुरिध्म आश्ववालः प्रस्तर ऐक्षवी विधृती कार्ष्मर्यमयाः परिधयः॥७॥

7. The fuel consists of twenty-three woods; the Prastara of Āśvavāla(-grass); the Vidhṛtis (separating grass-blades)[1] of sugar-cane; the enclosing sticks of Kārṣmarya(-wood).

1. See II.9.12.

VII.8

अग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥१॥

1. Having scattered (sacred grass) around (the fires)[1] (the Adhvaryu) undertakes the work beginning with washing hands.[2]

1. See I.11.4, I.15.3.

2. See I.15.4-5.

यथार्थं पात्राणि प्रयुनक्ति॥२॥

स्फ्यमग्निहोत्रहवणीं वसाहोमहवनीं द्वितीयां जुहूं पृषदाज्यधानीं द्वितीयामुपभृतं द्वे आज्यस्थाल्यौ हृदय शूलमसिं कुम्भी प्लक्षशाखां शाखापवित्रं कार्ष्मर्यमय्यौ वपाश्रपण्यौ द्विश्रूलामेकश्रूलां चौदुम्बरं मैत्रावरुणदण्डमास्यदघ्नं चुबुकदघ्नं वा रशने च॥३॥

2-3. He arranges the utensils according to the requirement: the wooden sword, the Agnihotra-offering-ladle, the second Juhū (-ladle) for Vasā-offering,[1] the second Upabhṛt(-ladle) for keeping the clotted ghee,[2] two pots of ghee, the heart-spit,[3] a knife,[4] a pitcher,[5] a Plakṣa-branch,[6] the branch-strainer, two omentum—roasting—sticks of Kārṣmarya (-wood)[7]—a two pronged and a one-pronged—,Maitrāvaruṇa's staff of Udumbara(-wood) either reaching upto his mouth or reaching upto his chin and two cords.[9]

1. See VII.23.11; 25.1.
2. See VII.26.12.
3. See VII.22.9.
4. See VII.18.12.
5. See VII.22.9.
6. See VII.20.4; 23.12.
7. See VII.19.1.
8. See VII.14.5.
9. See VII.11.2.

पवित्रे कृत्वा यजमान वाचं यच्छेति संप्रेष्यति॥४॥

4. Having prepared two strainers,[1] he orders: "O Sacrificer! do you restrain your speech".[2]

1. See I.16.1 (I.11.6-9)
2. See I.16.7.

वाग्यतः पात्राणि संमृश्य प्रोक्षणीः संस्कृत्य ब्रह्माणमामन्त्र्य पात्राणि प्रोक्षत्यत्र वाचं विसृजते। स्फ्यमादायोत्तरं परिग्राहं परिगृह्य दर्शपूर्णमासवत्संप्रेष्यति। आज्येन दध्नोदेहीति संप्रैषान्तं नमति॥५॥

5. Restrained in his speech, having touched the utensils,[1] having sanctified the sprinkling (water),[2] having called the Brahman,[3] he sprinkles water upon the utensils.[4] at that stage[5]

he releases his speech. Having taken the wooden sword,[6] having done the second tracing (of the altar),[7] he orders in the manner of New and Full-moon-sacrifices.[8] He modifies the end of the order with the words, "Come up with ghee and curds".[9]

1. See II.1.1.
2. See I.19.1; I.11.9-10.
3. See I.19.1.
4. See I.19.3.
5. Instead of at the call of the Sviṣṭakṛt (I.19.1, I.16.7).
6. See II.1.1.
7. See II.3.7; VII.3.10.
8. See II.3.11.
9. Instead of only "with ghee".

स्रुचां संमार्जनकाले स्रुवं संमृज्य तस्यावृता स्वधितिम्॥६॥

6. At the time of cleansing the ladles,[1] having cleansed the spoon,[2] (he cleanses) the knife in the manner of it (spoon).

1. See II.4.2.
2. See II.4.4.

जुहूवद्वसाहोमहवनीमुपभृद्वत्पृषदाज्यधानीम्। आज्यं निरुप्य दधि निर्वपति॥७॥

7. In the manner of the cleansing of the Juhū[1] he cleanses the vasā-offering(-ladle); in the manner of Upbhṛt[2] (he cleanses) the container(-ladle) of clotted ghee. Having poured out ghee[3] he pours out curds.

1. See II.4.5.
2. See II.4.6.
3. After II.6.1.

अधिश्रयणवर्जं दधनि क्रियते॥८॥

8. (All the ritual) excluding (the act) of keeping upon (fire)[1] is done in connection with curds.

1. See II.6.1. Thus the ritual of looking upon it by the wife of the sacrificer (II.6.1-3) is dropped.

नैतस्य दध्नः संस्कारो विद्यत इत्यपरम्॥९॥

9. There is another (view) that there is no sanctification of this curds.[1]

1. Thus profane curds is to be used.

VII.9

आज्यग्रहणकाले चतुर्जुह्वां गृह्णाति चतुरुपभृति॥१॥

1. At the time of scooping the ghee (the Adhvaryu) takes ghee in the Juhū(-ladle) for four times; (and) four times in the Upabhṛt(-ladle).[1]

1. Contrast II.7.4.

दधन्याज्यमानीय महीनां पयो ऽसीति पृषदाज्यधान्यां पञ्चगृहीतं पृषदाज्यं ज्योतिरसि विश्वरूपं विश्वेषां देवानां समिदिति वा॥२॥

2. Having poured the ghee in the curds, he scoops (the mixture) in the container(-ladle) of the Pṛṣadājya (clotted ghee) five-times scooped clotted ghee with *mahīnāṁ payo'si*...[1] or with *jyotirasi viśvarūpam*...[2]

1. TS III.2.6.a.
2. Cf. ŚB III.6.3.6.

चतुर्ध्रुवायाम्॥३॥

3. (He scoops ghee) into the Dhruvā(-ladle) four times.[1]

1. Contrast II.7.4.

सादनकाल आज्यानि सादयति॥४॥

उपभृद्वत्पृषदाज्यधानीम्॥५॥

4-5. At the time of placing (the ladle containing ghee on the altar), he places the container (ladle) of the clotted ghee in the same manner as that of the (placing of the) Upabhṛt(-ladle).[1]

1. See II.10.2.

पूर्ववदाज्यान्यभिमन्त्र्याग्रेणाहवनीयं यूपावटं परिलिखत्यर्धमन्तर्वेद्यर्धं बहिर्वेदि॥६॥

6. Having addressed the ghees in the same manner (as described) earlier[1] he traces an outline of the pit for the sacrificial post to the east of the Āhavanīya-fire[2] half within the altar and half outside the altar.[3]

1. See II.10.4.
2. See VII.7.3.
3. Cf. MS III.9.4. KS XXV. 6.

पूर्ववदभ्रेरादानं परिलेखनश्च॥७॥

7. The act of taking up the spade, (the act of tracing an outline) and the formula connected with the (act of) tracing an outline (should be as described) earlier.[1]

1. See VII.4.2.

अथ खनति यथा नाविरुपरं भविष्यतीति॥८॥

8. Then he digs (the pit as deep) as the Upara (portion of the sacrificial post)[1] will not be manifest (after the post is fixed in the pit).[2]

1. See VII.3.1.

2. Cf. MS III.9.4; KS XXVI.6.

अग्रेणावटं प्राञ्चं यूपं निधाय यत्ते शिक्वः परावधीत्तक्षा हस्तेन वास्या। आपस्तत्सर्वं जीवलाः शुन्धन्तु शुचयः शुचिमिति यूपं प्रक्षाल्याथैनं यवमतीभिः प्रोक्षति। पृथिव्यै त्वेति मूलमन्तरिक्षाय त्वेति मध्यं दिवे त्वेत्यग्रम्॥९॥

9. Having kept down the sacrificial post in front of the pit, with *yatte parāvadhīt takṣā...*[1] having washed the sacrificial post, he sprinkles water containing barley-grains on it—with *pṛthivyai tvā*[2] (he sprinkles upon) the root(-part) of the post; with *antarikṣāya tvā*[3]... the middle(-part of the post); with *dive tvā*[4]... the top(-part of the post).

1. CP. AV.

2-4. TS I.3.6.a.

शुन्धतां लोकः पितृषदन इति प्रोक्षणीशेषमवटे ऽवनीय यवो ऽसीति यवमवास्य पितृणां सदनमसीति बर्हिषावस्तीर्य स्वावेशो ऽसीति प्रथमपरापातिनं शकलमवास्य घृतेन द्यावापृथिवी आपृणेथामिति स्रुवेण शकले हुत्वा॥१०॥

10. With *śundhantāṁ lokaḥ pitṛṣadanaḥ*[1] having poured the remaining sprinlking water in the pit,[2] with *yavosi*[3] having thrown a barley-grain[4] in the pit, with *pitṛṇāṁ sadanamasi*[5] having spread sacred-grass (in the pit),[6] with *svāveśosi...*[7] having thrown the chip fallen for the first time[8] (in the pit), with

ghṛtena dyāvāpṛthivī āpṛṇethām[9] having offered a libation of ghee by means of the spoon,[10]

1. TS I.3.6.b.
2. Cf. TS VI.3.4.1.
3. TS I.3.6.c
4. The singular based on MS III.9.3.
5. TS I.3.6.d.
6. Cf. TS VI.3.4.2.
7. TS I.3.6.e.
8. See VII.2.5.
9. TS I.3.1.m.
10. The sentence is incomplete. See the next Sūtra.

VII.10

यूपायाज्यमानायानुब्रूहीति संप्रेष्यत्यज्यमानायानुब्रूह्यञ्ज्मो यूपमनुब्रूहीति वा॥१॥

1. (The Adhvaryu) orders (the Hotṛ) "Do you recite for the sacrificial post being anointed" or "Do you recite for the (sacrificial post) being anointed" or "We anoint the sacrificial post, do you recite."

अथैनमसंस्कृतेनाज्येन यजमानो ऽग्रतः शकलेनानक्ति॥२॥

2. Then the sacrificer anoints it (the sacrificial post) with unsanctified ghee, by means of a chip, from the top (upto the root part).

ऐन्द्रमसीति चषालमक्त्वा सुपिप्पलाभ्यस्त्वौषधीभ्य इति प्रतिमुच्य देवस्त्वा सविता मध्वानाक्त्विति स्रुवेण संततमविच्छिन्दन्नग्निष्ठामश्रिमनक्त्योपरात्॥३॥

3. With *aindramasi*[1] having anointed the Caṣāla (top-cap), with *supippalābhyastvauṣadhībhyaḥ*[2] having fixed it on the post with *devastvā savitā madhvānaktu*[3] (the Adhvaryu) continously (without break) anoints that side (of the sacrificial post which will) stand in front of the fire, by means of the spoon upto the Upara(-part).[4]

1. TS I.3.1.q.
2. TS I.3.6.g.
3. TS I.3.6.f.
4. That part which remains under the ground when the post is fixed.

रशनादेशे त्रिः सर्वतो यूपं संमृशति॥४॥

4. He touches the sacrificial post thrice from all sides at the place of the cord[1] (i.e. the place where the cord will be tied afterwards).

1. Cf. ŚB III.7.1.13.

अञ्जनादि यूपं यजमानो नोत्सृजत्या परिव्ययणात्॥५॥

5. From the act of anointing upto the act of winding around[1] the sacrificer does not leave the sacrificial post.

1. Thus from VII.10.2. upto VII.11.5. the sacrificer continously keeps his hand on the post. For this Sūtra cf. KS XXVI.6.

यूपायोच्छ्रीमाणायानुब्रूहीति संप्रेष्यत्युच्छ्रीयमाणायानुब्रूहीति वा॥६॥

6. The Adhvaryu orders the Hotṛ, "Do you recite for the sacrificial post being raised" or "Do you recite for (the sacrificial post) being raised."

उद्दिवं स्तभानान्तरिक्षं पृणेत्युच्छ्रयति॥७॥

7. With *uddivaṁ stabhāna*...[1] (the Adhvaryu) raises (the sacrificial post).

1. TS I.3.6.h.

ते ते धामानीत्यवटे ऽवदधाति॥८॥

8. With *te te dhāmāni*...[1] he keeps (the sacrificial post) in the pit.

1. TS I.3.6.i.

विष्णोः कर्माणि पश्यतेति द्वाभ्यामाहवनीयेनाग्निष्ठां संमिनोति॥९॥

9. With two verses beginning with *viṣṇoḥ karmāṇi paśyata*[1] he fixes that side (of the sacrificial post which is marked for being fixed in front of the fire) (in front) of the Āhavanīya.

1. TS I.3.6.k-l.

यं कामयेत तेजसैनमित्युक्तम्॥१०॥

10. "In the case of a sacrificer about whom the Adhvaryu desires, ("May I deprive him of the lustre..." he should place the side of the sacrificial post, which is meant for being placed

in front the fire, either to this or to that direction...") Thus has been said (in a Brāhmaṇa—text).[1]

1. TS VI.3.4.4-5.

अग्रमाहवनीयमुपनतं यूपस्यावनतं मूलम्॥११॥

11. The top of the sacrificial post should be slightly bent towards the Āhavanīya and root-part of the sacrificial post slightly bent away from the Āhavanīya.[1]

1. Cf. KS XXVI.6.

अनाविरुपरं कृत्वा ब्रह्मवनिं त्वा क्षत्रवनिमिति प्रदक्षिणं पांसुभिः पर्यूह्य ब्रह्म दृंह क्षत्रं दृंहेति मैत्रावरुणदण्डेन समं भूमिपरिदृंहणं कृत्वा॥१२॥

12. Having made the Upara(-part)[1] invisible, with *brahmavaniṁ tvā*...[2] having thrown loose soil around (the post) in the clockwise manner with *brahma dṛṁha*...[3], having pressed the soil at the level of the ground by means of the staff of Maitrāvaruṇa,

1. That part of the post which remains under the ground.
2. TS I.3.6.m.
3. TS I.3.6.n.
4. Cf. ŚB III.6.1.18. The sentence in this Sūtra is incomplete. See the next Sūtra.

VII.11

उन्नम्भय पृथिवीमित्यद्भिः परिषिञ्चति॥१॥

1. with *unnambhaya pṛthivīm*...[1] (the Adhvaryu) sprinkles water[2] on it.

1. TS II.4.8.f.
2. Cf. MS III.9.3.

दर्भमय्यौ रशने भवतः। द्विगुणा द्विव्यायामा पशुरशना त्रिगुणा त्रिव्यायामा यूपस्य॥२॥

2. There are two cords made of Darbha(-grass) one with two strands and eight cubits[1] long for the animal;[2] and another with three stands and twelve cubits long for the sacrificial post.[3]

1. *vyāyāma*=4 cubits (*aratni*).
2. See VII.13.8.
3. See ŚB III.7.1.20; see VII.4.3.

देवस्य त्वा सवितुः प्रसव इति रशनामादाय विष्णोः कर्माणि पश्यतेति सरशनेन पाणिना यूपमुन्मार्ष्टि॥३॥

3. With *devasya tvā savituḥ prasave...*[1] having taken the cord meant for the sacrificial post, with *viṣṇoḥ karmāṇi paśyata...*[2] he passes his hand holding the cord over the sacrificial post.[3]

1. TS I.3.1.a
2. TS I.3.6.k.
3. Cp. MS III.9.4.

तद्विष्णोः परमं पदमित्यग्रं प्रेक्षते। यूपाय परिवीयमाणायानुब्रूहीति संप्रेष्यति। परिवीयमाणायानुब्रूहीति वा॥४॥

4. With *tadviṣṇoḥ paramaṁ padam...*[1] he looks at the top (of the post)[2]; he orders (the Hotṛ): "Do you recite for the sacrificial post being wound around" or "Do you recite for the (sacrificial post) being wound around."

1. TS I.3.6.1.
2. Cf. KS XXVI.5; ŚB III.7.1.18.

परिवीरसीति नाभिदघ्ने रशनया त्रिः प्रदक्षिणं यूपं परिव्ययति मध्यदेशे वा॥५॥

5. With *parivīrasi...*[1] he thrice[2] clockwise winds the sacrificial post at the level of the navel (of the sacrificer) in the middle (of the post)[3] by means of the cord.

1. TS I.3.6.0.
2. Cf. TS VI.3.4.5.
3. Cf. KS XXVI. 6.

यं कामयेतोर्जैनमित्युक्तम्॥६॥

6. (In the case of a sacrificer) about whom he desires: "May he (be robbed) of the strength..."[1] thus has been said (in a Brāhamaṇa-text).[1]

1. See TS VI.3.4.5-6.

अधो दूरं परिव्ययेद्वृष्टिकामस्योपरि दूरमवृष्टिकामस्येत्येके॥७॥

7. According to some (ritualists) in the case of sacrificer

desirous of rain, he (the Adhvaryu) should wind the cord (round the sacrificial post) below the mid-portion; in the case of a (sacrificer) desirous of no-rain, (he should wind the cord round the sacrificial post) above (the mid-portion).[1]

1. Cp. KS. XXVI.6; MS III.9.4.

यं कामयेत स्त्र्यस्य जायेतेत्युपान्ते तस्य व्यतिषज्य न प्रवेष्टयेत्॥८॥

8. In the case of (a sacrificer) about whom he desires, "May a female child be born to him", having tied (only) a knot, he should not interwine the two ends.

यं कामयेत पुमानस्य जायेतेत्यान्तं तस्य प्रवेष्ट्याणिमति स्थविमत्प्रवीय दिवः सूनुरसीति स्वरुमादायान्तरिक्षस्य त्वा सानाववगूहामीत्युत्तरेणाग्निष्ठां मध्यमे रशनागुणे ऽवगूहति॥९॥

9. In the case of (a sacrificer), about whom, he desires, "May a male child be born to him", having (tied a knot), having interwined the two ends, having wound the thiner (end of the cord) into the loop (of the thicker end, with *divaḥ sūnurasi* having taken the Svaru,[3] with *antarikṣāya tvā* ...[4] he should fix (conceal) it into the middle coil of the cord towards the left of the Agniṣṭhā (the side of the sacrificial post which faces the fire).[5]

1. For Sūtras 8 and 9 cf. TS. VI.6.4.3.
2. Cf. ŚB III.7.1.22.
3. See VII.3.3.
4. TS I.3.6.p.
5. For the role of Svaru here see KS XXVI.6; ŚB III.7.1.22.

उत्तमे सर्वेषु वा। द्वयोरधरयोरिति वाजसनेयकम्॥१०॥

10. Or into the upper (coil) or into all (coils) or into the two lower (coils)—this is the view of the Vājasaneyins.[1]

1. Not to be found in the extant text of the Vājasaneyins.

VII.12

पशुं स्नपयन्ति कूटकर्णकाणखण्डबण्डश्लोणसप्तशफवर्जम्॥१॥

1. The (Assistants of the Adhvaryu) bathe the animal (he-

goat)[1] except the hornless, with broken ear, eyeless, with teeth fallen, with tail cut, lame, or with seven hoofs.[2]

1. Cf. MS III.9.6;
2. i.e. one of its hoofs not being split.

यद्यङ्गीनः स्यादङ्गतो वा विरुज्येत॥२॥

अथैकेषां वैष्णवीमाग्नावैष्णवीं सारस्वतीं बार्हस्पत्यामिति च हुत्वा प्रयोजयेत्॥३॥

2-3. If it is devoid of any limb or is with a diffective limb, then according to some (ritualists) having offered four libations of ghee to Viṣṇu, Agni-and-Viṣṇu, Sarasvatī, and to Bṛhaspati (the Adhvaryu) may employ it.

यो ऽपन्नदन्मलं तत्पशूनामिति विज्ञायते॥४॥

4. It is known from a Brāhmaṇa-text: "The animal whose teeth are not fallen is impurity of the animals".[1]

1. MS III.9.5.

इषे त्वेति बर्हिषी आदत्ते। उपवीरसीति प्लक्षशाखां बहुपर्णशाखामप्रतिशुष्काग्रामसुषिराम्॥५॥

5. With *iṣe tvā* he takes two Darbha(-blades in his hand); with *upavīrasi*[2] he takes a branch of Plakṣa (ficus infectoria) having many leaves,[3] and (sub) branches, with its end not dried out, and one which is not hollow, in his hand.

1. TS I.3.7.a.
2. TS I.3.7.b.
3. Cf. KS XXVI. 7.

यं कामयेतापशुः स्यादित्यपर्णया तस्य शुष्काग्रयोपाकुर्यात्॥६॥

6. If he desires: "May the sacrificer be devoid of cattle, (the Adhvaryu) should dedicate (the animal) by means of a (branch) with dry top".[1]

1. KS XXVI. 7.

तृणेनोपाकरोतीत्येके॥७॥

7. According to some (ritualists)[1] he dedicates (the animal) by means of (only one) grass-blade.

1. Cf. ŚB III.7.3.8.

बर्हिर्भ्यां प्लक्षशाखया च पुरस्तात्प्रत्यञ्चं पशुमुपाकरोति। उपो देवान्दैवीर्विशः प्रजापतेर्जायमाना इति चैताभ्यामुपस्पृशन्निन्द्राग्निभ्यां त्वा जुष्टमुपाकरोमीति॥८॥

8. While touching it (the animal) by means of two Darbha-blades and with a branch of Plakṣa-tree he dedicates (pushes) the animal from east to the west with these formulae viz. *upo devān daivīr viśaḥ*[1] and with these two verses beginning with *prajāpaterjāyamānāḥ...*[2] and with *indrāgnibhyāṁ tvā juṣṭamupākaromi*.

1. TS I.3.7.c-g.
2. TS III.1.4.a-b.

पञ्चकृत्वो देवतोपदेशनमुपाकरणे नियोजने प्रोक्षणे वपाया उद्धरणे हृदयस्याभिघारण इति॥९॥

9. The reference to the deity[1] is done five times: (1) at the time of dedication; (2) at the time of binding (the animal to the post);[2] (3) at the time of sprinkling water (upon the animal)[3]; (4) at the time of extraction of the omentum;[4] (5) at the time of pouring (ghee) upon the heart.[5]

1. In this case Indra-and—Agni.
2. See VII.13.8.
3. See VII.13.10.
4. See VII.19.2.
5. See VII.23.7.

प्रजानन्तः प्रतिगृह्णन्ति पूर्व इति पञ्च हुत्वाग्निं मन्थति॥१०॥

10. With *prajānantaḥ pratigṛhṇanti pūrve...*[1] having offered five libations (of ghee)[2] he churns fire out.

1. TS III.1.4.c-g. See also VIII.15.4.
2. Cf. TS III.1.5.1.

अपि वाग्निं मथित्वोपाकुर्यात्॥११॥

11. Or having churned fire out he may dedicate the animal.[1]

1. TS VI.3.5.2 does not allow this practice.

अग्नेर्जनित्रमसीत्यधिमन्थनं शकलं निदधाति। वृषणौ स्थ इति प्राञ्चौ दर्भौ॥१२॥

12. With *agner janitramasi*[1] he keeps the wooden piece

on which the churning is to be done; with *vṛṣaṇau staḥ*[3] (he keeps) two blades of Darbha-grass with their tops pointing to the east.

1. TS I.3.7.h.
2. See VII.3.3.
3. TS I.3.7.i.

उर्वश्यसीत्यधरारणिमादत्ते। पुरूरवा इत्युत्तरारणिम्॥१३॥

13. With *urvaśyasi*[1] he keeps the lower churning stick; with *purūravāḥ*[2] (he keeps) the upper churning stick.

1-2. TS I.3.7.k.

देवो वां सविता मध्वानक्त्वित्याज्यस्थाल्या बिलेऽङ्क्त्वा घृतेनाक्ते वृषणं दधाथामित्युभे अभिमन्त्र्यायुरसीति समवधाय॥१४॥

14. With *devo vāṁ savitā madhvānaktu* having anointed ghee (to the lower and upper churning sticks, holding them) over the cavity of the ghee-pot, with *ghṛtenākte vṛṣanaṁ dadhātham...*[1] having addressed them both, with *āyurasi*[2] having placed the upper churning stick over the lower churning stick,[3]

1. TS I.3.7.1.
2. TS I.3.7.k.
3. The Sentence is incomplete. See the next Sūtra.

VII.13

अग्नये मथ्यमानायानुब्रूहीति संप्रेष्यति। मथ्यमानायानुब्रूहीति वा॥१॥

1. The Adhvaryu orders (the Hotṛ) "Do you recite for the fire being churned out" or "For (fire) being churned out".

प्रथमायां त्रिरनूक्तायां त्रिः प्रदक्षिणमग्निं मन्थति। गायत्रं छन्दोऽनुप्रजायस्वेति प्रथमं त्रैष्टुभमिति द्वितीयं जागतमिति तृतीयम्॥२॥

2. After the first verse[1] has been recited thrice (by the Hotṛ), he churns (in order to produce) fire thrice in clockwise manner: first with *gāyatraṁ chando'nuprajāyasva*[2], second with *traiṣṭubhaṁ chando'nuprajāyasva*[3], third with *jāgataṁ chando'nuprājayasva.*[4]

1. viz. ṚV I.24.3; cp.AB I.16.2; TS VI.3.5.3.
2-4. TS I.3.7.m.

ततो यथा प्राशु मन्थति॥३॥

3. Thereafter he churns as quickly as possible.

यदि मथ्यमानो न जायेत राक्षोघ्नीरनुब्रूयात्॥४॥

4. Even when being churned, (the fire) is not born, (the Hotṛ) should recite the verses[1] which refer to the (act of) killing the demons (upto the production of fire).

1. Cf. AB I.16; Āśvaśs II.16.2ff. The verses to be recited are from the hymn ṚV X. 118; cf. also KS XXVI.8. According to Rudradatta, however, the Hotṛ should recite ṚV IV.4 (TS I.2.14).

जातायानुब्रूहीति जाते संप्रेष्यति। प्रह्रियमाणायेति प्रहरन्॥५॥

5. After the fire is born the Adhvaryu orders the Hotṛ, "Do you recite for (the fire) born"; while throwing (the fire on the Uttaravedi he orders), "(Do you recite for the fire) being thrown (on the Uttaravedi)".[2]

1. The Hotṛ recites I.22.13; VI.16.13,14,15.a-b.

2. The Hotṛ recites ṚV VI.16.40.c, 41,42,I.12.6;VII.43.14 and thrice I.164.50.

भवतं नः समनसावित्यग्रेणोत्तरं परिधिमाहवनीये प्रहरति संधिना वा॥६॥

6. With *bhavataṁ naḥ samanasau...*[1] he throws the fire on the Āhavanīya-fire (on the Uttaravedi) towards the east of the northern enclosing stick or at the joining place (of the northern enclosing stick with the middle enclosing stick).[2]

1. TS I.3.7.n-o.

2. Cp. KS XXVI.7;MS III.9.5.

अग्नावग्निश्चरति प्रविष्ट इति प्रहृत्य स्रुवेणाभिजुहोति॥७॥

7. After having thrown (the fire on the Uttaravedi),[1] with *agnāvagniścarati praviṣṭaḥ...*[2] he offers a libation of ghee by means of the spoon.

1. Cf. TS VI.3.5.4.

2. TS I.3.7.p.

सावित्रेण रशनामादाय पशोर्दक्षिणे बाहौ परिवीयोर्ध्वमृत्कृष्यर्तस्य त्वा

देवहविः पाशेनारभ इति दक्षिणेऽर्धशिरसि पाशेनाक्ष्णया प्रतिमुच्य धर्षा मानुषा-नित्युत्तरतो यूपस्य नियुनक्ति॥८॥

8. With the formula referring to Savitṛ[1] having taken the cord in his hand, having wound it on the right arm i.e. (the right front foot) of the animal, having drawn it up, with *ṛtasya tvā devahaviḥ pāśenārabhe*[3] having obliquely[4] tied it at the right side of the head (of the animal) by means of a noose, with *dharṣā mānuṣān*...[5] he binds (the animal) to the north of the post.

1. viz. *devasya tvā savituḥ prasave*... TS I.3.8.a.
2. See VII.11.2.
3. TS I.3.8.b.
4. Cf. TS VI.3.6.3.
5. TS I.3.8.c. see VII.12.9.

दक्षिणत ऐकादशिनान्॥९॥

9. (He binds) the animals belonging to the group of eleven towards the south (of the sacrificial post).

अद्भ्यस्त्वौषधीभ्यः प्रोक्षामीति प्रोक्षति॥१०॥

10. With *adbhyastvauṣadhībhyaḥ prokṣāmi*[1] he sprinkles water on the animal.

1. TS I.3.8.d; See VII.12.9.

अपां पेरुरसीति पाययति॥११॥

11. With *apāṁ perurasi*[1] he causes (the animal) drink (water).

1. TS I.3.8.e.

स्वात्तं चित्सदेवं हव्यमापो देवीः स्वदतैनमित्युपरिष्टादधस्तात्सर्वतश्च प्रोक्ष्य वेदं निधाय सामिधेनीभ्यः प्रतिपद्यते॥१२॥

12. With *svāttaṁ cit sadevam*...[1] having sprinkled (water upon it) from upwards, below and from all sides, having kept down the grass-brush (Veda),[2] he starts the ritual for the enkindling verses.

1. TS I.3.8.f.
2. See II.11.8.

VII.14

स्रुच्यमाघार्य प्रत्याक्रम्य जुह्वा पशुं समनक्ति॥१॥

1. Having performed the act of pouring (ghee in the fire) by means of the ladel,[1] having stepped back, (the Adhvaryu) applies the ghee to the animal by means of the Juhū(-ladle).

1. See II.13.2-14.13.
2. See II.14.10.

सं ते प्राणो वायुना गच्छतामिति शिरसि। सं यजत्रैरङ्गानीत्यंसोच्चलयोः। सं यज्ञपतिराशिषेति श्रोण्याम्॥२॥

2. With *saṁ te prāṇo vāyunā*...[1] (he applies ghee) on the head, with *saṁ yajatrairaṅgāni*[2] on the hump; with *saṁ yajñapatirāśiṣā*[3] on the (right) buttock.

1-3. TS I.3.8.g.

ध्रुवासमञ्जनादि कर्म प्रतिपद्यते समानमा प्रवरात्॥३॥

3. Then he undertakes the ritual from anointing of the Dhruvā[1](-ladle) upto the Pravara.[2]

1. See II.14.12.
2. See II.15.1ff.

षड्दृत्विजः॥४॥

4. (There should be) six priests[1] (in an animal-sacrifice).

1. viz. Hotṛ, Adhvaryu, Āgnīdhra, Brahman, Maitrāvaruṇa, and Pratiprasthātṛ.

दैवं च मानुषं च होतारौ वृत्वा पुनराश्राव्य मैत्रावरुणं प्रवृणीते मित्रावरुणौ प्रशास्तारौ प्रशास्त्रादिति॥५॥

5. Having selected the divine and the human Hotṛs[1], having again made (the Āgnīdhra say) *astu śrauṣaṭ*, he selects the Maitrāvaruṇa with *mitrvaruṇau praśātārau praśāstrāt*...

1. See II.16.5.

तिष्ठति पशावेकादश प्रयाजान्यजति॥६॥

6. While the animal is standing, he offers the eleven Prayājas (fore-offerings).[1]

1. In the normal, basic offering the number of Prayājas is five.

समिद्भ्यः प्रेष्येति प्रथमं संप्रेष्यति। प्रेष्य प्रेष्येतीतरान्॥७॥

7. He orders (Maitrāvaruṇa), "Do you order (the Hotṛ to recite the offering-verse) for Samidhs", For the other (fore-offerings) he orders the Maitrāvaruṇa, "Do you order", "do you order."[1]

1. Cp.II.17.4.

चतुर्थाष्टमयोः प्रतिसमानीय दशेष्ट्वैकादशायाज्यमवशिनष्टि॥८॥

8. At the time of (i.e. after) the fourth and eighth fore-offerings, having poured the ghee (from the Upabhṛt into the Juhū)[1], having offered the ten (fore-offerings) he preserves some ghee for the eleventh (fore-offering).

ता न्यजमानः प्राकृतैरादितश्चतुर्भिश्चतुरो ऽनुमन्त्र्य चतुर्थस्यानुमन्त्रणेन दुरः प्रभृतींस्त्रीनुत्तमेन शेषम्॥९॥

9. The sacrificer, having followed the first (four fore-offerings) by means of the formulae in the basic paradigm (i.e. the New and Full-moon-sacrifices) follows (the next three fore-offerings) beginning with that for Duraḥ with the same formula as the one recited for the fourth (fore-offering), (and recites) the last (formula i.e. the one used for the fifth fore-offering in the basic paradigm) for the remaining (fore-offerings).[1]

1. The formulae to be used for the following fore-offerings by the sacrificer at the time of the New and Full-moon-sacrifices are found in TS I.6.2.0 l-p.

प्रत्याक्रम्य जुह्वा स्वरुस्वधिती अनक्ति। त्रिः स्वरुं सकृत्स्वधितेरन्यतरां धाराम्॥१०॥

10. Having stepped back he (the Adhvaryu) anoints the Svaru[1] and knife by means of the (ghee sticking to the) Juhū(-ladle).

1. See VII.11.9.

स्वरुमन्तर्धाय स्वधितिना पशुं समनक्ति घृतेनाक्तौ पशुं त्रायेथामिति शिरसि॥११॥

11. Having kept the Svaru in between he anoints the ani-

mal on the head (between the two horns) by means of the ghee sticking to the knife with *ghṛtenāktau paśuṁ trāyethām.*[1]

1. TS I.3.8.h. See also VI.3.7.5.

न वा स्वधितिना स्वरुणैव॥१२॥

12. Or, not by means of the knife, but rather by means of the Svaru[1] only.

1. This goes against the formula. TS VII.3.7.5 prescribes the act of anointing with ghee by means of both the svaru and knife.

अक्तया शृतस्यावद्यति पशुमितरया विशास्ति॥१३॥

13. By means of the anointed (edge)[1] he cuts the portions of the cooked (limbs of the animal); by means of the other (not anointed edge) (the Śamitṛ) dissects the animal.

1. If MS III.9.6; see VII.24.12.

शमित्रे स्वधितिं प्रयच्छन्नाह शमितरेषा ते ऽश्रिः स्पष्टास्त्विति॥१४॥

14. While giving the knife to the Śamitṛ (the Adhvaryu) says, "O Śamitṛ, may this anointed edge be seen by you (and consequently be avoided by you at the time of the dissection of the animal)".[1]

1. Cf. ŚB III.8.1.5.

VII.15

पर्यग्नये क्रियमाणायानुब्रूहीति संप्रेष्यति। पर्यग्नये ऽनब्रूहीति वा॥१॥

1. (The Adhvaryu) orders the Maitrāvaruṇa, "Do you recite for the fire(-brand) being carried around (the animal)" or "Do you recite for the fire(-brand, being carried) around (the animal)".[1]

1. The Maitrāvaruṇa then recites ṚV IV. 15.1-3 (each verse thrice); cf. KB XXVIII.2; Āśvśs III.2.9.

आहवनीयादुल्मुकमादायाग्नीध्रः परि वाजपतिः कविरिति त्रिः प्रदक्षिणं पर्यग्नि करोति पशुं यूपमाहवनीयं शामित्रदेशं चात्वालम्॥ आज्यानि चेत्येके॥२॥

2. Having taken a fire-brand from the Āhavanīya-fire the Āgnīdhra carries the fire (brand)[1] thrice round the animal, sac-

rificial post, Āhavanīya(-fire), the place of Śāmitra(-fire),[2] and the (pit) keeping these things to his right, with *pari vājapatiḥ...*[3] According to some (ritualists, he carries the fire-brand round these things) and the ghee.

1. Cp. TS VI.3.8.1.

2. Cf. ŚB III.8.1.6.

3. TS IV. 1.2.t-w.

प्रत्यपिसृज्योल्मुकं त्रिः प्रतिपर्येति॥३॥

3. Having thrown back the fire-brand (in the Āhavanīya-fire)[1] he goes thrice round (the same things and places) in the reverse direction.[2]

1. Cf. ŚB III.8.1.7.

2. i.e. keeping these things and places to his left.

प्रजानन्तः प्रतिगृह्णन्ति पूर्व इति पर्यग्नौ क्रियमाणेऽपाव्यानि जुहोत्येकं द्वे त्रीणि चत्वारि वा॥४॥

4. While fire is being carried round by the Āgnīdhra, the Adhvaryu offers one, two, three or four Apāvya[1](-libations) with *prajānantaḥ pratigṛhṇanti pūrve.*[2]

1. For this word cf. KS XXX.9.

2. TS III.1.4;cp. VII.12.10.

पशुपतेः पशवो विरूपा सदृशा उत। तेषां यं वव्रिरे देवास्तं स्वराडनुमन्यतामिति द्वितीयाम्॥५॥

5. (He offers) the second Apāvya(-libation) with *paśupateḥ paśavo virūpāḥ....*[1]

1. The verse occurs in the second position in KS XXX.8.

ये बध्यमानमिति प्रमुच्यमाने। प्रमुञ्चमाना इति प्रणीयमाने॥६॥

6. When (the animal) is being released (form the sacrificial post, by the Śamitṛ) (he offers a libation) with *ye badhyamānam...*[1] When (the animal) is being carried he offers a libation with *pramucyamānā...*[2]

1. TS III.1.4.e.

2. TS III.1.4.g.

रेवतीर्यज्ञपतिं प्रियधा विशतेति वपाश्रपणीभ्यां पशुमन्वारभेते अध्वर्युर्यज-मानश्च। आश्राव्य प्रत्याश्राविते संप्रेष्यत्युपप्रेष्य होतर्हव्या देवेभ्य इति॥७॥

7. With *revatīryajñapatiṁ priyadhā viśata*[1] the Adhvaryu and the sacrificer hold from behind animal by means of omentum-cooking (spikes). Having made (the Āgnīdhra) to say *astu śrauṣaṭ,* after (the Āgnīdhra) has said *astu śrauṣaṭ* (the Adhvaryu) orders (the Maitrāvaruṇa), "O Hotṛ order for the (preparation of the) oblations for gods".[2]

1. TS I.3.8.1.

2. TS VI.3.8.2. Then the Maitrāvaruṇa orders the Hotṛ to recite the Adhrigu-litany. See AB II.6; TB II.6.5.

प्रास्मा अग्नि भरत स्तृणीत बर्हिरिति होतुरभिज्ञायाहवनीयादुलमुकमा-दायाग्नीध्रः पूर्वः प्रतिपद्यते॥८॥

8. Having come to know that the Hotṛ is reciting *prāsmā agniṁ bharata stṛṇta barhiḥ*... having taken a fire-brand from the Āhavanīya(-fire) the Āgnīdhra goes as the first.[1]

1. Cf. ŚB III.8.1.9.

शमिता पशुं नयति॥९॥

9. The Śamitṛ leads the animal.

उरो अंतरिक्षेत्यन्तरा चात्वालोत्करावुदञ्चं पशुं नयन्ति॥१०॥

10. With *uro antarikṣa*...[1] (the Adhvaryu, Śamitṛ etc.) lead the animal to the north, in between the Cātvāla and the Utkara

1. TS. I.3.8.k.

नाना प्राणो यजमानस्य पशुनेत्यध्वर्युर्जपति॥११॥

11. The sacrificer mutters *nānā prāṇo yajamānasya*...[1]

1. TS III.1.4.h.

VII.16

ऊवध्यगोहं पार्थिवं खनतादित्यभिज्ञायोवध्यगोहं खनति॥१॥

1. Having come to know that (the Hotṛ is reciting) *ūvadhyagohaṁ pārthivaṁ khanatāt*... one[1] digs out a pit for the excrements.[2]

1. Either a priest or a servent.

2. Cf. AB II.6.

अभिपर्यग्निकृते देश उल्मुकं निदधाति॥२॥

2. (The Āgnīdhra) keeps down the fire—brand on a place round which fire has been carried.[2]

1. See VII.15.8.

2. See VII.15.2.

स शामित्रः॥३॥

3. This is the Śāmitra(-fire).[1]

1. Fire connected with the act of killing of the animal.

तं दक्षिणेन प्रत्यञ्चं पशुमवस्थाप्य पृथिव्याः संपृचः पाहीति तस्याधस्ताद्बर्हिरुपास्यत्युपाकरणयोरन्यतरत्॥४॥

4. (After the Samitṛ) has placed the animal with its face to the west towards the south of that (Śāmitra-fire) with *pṛthivyāḥ saṁpṛcaḥ pāhi*[1] the Adhvaryu throws below it one of the two grass-blades[2] used at the time of the dedication (of the animal).

1. TS I.5.8.1.

2. See VII.12.5.

तस्मिन्संज्ञपयन्ति प्रत्यक्शिरसमुदीचीनपादम्॥५॥

5. (The butchers) kill[1] (the animal) with its head to the west and feet to the north on it (the blade of grass).

1. Having closed the mouth and nose of the animal they suffocate the animal and kill without the use of any weapon. Cf. ŚB III.8.1.15.

अमायुं कृण्वन्तं संज्ञपयतेत्युक्त्वा पराङावर्तते ऽध्वर्युः॥६॥

6. "Kill it which is not making any sound", having said thus the Adhvaryu turns away his face.

स्वर्विदसि स्वर्वित्त्वा स्वरिहि स्वर्मह्यं स्वः पशुभ्यः। लोकविदसि लोकं वित्त्वा लोकमिहि लोकं मह्यं लोकं पशुभ्यः। गातुविदसि गातुं वित्त्वा गातुमिहि गातुं मह्यं गातुं पशुभ्यः। नाथविदसि नाथं वित्त्वा नाथमिहि नाथं मह्यं नाथं पशुभ्यः॥ न वा उवेतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः। यत्र यन्ति सुकृतो नापि दुष्कृतस्तत्र त्वा देवः सविता दधातु॥ आशानां त्वाशा-

पालेभ्य इत्येषा। विश्वा आशा मधुना संसृजाम्यनमीवा आप ओषधयो भवन्तु। अयं यजमानो मृधो व्यस्यताम्। अगृभीताः पशवः सन्तु सर्व इत्युक्त्वा पराङा-वर्तते यजमानः॥ नाना प्राणो यजमानस्य पशुनेत्यध्वर्युर्जपति॥७॥

7. *Svarvidasi svar vittvā...*[1], *lokavidasi lokaṁ vittvā gātuvidasi gātuṁ vittvā...*[3] *na vā u etan mriyase...*[4] *āśānāṁ tvāśpālebhyaḥ...*[5] this one, *viśvā āśā madhunā saṁsṛjāmi...*,[6] having uttered (these verses) the sacrificer turns away his face. The Adhvaryu mutters *nānā prāṇo yajamānasya...*[7]

1-3. MS. I.2.15.
4. Cp. KS XXX.9; TB III.7.7.14; cp. III.7.6.3.
5. TB III.7.5.8.
6. TB III.7.8.3. II.5.3.3.
7. TS III.1.4.h.

VII.17

यासामूधश्चतुर्बिलं मधोः पूर्णं घृतस्य च। ता नः सन्तु पयस्वतीरस्मिन् गोष्ठे विश्वविदो घृताचीः। अग्निं कुलायमभिसंवसाना अस्माँ अवन्तु पयसा घृतेनेति पृषदाज्यमवेक्षमाणौ वाग्यतावासाते अध्वर्युर्यजमानश्च॥१॥

1. With *yāsāmūdhaścaturbilam... iha paśavo viśvarūpā ramantām....*[1] looking at the clotted ghee,[2] the Adhvaryu and the sacrificer remain restrained in their speech.

1. Cp. MS IV.2.10.
2. See VII.9.2;4.

इन्द्रस्य भागः सुविते दधातनेमं यज्ञं यजमानं च सूरौ। यो नो द्वेष्ट्यनु तं रवस्वानागसो यजमानस्य वीरा इति च वाश्यमाने ऽवेक्षेते॥२॥

2. In case (the animal) bleats they look at it with *indrasya bhāgaḥ suvite dadhātana...*[1]

1. Cp. AV IV.5.2.

यत्पशुर्मायुमकृतेति संज्ञप्ते संज्ञप्तहोमं जुहोति॥३॥

3. After the animal is killed (the Adhvaryu) offers a libation (of ghee) connected with the killed (animal) with *yat paśur-māyumakṛta...*[1]

1. TS III.1.4.I.

शमितार उपेतनेति वपाश्रपणीभ्यां पशुमुपेतो ऽध्वर्युर्यजमानश्च॥४॥

4. With *śamitāra upetana...* the Adhvaryu and the sacrificer along with the omentum-roasting (sticks) go towards the animal.

पशोः पाशं प्रमुञ्चत्यदितिः पाशं प्रमुमोक्त्वेतमिति॥५॥

5. With *aditiḥ pāśaṁ pramumoktvetam*[1] the Adhvaryu releases the noose of the animal.

1. TS III.1.4.1 a-b.

संवेष्ट्य रशनां ग्रीवासु निधायैकशूलयोपसज्य चात्वाल उदस्यत्यरातीयन्तमधरं करोमीति॥६॥

6. Having rolled together the cord, having kept it near the neck (of the animal), having hung it on one-pronged omentum roasting-stick,[1] he throws it on the pit with *arātiyantam adharam karomi*.[2]

1. See VII.8.3.
2. TS III.1.4.1.c.

यद्यभिचरेदरातीयन्तमधरं कृणोमि यं द्विष्मस्तस्मिन्प्रतिमुञ्चामि पाशमिति तया वृक्षं स्थाणुं स्तम्भं वापिदध्यात्॥७॥

7. If he wants to practise black magic (against his enemy), he may place it on a tree or a post or stump[1] with *arātīyant-amadharaṁ kṛṇomi...*[2]

1. Cf. KS XXX.9.
2. TS III.1.4.1. c-d.

VII.18

ततः प्रतिप्रस्थाता पत्नीमुदानयति॥१॥

1. Then the Pratiprasthātṛ brings the wife of the sacrificer (sitting in her place at the south-western corner).

नमस्त आतानेति पत्न्यादित्यमुपतिष्ठते॥२॥

2. With *namaste ātāna...*[1] the wife of the sacrificer[2] praises the sun.

1. TS I.3.8.m.
2. Standing with her face to the east.

अनर्वा प्रेहीति प्राचीमुदानयत्यनुमन्त्रयत इत्येके॥३॥

3. With *anarvā prehi*...[1] he leads her towards the east, towards the Cātvāla pit. According to some[2] (ritualists) he only recites the formula over her.

1. TS I.3.8.n.
2. Not known.

आपो देवीः शुद्धायुव इति चात्वाले पत्न्यपो ऽवमृशत्यृत्विजो यजमानश्च॥४॥

4. With *āpo devīḥ śuddhāyuvaḥ*...[1] the wife of the sacrificer, the priests and the sacrificer touch water near the Cātvāla.

1. TS I.3.8.o.

न पत्नीत्येके॥५॥

5. According to some (ritualists) the wife of the sacrificer does not touch water.

अद्भिः पशोः सर्वान्प्राणानाप्याययति॥६॥

6.(The Adhvaryu) causes all the vital parts of the animal to swell by means of water.[1]

1. For details see the next Sūtra.

सर्वाण्यङ्गान्यध्वर्युरभिषिञ्चति पत्न्याप्याययति। एतद्वा विपरीतम्। वाक्त आप्यायतामित्येतैर्यथालिङ्गम्॥७॥

7. The Adhvaryu pours water on all the limbs (of the animal); the wife of the sacrificer causes them to swell; or the other way round; (he does it) with (one of the following following formulae in the sequence) in accordance with the characteristic mark (i.e. word meaning a particular limb) *vāk te āpyāyatām*...[1]

1. TS I.3.9.a.

या ते प्राणाञ्छुग्जगामेति हृदयदेशम्॥८॥

मेढ्रं त आप्यायतामिति मेढ्रम्॥९॥

शुद्धाश्चरित्रा इति पादान्॥१०॥

8-10. With *yā te prāṇāñchug jagāma*...[1] he causes to swell

the place of the heart; with *meḍhraṁ ta āpyāyatām...*[2] the penis; with *śuddhāścaritrāḥ...*[3] the feet.

1. TS I.3.9.a.
2. MS. KS.ŚB.
3. TS I.3.9.d.

एकैकमाप्याय्य जपति शमद्भ्य इति पुरा स्तोकानां भूमेः प्रापणात्॥११॥

11. Having caused to swell each limb he mutters *śamadbhyaḥ...*[1] before the drops (of water) reach the ground.

1. TS I.3.9.e.

शमोषधीभ्यः शं पृथिव्या इति भूम्यां शेषं निनीयौषधे त्रायस्वैनमित्युपाकरणयोरवशिष्टं दक्षिणेन नाभिमन्तर्धाय स्वधिते मैनं हिंसीरिति स्वधितिना पार्श्वतस्तिर्यगाच्छ्यति॥१२॥

12. With *śamoṣadhībhyaḥ śaṁ pṛthivyāḥ*[1] having poured the remaining water on the ground, with *oṣadhe trāyasvainam*[2] having kept in between the remaining[3] of the two (grass-blades) to the south of the navel (of the animal), with *svadhite mainaṁ hiṁsīḥ*[4] he cuts obliquely towards the side by means of the knife.[5]

1. TS I.1.3.9.e.
2. TS I.3.9.f.
3. See VII.16.4.
4. TS VI.3.9.2.
5. The Adhvaryu must first take back the knife given by him to the Śamitṛ; see VII.14.14.

बर्हिषो ऽग्रं सव्येन पाणिनादत्ते॥१३॥

13. He takes the front part of the Darbha-grass[1] by means of his left hand.[2]

1. Cut by the knife.
2. See VII.20.1.

अथ मध्यं यत आच्छ्यति तदुभयतो लोहितेनाङ्क्त्वा रक्षसां भागो ऽसीत्युत्तरममपरमवान्तरदेशं निरस्याथैनत्सव्येन पदाभितिष्ठतीदमहं रक्षो ऽवबाध इदमहं रक्षोऽधमं तमो नयामीति॥१४॥

14. Having besmeared both the ends of the middle part[1] where he has cut[2] by means of the blood, with *rakṣasāṁ bhāgosi*[3] having thrown it to the north-western region, he then

stands over it by means of his left foot with *idamahaṁ rakṣovabādha idamahaṁ rakṣodhamaṁ tamo nayāmi.*[4]

1. Cf. ŚB III.8.2.15 where the expression *amūlam* (rootless) is used.
2. Cf. ŚB III.8.2.14.
3. TS I.3.9.h.
4. TS I.3.9.1,k.

VII.19

इषे त्वेति वपामुत्खिद्य घृतेन द्यावापृथिवी प्रोर्णुवाथामिति वपया द्विशूलां प्रच्छाद्योर्जे त्वेति तनिष्ठे ऽन्तत एकशूलयोपतृणत्ति॥१॥

1. With *iṣe tvā*[1] having extracted the omentum, with *ghṛtena dyāvāpṛthivī prorṇvāthām*[2] having covered the two-pronged (omentum-roasting-stick) by means of the omentum, with *ūrje tvā*[3] (the Adhvaryu) pierces the omentum at its thinnest end[4] by means of the one-pronged (omentum-roasting-stick).[5]

1. TS I.3.9.1.
2. TS I.3.9.m.
3. MS I.2.15.
4. Cf. MS III.10.1.
5. Cf. TS VI.3.9.3.

देवेभ्यः कल्पस्वेत्यभिमन्त्र्य देवेभ्यः शुन्धस्वेत्यद्भिरवोक्ष्य देवेभ्यः शुम्भस्वेति स्वधितिना वपां निमृज्याच्छिन्नो रायः सुवीर इन्द्राग्निभ्यां त्वा जुष्टामुत्कृन्तामीत्युत्कृन्तति॥२॥

2. Having addressed the omentum with *devebhyaḥ kalpasva*,[1] having sprinkled water on it with *devebhyaḥ śundhasva*,[2] having wiped over the omentum by means of the knife with *devebhyaḥ śumbhasva*[3], he cuts it on all sides with *acchinno rāyaḥ suvīra indrāgnibhyāṁ tvā juṣṭamutkṛntāmi.*[4]

1-3. MS I.2.15., KS XXVI.6.
4. Cp. TS I.3.9.n.; MS I.2.15.

मुष्टिना शमिता वपोद्धरणमपिधायास्त आ वपाया होमात्॥३॥

3. Having covered by means of his fist the opening from

where the omentum was extracted, the Śamitṛ sits (near the dead body of the animal) upto the offering of the omentum.

प्रत्युष्टं रक्षः प्रत्युष्टा अरातय इति शमित्रे वपां प्रतितप्य नमः सूर्यस्य संदृश इत्यादित्यमुपस्थायोर्वन्तरिक्षमन्विहीत्यभिप्रव्रजति॥४॥

4. With *pratyuṣṭaṁ rakṣaḥ pratyuṣṭā arātayaḥ*[1] having heated the omentum upon the Śāmitra fire,[2] with *namaḥ sūryasya saṁdṛśe*[3] having praised the sun with *urvantarikṣamanvihi*[4] (the Adhvaryu) goes towards (the fire on the Uttaravedi).

1. Cp. MS I.2.16.
2. See VII.16.3.
3. MS I.2.16.
4. TS I.3.9.0.

उल्मुकैकदेशमादायाग्नीध्रः पूर्वः प्रतिपद्यते॥५॥

5. (At that time) having taken a part of the fire-brand,[1] the Āgnīdhra goes in front.

1. Which he had brought for the sake of Śāmitra-fire.

वपाश्रपणी पुनरन्वारभते यजमानः॥६॥

6. The sacrficer again holds the omentum-roasting-sticks from behind.[1]

1. Cf. TS VI.3.9.4.

उल्मुकैकदेशमाहवनीये प्रत्यपिसृजति॥७॥

7. (The Āgnīdhra) throws back the part of the fire-brand (into the fire on the Uttaravedi).

निर्दग्धं रक्षो निर्दग्धा अरातय इत्याहवनीयस्यान्तमे ऽङ्गारे वपां निकूड्यान्तरा यूपमाहवनीयं च दक्षिणातिहृत्य प्रतिप्रस्थात्रे प्रयच्छति॥८॥

8. With *nirdagdhaṁ rakṣo nirdagdhā arātayaḥ*[1] having heated[2] the ometum on the outermost ember of the Āhavanīya fire, having carried it between the sacrificial post and the Āhavanīya[3] towards the south, (the Adhvaryu) hands it over to the Pratiprasthātṛ.

1. TS I.1.7.c.
2. Cf. Rudradatta. According to Caland the word *nikūḍya* means "having held".
3. Cf. TS VI.3.10.3, ŚB III.8.2.20.

तां दक्षिणत आसीनः प्रतिप्रस्थाताहवनीये श्रपयति॥९॥

9. Sitting towards the south of the Uttaravedi the Pratiprasthātṛ roasts it (omenturn) on the Āhavanīya (=the fire on the Uttaravedi).[1]

1. Cp. ŚB III.8.2.20.

VII.20

वायो वीहि स्तोकानामिति बर्हिषो ऽग्रमधस्ताद्वपाया उपास्यति॥१॥

1. With *vāyo vīhi stokānām...*[1] (the Adhvaryu) inserts the point of Darbha-grass-blade[2] below the omentum.

1. TS I.3.9.p.
2. See VII.18.13.
3. TS VI.3.9.5.

त्वामु ते दधिरे हव्यवाहमिति स्रुवेण वपामभिजुहोति॥२।

2. With *tvāmu te dadhire havyavāham...*[1] he offers (ghee) on the omentum by means of the spoon.

1. TS III.1.4.m.
2. Cf. TS III.1.5.2.

प्रादुर्भूतेषु स्तोकेषु स्तोकेभ्यो ऽनुब्रूहीति संप्रेष्यति॥३॥

3. When drops of fat appear (there) he orders (the Maitrāvaruṇa)[1], "Do you recite for the Drops".[2]

1. The Maitrāvaruṇa recites ṚV I.75.1 and II.21.1ff. Cf.AB II.12.
2. For the order cf. ŚB III.8.2.22.

अलोहिनीं सुश्रृतां कृत्वा सुपिप्पला ओषधीः कृधीति दक्षिणस्यां वेदिश्रोण्यां बर्हिषि प्लक्षशाखायामासाद्य प्रयुता द्वेषांसीति वपाश्रपणी प्रवृह्य निधाय घृतवति शब्दे जुहूपभृतावादाय दक्षिणातिक्रम्याश्राव्य प्रत्याश्राविते संप्रेष्यति स्वाहाकृतीभ्यः प्रेष्य स्वाहाकृतिभ्यः प्रेष्येति॥४॥

4. After the Pratiprasthātṛ has made (the omentum) well roasted (but still it has) not (become) redish,[1] with *supippalā oṣadhīḥ kṛdhi*[2] having placed it on the south-western corner of the altar, on the Plakṣa-branch[3] on the blade of Darbha-grass

with *prayutā dveṣāṁsi*...[4] having taken down and placed the two omentum-roasting sticks (near it) when (he hears) the verse containing the word "ghee"[5] having taken the Juhū and Upabhṛt, having stepped towards the south, having caused the Āgnīdhra to say *astu śrauṣaṭ,* after he has said *astu śrauṣaṭ,* (the Adhvaryu) orders the Maitrāvaruṇa, "Do you order (the Hotṛ to recite) for the Svāhākṛtīs" or "Do you order .... for the Svāhākṛtis".[6]

1. Cf. MS III.10.1.
2. MS I.2.2.; KS III.3 (in another context).
3. See VII.8.3.
4. MS 1.2.16; KS III.6.
5. See II.17.1.
6. See TS VI.3.7.5.

वषट्कृते हुत्वा प्रत्याक्रम्य शेषेण ध्रुवामभिघार्य पृषदाज्यमभिघारयत्यथ वपाम्। एतद्वा विपरीतम्॥५॥

5. After the word *vaṣaṭ* (has been uttered by the Hotṛ)[1] having offered the (eleventh) Prayāja (fore-offering), having stepped back, having poured the remaining ghee in the Dhruvā,[2] he pours that (remaining ghee) on the clotted ghee and then on the omentum;[3] or in the reverse order(: first on the omentum and then on the clotted ghee).[4]

1. At the end of the verse ṚV X.110.11.
2. Cp.II.17.6.
3. Cf. TS VI.3.9.6.
4. This order is prescribed by ŚB III.8.2.24.

नोपभृतम्॥६॥

6. He does not pour ghee in the Upabhṛt.[1]

1. As he does in the normal basic paradigm see II.17.6.

आज्यभागौ यजति॥७॥

7. He offers the two Ājyabhāgas (ghee-portions).[1]

1. As he does in the normal basic paradigm see II.18.1-8.

तौ न पशौ करोति। न सोम इत्येके॥८॥

8. He does not offfer these two in the animal-sacrifice (performed independently); according to some (ritualists)[1] he does not offer (the Ājyabhāgas) in the (animal-sacrifice forming part of a) Soma-sacrifice.

1. viz. followers of the Śukla Yajurveda. See ŚB I.6.3.19.

स्वाहा देवेभ्य इति पूर्वं परिवप्यं हुत्वा जुह्वामुपस्तीर्य हिरण्यशकलमवधाय कृत्स्नां वपामवदाय हिरण्यशकलमुपरिष्टात्कृत्वाभिघारयति॥९॥

9. With *svāhā devebhyaḥ*[1] having offered the first peri-omentum-libation,[2] having made an under-layer (of ghee) in the Juhū, having kept a piece of gold on it, having taken the entire omentum and (kept it on the piece of gold),[3] having kept another piece of gold on it, he pours ghee on it.

1. TS III.1.4.o.
2. For the other peri-omentum-libation see VII.21.2. Cf. for these TS III.1.5.2.
3. Cf. for this ŚB III.8.2.26; XI.7.4.4.

एवं पञ्चावत्ता भवति॥१०॥

10. In this way (the omentum) becomes five-portioned.

1. See II.18.2. The five portions are as follows: 1. underlayer of ghee; 2. gold; 3. omentum; 4. gold; 5. upper layer of ghee. cf. ŚB XI.7.4.4.

चतुरवत्तिनो ऽपि पञ्चावत्तैव स्यात्॥११॥

11. Even for a (sacrificer for whom the other offerings are offered)[1] in four portions, (the omentum) should be five-portioned only.

1. i.e. even for the sacrificers other than the those belonging to the family of Jamadagni also.

VII.21

इन्द्राग्निभ्यां छागस्य वपाया मेदसो ऽनुब्रूहीन्द्राग्निभ्यां छागस्य वपाया मेदसः प्रेष्येति संप्रैषौ॥१॥

1. The orders of Adhvaryu to the Maitrāvaruṇa at the time of offering of the omentum are: "Do you recite the invitaroy

verse for Indra-and-Agni (in connection with the offering) of the fat, of the omentum of the he-goat", and "Do you order (the Hotṛ to recite the offering-verse) for Indra-and-Agni (in connection with the offering) of the fat, of the omentum, of the he-goat".[1]

1. The Maitrāvaruṇa then recites ṚV VI.60.3; see Āśvaśs III.7.13.
2. The Maitravaruṇa orders with the order mentioned in MS IV. 13.5. The Hotṛ recites ṚV VIII.93.1; see Āśvaśs III.7.13.

जातवेदो वपया गच्छ देवानिति वषट्कृते हुत्वा प्रत्याक्रम्य देवेभ्यः स्वाहेत्युत्तरं परिवप्यं हुत्वा वपोद्धरणमभिघारयत्युत्तरतस्तिष्ठन्॥२॥

2. After (the Hotṛ) has uttered *vaṣaṭ* (at the end of his verse), with *jātavedo vapayā gaccha devān...*[1] having offered (the omentum), having stepped back, with *devebhyaḥ svāha*[1] having offered the second peri-omentum-libation[3] standing to the north, he pours ghee on that opening (on the body of the animal) from where the omentum was extracted.[4]

1. TS III.1.4.n.
2. TS III.1.4.o.
3. See VII.20.9.
4. See VII.19.3.

प्रतिप्रस्थाताहवनीये वपाश्रपणी प्रहरति स्वाहोर्ध्वनभसं मारुतं गच्छतमिति प्राचीं द्विशूलां प्रतीचीमेकशूलाम्। एतद्वा विपरीतम्॥३॥

3. The Pratiprasthātṛ throws the omentum-roasting sticks in the Āhavanīya with *svāhordhvanabhasaṁ mārutaṁ gacchatam*[1]—he throws the two-pronged (stick) with its point to the east;[2] the one-pronged (stick) with its point to the west;[3] or in the round about manner.[4]

1. TS I.3.9.q.
2-3. Cf. TS VI.3.9.6; MS III.10.1.
4. See Māśs I.8.4.38.

अथैने अध्वर्युः संस्रावेणाभिजुहोति॥४॥

4. The Adhvaryu offers the remnant ghee (in the Juhū) upon both these (viz. the omentum-roasting-sticks).

अत्र यजमानो वरं ददात्यनड्वाहं तिस्रो वा धेनूस्तिस्रो वा दक्षिणाः॥५॥

5. At this stage[1] the sacrificer gives a chosen gift to the priests: an ox, or three milch-cows, or three (other) cows as the gifts.

1. ŚB XI.7.2.4 mentions this as the view of some ritualists to give gifts at this stage; but it does not support this view.

समुत्क्रम्य सहपत्नीकाः पञ्चभिश्चात्वाले मार्जयन्ते॥ आपो हि ष्ठा मयोभुव इति तिस्रः॥ इदमापः प्रवहतावद्यं च मलं च यत्। यद्वाभिदुद्रोहानृतं यद्वा शेपे अभीरुणम्॥ आपो मा तस्मादेनसो विश्वान्मुञ्चत्वंहसः। निर्मा मुञ्चामि शपथान्निर्मा वरुणादधि। निर्मामस्य पड्बीशात्सर्वस्माद्देवकिल्बिषादथो मनुष्यकिल्बिषादिति॥६॥

6. Having gone there, the priests along with the wife of the sacrificer cleanse themselves near the pit, with five (verses) *āpo hi ṣṭhā mayobhuvaḥ*... these three;[1] *idamāpaḥ pravahata*...[2] *nir mā muñcāmi śapathāt*... (and these two).[3]

1. TS IV.1.5.b-d.
2. Cp. VS VI.17.
3. Cp. ṚV. X.97.16.

VII.22

पशुपरोडाशस्य पात्रसंसादनादि कर्म प्रतिपद्यते॥१॥

1. (The Adhvaryu) undertakes the work[1] beginning with the placing of the utensils for the (offering of the) animal-sacrificial-bread.

1. Thus I.15.6-14.

यथार्थं पात्रयोगः॥२॥

2. The arrangement should be in accordance with requirement.[1]

1. Thus it is to be done as much as has not been already done according to VII.8.2-3.

निर्वपणकाले व्रीहिमयं पशुपरोडाशं निर्वपत्येकादशकपालं द्वादशकपालं वा॥३॥

3. At the time of pouring out the material,[1] he pours out

the material (rice-grains) for animal-sacrificial-bread of rice grains[2] to be prepared on eleven[3] or twelve[4] potsherds.

1. See I.17.5.
2. Not barley as is allowed elsewhere. For this cf. MS III.10.2.
3-4. Cf. MS III.10.2.

यद्देवतः पशुस्तद्देवतो भवति॥४॥

4. (The animal-sacrificial bread is) to be offered to that deity to which the animal is offered.

हविष्कृता वाचं विसृज्य पशुं विशास्ति॥५॥

5. After (the Adhvaryu) has released his speech by means of the order to the preparer of the oblation-material,[1] the Śamitṛ dissects the animal.

1. See I.19.8.

हृदयं जिह्वा वक्षो यकृद्वृक्कौ सव्यं दोरुभे पार्श्वे दक्षिणा श्रोणि-गुदतृतीयमिति दैवतानि॥ दक्षिणं दोः सव्या श्रोणिर्गुदतृतीयमिति सौविष्टकृतानि। क्लोमानं प्लीहानं पुरीततं वनिष्ठुमध्यूर्ध्नीं मेदो जाघनीमित्युद्धरति॥६॥

6. Heart, tongue, sternum, liver, the two kidneys, left arm (=fore-foot),[1] both the two thoracic walls, the right buttock, one third of the rectum,—(these are the limbs which are to be offered) to deities (as the chief offerings),[2] the right arm (=fore-foot), the left buttock, and one-third of the rectum—these are the limbs to be offered to Agni Sviṣṭakṛt;[1] the pancreas, spleen, pericardium, inside of the larger intestine, testis with penis, fat and the tail[3]—these he extracts.

1. This order is based upon TS VI.3.10.6.
2. See VII.24.2,5.
3. See VII.25.17. This limb is meant for Iḍā: see VII.24.10-12.

गुदं मा निर्ल्लेषीरिति संप्रेष्यति॥७॥

7. He orders: "Do not cause the rectum turn outside."

मा विपर्यास्त इत्यर्थो भवति॥८॥

8. This means, "Do not make it topsy-turvy."

उदक् पवित्रे कुम्भ्यां पशुमवधाय शूले प्रणीक्ष्य हृदयं शमित्रे श्रपयति॥९॥

9. Having put (the limbs of the) animal into a pitcher across the strainer[1] placed upon it pointing to the north, having pierced the heart into spit (the Śamitṛ)[2] cooks these on the Sāmitra (-fire)[3]

1. See VII.8.3.
2. See VII.23.3.
3. See VII.16.3.

अवहननादि कर्म प्रतिपद्यते॥१०॥

10. The Adhvaryu starts the work beginning with pounding.[1]

1. See I.19.11-1.25.26.

वपया प्रचर्य पुरोडाशेन प्रचरति। शृते वा पशौ॥११॥

11. Having performed the ritual of the omentum immediately he performs the ritual of the animal-sacrificial bread,[1] or after (the limbs of) the animal are cooked.

1. Cf. TS VI.3.10.1

इन्द्राग्निभ्यां पुरोडाशस्यानुब्रूहीन्द्राग्निभ्यां पुरोडाशस्य प्रेष्येति संप्रैषौ॥ इन्द्राग्निभ्यां पुरोडाशस्यावदीयमानस्यानुब्रूहीन्द्राग्निभ्यां पुरोडाशस्य प्रेष्येति वा॥१२॥

12. The orders to be given (by the Adhvaryu to the Maitrāvaruṇa are as follows): "Do you recite the invitatory verses for Indra-and-Agni in connecction with the sacrificial bread"[1] and "Do you order (Hotṛ) (to recite the offering verse) for Indra-and-Agni in connection with the sacrificial bread".[2] or "Do you recite invitatory verses for Indra-and-Agni in connection with the sacrificial bread being cut (for taking the portions)" and "Do you order (the Hotṛ) (to recite the offering-verse) for Indra-and-Agni in connection with the sacrificial bread.

1. The Maitrāvaruṇa recites ṚV I.109.7. Cf. Āśvaśs III.7.13.
2. The Hotṛ recites ṚV VII.93.4. (Cf. Āśvaśs III.7.13).

अग्नये ऽनुब्रूह्यग्नये प्रेष्येति स्विष्टकृतः संप्रैषो॥१३॥

13. The orders (to be given by the Adhvaryu to Maitrāvaruṇa) in connection with the offering to Agni Sviṣṭakṛt are (as follows): "Do you recite invitatory verse for Agni Sviṣṭakṛt" and "Do you order the Hotṛ to recite the offering-verse for Agni Sviṣṭakṛt".[2]

1. The Maitrāvaruṇa recites ṚV III.1.23. (Cf. Āśvśs III.5.9).
2. The Hotṛ recites ṚV III.54.22. (Cf. Āśvaśs III.5.9).

VII.23

प्राशित्रमवदायेडां न यजमानभागम्॥१॥

1. Having cut the Prāśitra[1] (the Adhvaryu cuts) the Iḍā(-portion)[2] but not the portion of the sacrificer[3].

1. See III.1.1-5.
2. See III.1.6-12.
3. See III.1.9.

हविराहुतिप्रभृतीडान्तः संतिष्ठते॥२॥

2. Beginning with the offering of the oblation and ending with the Iḍā-rite,[1] (the ritual of the animal-sacrificial-bread) stands completely established (i.e. concluded).

1. i.e. from II.18.8 upto III.3.1.

उपहूतां मैत्रावरुणाषष्ठा भक्षयित्वा पूर्ववत्प्रस्तरे मार्जयित्वा स्रुवेण पृषदाज्यस्योपहत्य वेदेनोपयम्य त्रिः पृच्छति शृतं हवीः३ शमितरिति॥३॥

3. After the sacrificer and the Maitrāvaruṇa as the sixth[1] have eaten the invoked Iḍā-portion,[2] and they have cleansed themselves near the Prastara[3] in the same manner as described earlier, having taken the clotted ghee[4] by means of the spoon and having supported it by means of the grass-brush (Veda) the Adhvaryu asks, "O Śamitṛ! is the oblation cooked?."

1. See VII.14.4.
2. See III.2.1-3.1. Everything connected with the sacrificer there is absent here: see VII.23.1.
3. See III.3.2.
4. See VII.9.2. For the uses of this clotted ghee see VII.23.7. See also TS VI.3.10.1.

शृतमितीतरः प्रत्याह॥४॥

4. The other i.e. the Śamitṛ[1] says, "It is cooked".[2]

1. The Śamitṛ is looking after the limbs of the animal being cooked over the Śāmitra fire.
2. Cf. TS VI.3.10.1.

अर्धाध्वे द्वितीयं प्राप्य तृतीयम्॥५॥

5. On the half way (while the Adhvaryu is going from the altar towards the Śamitra-fire he asks the same question) for the second time, having reached (the Śāmitra-fire) for the third time.

पूषा मा पशुपाः पात्विति प्रथमे ऽभिप्रव्रजति। पूषा मा पथिपाः पात्विति द्वितीये। पूषा माधिपाः पात्विति तृतीये॥६॥

6. After the first (reply of the Śamitṛ) (the Adhvaryu) goes with *pūṣā mā paśupāḥ pātu*;[1] after the second with *pūṣā mā pathipāḥ pātu*;[2] after the third with *pūṣā mādhipāḥ pātu*[3].

1-3. MS I.5.4; KS VII.2.

शूलात्प्रवृह्य हृदयं कुम्भ्यामवधाय सं ते मनसा मन इति पृषदाज्येन हृदयमभिघारयत्युत्तरतः परिक्रम्य॥७॥

7. Having drawn out the heart (of the animal) from the spit[1] having kept it in the pitcher, having gone around the pitcher by the north[2] he pours the clotted ghee (on the heart)[3] with *saṁ te manasā manaḥ*[4].

1. See VII.29.9.
2. Cf. MS III.10.2.
3. Cf. TS VI.3.10.1. See VII.23.3.
4. TS I.3.10.a-b.

आज्येन पशुं यस्त आत्मा पशुषु प्रविष्ट इति॥८॥

8. With *ātmā paśuṣu praviṣṭaḥ*[1] (he pours ghee on the) (limbs of the) animal.

1. TB III.7.5.3.

स्वाहोष्मणोऽव्यथिष्या इत्युद्यन्तमूष्माणमनुमन्त्रयते॥९॥

9. He addresses the steam coming out of cooked limbs with *svāhoṣmaṇo vyathiṣye*.[1]

1. Cp. MS I.2.17; KS III.7 where the word *svāhā* is not found.

पशुं हरन्पार्श्वतो हृदय शूलं धारयत्यनुपस्पृशन्नात्मानमितरांश्च॥१०॥

10. While carrying the pitcher containing the limbs of the animal, he holds the heart-spike (near the pitcher) without touching himself or the others (by means of the heart-spike).

अन्तरा यूपमाहवनीयं च दक्षिणातिहृत्य पञ्चहोत्रा षड्ढोत्रा वा दक्षिणस्य वेदिश्रोण्यामासाद्य चतसृषूपस्तृणीते जुहूपभृतोर्वसाहोमहवन्यां समवत्तधान्यामिति॥११॥

11. Having carried (the limbs of the animal) between the sacrificial post and the Āhavanīya(-fire)[1] with the Pañcahotṛ[2] or Ṣaḍḍhotṛ[3] formula, having placed them on the south-western corner of the altar he makes an underlayer of ghee in four viz. in Juhū, in Upabhṛt, in the vessel for offering of broth and in the Samavattadhānī.[4]

1. Cf. TS VI.3.10.3.
2. TĀ III.3.
3. TĀ III.4. Cf. TB II.2.8.2.
4. The pot in which cut portions of the oblation are kept; also called Iḍāpātrī or Iḍādhāna.

जुहूपभृतोर्हिरण्यशकलाववधाय बर्हिषिप्लक्षशाखायामवदानान्यवद्यन्संप्रेष्यति॥१२॥

12. Having placed a piece of gold each in Juhū and Upabhṛt,[1] cutting portions[2] of the limbs of the animal, on the barhis-grass on the Plakṣa-branch,[3] he orders the Maitrāvaruṇa:

1. Cf. ŚB III.8.3.13.
2. By means of the anointed edge of the knife, see VII.14.13.
3. See VII.12.5; cf. TS VI.3.10.2-3.

VII.24

मनोतायै हविषो ऽवदीयमानस्यानुब्रूहीति॥१॥

1. "Do you recite the invitatory Verse in connection with the oblation being cut for the sake of Manotā."[1]

1. Cf. TS VI.3.10.3. The Maitrāvaruṇa recites ṚV VI.1.1-13. Cf. AB II.10.

हृदयस्याग्रे ऽवद्यति। अथ जिह्वाया अथ वक्षसो याथाकामीतरेषाम्॥२॥

2. (The Adhvaryu) cuts the portion first from the heart; then from the tongue, then from the chest;[1] according to his desire in connection with the other limbs.

1. Cf. TS VI.3.10.4.

मध्यतो गुदस्यावद्यतीत्युक्तम्॥३॥

3. It has been said in a Brāhmaṇa-text: "He cuts the rectum in the middle".

1. TS VI.3.10.4.

यथोद्धृतं वा॥४॥

4. Or he may cut in the same order in which (the limbs) were extracted.[1]

1. Thus the order mentioned in VI.22.6.

दैवतानां द्विर्द्विरवदाय जुह्वामवदधाति। उपभृति सौविष्टकृतानां सकृत्सकृत्॥५॥

5. Having cut portions twice from each of the limbs meant for the deities of the chief-offering he keeps them in the Juhū;[1] having cut portion once form each of the limbs meant for (Agni) Sviṣṭakṛt[2] he keeps them in the Upabhṛt.[3]

1. Cf. TS VI.3.10.3.
2. See VII.22.6.
3. Cf. MS III.10.3.

गुदं त्रैधं विभज्य स्थविमदुपयड्भ्यो निधाय मध्यमं द्वैधं विभज्य दैवतेष्ववदधाति॥ अणिमत्सौविष्टकृतेषु॥६॥

6. Having cut the rectum in three (unequal) parts, having kept aside the thick (part) for the by-offerings,[2] having divided the middle into two pieces, he keeps the two pieces among the limbs meant for the deities (of the chief-offering); he keeps the thin (part) among the limbs meant for the offering to Agni Sviṣṭakṛt.

1. Cf. TS VI.4.1.1.
2. See VII.26.13.

अपि वा द्वैधं विभज्य स्थविमदुपयड्भ्यो निधायेतरत्त्रैधं विभज्य मध्यमं द्वैधं विभज्य दैवतेष्ववदधाति॥ अणिमत्सौविष्टकृतेषु स्वविष्ठमिडायाम्॥७॥

7. Or rather, having divided (the rectum) into two (parts), having kept aside the thick one for the by-oferings, having divided the other (part) into three (parts) he keeps the middle one (out of those three parts) among the (limbs) meant for the deities (of the chief offering), he keeps the thin (part) among the (limbs) meant for the (offering to Agni) Sviṣṭakṛt, the thickest (part) for the Iḍā.

त्रेधा मेदो ऽवद्यति द्विभागं स्रुचोस्तृतीयं समवत्तधान्याम्॥८॥

8. He divides the fat into three parts (and puts) two parts in the two ladles, and the third in the Samavattadhānī.

यूषे मेदो ऽवधाय मेदसा स्रुचौ प्रावृत्य हिरण्यशकलावुपरिष्टात्कृत्वाभिघारयति॥९॥

9. Having put the fat in the broth, having covered the two ladles with fat, having put a piece of gold[1] in each of them, he pours ghee upon them.

1. See VII.23.13; cf. ŚB III.8.3.19; cp. TS VI.11.1.

समवत्तधान्यां षडाद्यानीडामवद्यति वनिष्ठुं सप्तमम्॥ षड्भ्यो वा वनिष्ठोः सप्तमात्॥१०॥

10. He takes (all the) the (first) six (limbs) into the Samavattadhānī for Iḍā; (and takes) the larger intestine as the seventh (in it); or he takes some portions from the (first) six (limbs) and from the larger intestine as the seventh.

1. See VII.22.6.

अनस्थिभिरिडां वर्धयति॥११॥

11. He increases the Iḍā by adding to it the boneless parts.

क्लोमानं प्लीहानं पुरीततमित्यन्ववधाय यूष्णोपसिच्याभिघारयति॥१२॥

12. Having put the pancreas, spleen, and pericardium (on them) having poured the broth upon it, he pours ghee on it.

VII.25

अपां त्वौषधीनां रसं गृह्णीमीति वसाहोमहवन्यां वसाहोमं गृह्णाति॥१॥

1. With *apāṁ tvauṣadhīnām...* (the Adhvaryu) takes gravy in the ladle (meant) for offering gravy.[1]

1. See VII.8.3.

स्वधितिना धारां छिनत्ति॥२॥

द्विः पञ्चावत्तिनः॥३॥

2-3. (While taking the gravy by means of the right hand) he cuts the stream by means of the knife (in his left hand); in the case of a sacrificer for whom offerings are cut (offered) in five (layers)[1], (he cuts the stream twice).

1. See II.18.2.

श्रीरसीति पार्श्वेन वसाहोमं प्रयौति॥४॥

4. With *śrīrasi*[1] he stirs up the gravy (in the gravy-offering-ladle) by means of the thoracic wall.[2]

1. TS I.3.10.e-g.
2. Cf. TB VI.3.11.1

वातस्य त्वा ध्रज्या इति तेनैवापिदधाति। स्वधितिना वा प्रयौति। स्वधितिनापिदधातीत्येके॥५॥

5. With *vātasya tvā dhrajyai...*[1] he covers (the gravy) by means of the same (i.e. thoracic wall).[2] Or he stirs by means of the knife;[3] he covers by means of the knife—this is the view (of) some (ritualists).[4]

1. TS I.3.10.h.
2. Cf. MS III.10.4.
3. Cf. MS III.10.4.
4. According to ŚB III.8.3.24, one can stir either by means of the knife or by means of the thoracic wall.

अथ यन्न शीर्ष्णो ऽवद्यति नांसयोर्नाणूकस्य नापरसक्थ्योरनवदानीयानि॥६॥

6. Now he does not cut portions from the head, the shoul-

ders, the spine and the thighs, because these are the limbs out of which portions are not to be cut.

तानि शृतैः संनिधाय संमृशत्यैन्द्रः प्राणो अङ्गेअङ्ग इति॥७॥

7. Having placed these limbs near the cooked (limbs) he touches them[1] with *aindraḥ prāṇo aṅge aṅge...*[2]

1. Cf. MS III.10.4.
2. TS I.3.10.d-e.

अथ हविषा प्रचरति॥८।

8. Then he performs the offering of the oblation (in the form of the limbs).

इन्द्राग्निभ्यां छागस्य हविषो ऽनुब्रूहीन्द्राग्निभ्यां छागस्य हविषः प्रेष्येति संप्रैषौ॥९॥

9. The orders of the Adhvaryu (to Maitrāvaruṇa) are: "Do you recite the invitatory verse for Indra-and-Agni in connection with the oblation (of the limbs) of the he-goat," "Do you order the Hotṛ (to recite the offering-verse) for Indra-and-Agni in connection with the oblation (of the limbs) of the he-goat."[2]

1. The Maitrāvaruṇa then recites: ṚV VI.60.13; cf. Āśvaśs III.9.13.
2. The Hotṛ recites ṚV I.109.6; cf. Āśvaśs III.7.13.

याज्यायां अर्धर्चे प्रतिप्रस्थाता वसाहोमं जुहोति घृतं घृतपावानः पिबतेति॥१०॥

10. At (the end of) the half of the offering-verse[1] the Pratiprasthātṛ[2] offers the gravy, with *ghṛtaṁ ghṛtapāvānaḥ pibata...*[3]

1. Cf. TS VI.3.11.3; ŚB III.8.3.11; MS III.10.4.
2. For the offering to be made by the Adhvaryu see Sūtra 13 below.
3. TS I.3.10.i-l.

उद्रेकेण दिशः प्रदिश इति प्रतिदिशं जुहोति। मध्ये पञ्चमेन॥११॥

11. With *diśaḥ pradiśaḥ...*[1] (the Pratiprasthātṛ) offers the remaining gravy in each of the directions. with the fifth formula[2] he offers in the middle (of the fire).

1-2. TS I.1.3.10.m.

प्राञ्चमुत्तमं संस्थाप्य नमो दिग्भ्य इत्युपतिष्ठते॥१२॥

12. Having caused the last (offering)[1] to stand completely established (i.e. ended) in the east, he praises the directions with *namo digbhyaḥ...*[2]

1. i.e. offering in the middle, cf. MS III.10.4. This is to be done with TS I.3.10.n.*svāhā digbhyaḥ*.
2. TS I.3.10.o.

वषट्कृते जुहोति॥१३॥

13. After the word *vaṣaṭ* has been uttered (by the Hotṛ at the end of the verse ṚV I.109.6), (the Adhvaryu) offers (the main offering of the limbs of the animal).

अत्र वा दिशः प्रति यजेत्। उपरिष्टाद्वा वनस्पतेः स्विष्टकृतो वा॥१४॥

14. The Pratiprasthātṛ may optionally make the offerings to the directions at this stage; or after the offering to Vanaspati[1] or after the offering to Agni Sviṣṭakṛt.[2]

1. See Śūtra 15. This is the view of MS.
2. See Śūtra. 18. This is the view of ŚB III.8.3.34-35.

प्रत्याक्रम्य जुह्वामुपस्तीर्य सकृत्पृषदाज्यस्योपहत्य द्विरभिघार्य वनस्पतये ऽनुब्रूहि वनस्पतये प्रेष्येति संप्रैषो। वषट्कृते जुहोति॥१५॥

15. Having stepped back, having made an underlayer of ghee in the Juhū(-ladle), having once taken the clotted ghee (in the Juhū by means of the Sruva), having twice poured ghee on it, he orders (the Maitrāvaruṇa) "Do you recite the invitatory verse for Vanaspati" and "Do you order (the Hotṛ to recite the offering verse) for Vanaspati".[2] After (the Hotṛ) has uttered the word *vaṣaṭ* he offers (the clotted ghee in the fire on the Uttaravedi).

1. Mitrāvaruṇa recites ṚV khila V.7.2.g; Cf. Sāṅkhāśs V. 19.18.
2. The Hotṛ recites ṚV khila V. 7.2.i.Cf. Sāṅkhāśs V.19.18.

स्विष्टकृद्वद्यजमानो ऽनुमन्त्रयते॥१६॥

16. The sacrificer recites a formula after (this offering in the same manner) as after the offering to Agni Sviṣṭakṛt.[1]

1. See IV.9.13. In that formula he has to utter the word Vanaspati instead of Agni Sviṣṭakṛt.

उपर्याहवनीये जुह्वामौपभृतानि विपर्यस्यन्नाहाग्नये स्विष्टकृतेऽनुब्रूह्यग्नये स्विष्टकृते प्रेष्येति॥१७॥

17. While pouring the limbs from the Upabhṛt[1] into Juhū, (holding the ladles) above the Āhavanīya (the Adhvaryu) utters the orders (to the Maitrāvaruṇa) "Do you recite the invitatory verse for Agni Sviṣṭakṛt"[2] and "Do you order (the Hotṛ) to recite (the offering verse) for Agni Sviṣṭakṛt.[3]

1. See VII.24.5.

2. The Maitrāvaruṇa recites ṚV X.2.1; cf. Āśvaśs I.6.2.

3. The Hotṛ recites ṚV VI.15.14; cf. Āśvaśs I.6.5.

वषट्कृते हुत्वा प्रत्याक्रम्यायतने स्रुचौ सादयति॥१८॥

18. Having offered (the contents in the Juhū), after the Hotṛ has uttered the word *vaṣaṭ*, having stepped back, he places the ladles on their place.

VII.26

अत्रेडाया निरवदानमेके समामनन्ति॥१॥

1. In the opinion of some (ritualists) the act of cutting the portion for Iḍā (should be done) at this stage.[1]

1. Contrast VII.24.10-12.

अवान्तरेडामवद्यति॥२॥

2. (The Adhvaryu) cuts the portion of the intermediate Iḍā.[1]

1. See III.2.5.

मेद उपस्तीर्य मेदसाभिघारयति॥३॥

3. Having spread an underlayer of fat (on the hand of the Hotṛ, he puts a piece out of the Samavattadhānī on the hand of the Hotṛ and) pours fat (upon it).

यं कामयेतापशुः स्यादित्यमेदस्कं तस्मा इत्युक्तम्॥४॥

4. "(In the case of a sacrificer about whom he thinks "May

he be devoid of cattle," (the Adhvaryu should put) a fatless piece on the hand of the Hotṛ..."[1] thus has been said (in a Brāhmaṇa-text).

1. TS VI.3.11.5.

उपहूतां मैत्रावरुणषष्ठा भक्षयन्ति। प्रतिप्रस्थाता सप्तमः॥५॥

5. The (priests) among whom the Maitrāvaruṇa is the sixth[1] consume the (Iḍā) which has been invoked. The Pratiprasthātṛ (priest) is the seventh among them.

1. See VII.23.3.

वनिष्ठुमग्नीधे षडवत्तं संपादयति॥६॥

6. He makes the inside of the larger intestine as the six-cut-portion for the Āgnīdhra (priest)[1].

1. See VII.24.10. and III.3.5.

अध्यूध्नीं होत्रे हरति॥७॥

7. He brings the testis with penis to the Hotṛ.[1]

1. Cf. MS III.10.4.

अग्नीदौपयजानङ्गारानाहरोपयेष्टरुपसीद ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्नीत्परिधींश्चाग्निं च सकृत्सकृत्संमृड्ढीति संप्रेष्यति॥८॥

8. He orders: "O Āgnīdhra, bring hither the embers for the by-offerings; O performer of the by-offerings, do you sit down (to the right of the Hotṛ with the face to the east for making the by-offerings); O Brahman we shall start (the by-offerings)"; "O Agnīdhra, having put a fuel-stick (upon the Āhavanīya), do you wipe round the sacred fires each once".[1]

1. See III.4.5.

आग्नीध्रादौपयजानङ्गारानाहरति। होत्रीय उपयजति॥९॥

9. (In an animal—sacrifice forming a part of a Soma-sacrifice) the Āgnīdhra brings the embers for the by-offerings from the Āgnīdhra's fire; (the performer of the by-offerings) performs the by—offerings in the Hotṛ's fire.

शामित्राग्निरूढपशुबन्ध उत्तरस्यां वेदिश्रोण्याम्॥१०॥

10. In the Nirūḍha-paśubandha (animal-sacrifice performed independently of the Soma-sacrifice) the Āgnīdhra brings (embers) from the Śāmitra-fire[1]; he performs the by-offerings on the north-western corner of the Uttaravedi.[2]

1. Cf. MS III.10.4.
2. Cf. ŚB III.8.4.10.

गुदकाण्डमेकादशधा तिर्यक् छित्त्वासंभिन्दन्नपर्यावर्तयन्ननूयाजानां वषट्कृतेवषट्कृत एकैकं गुदकाण्डं प्रतिप्रस्थाता हस्तेन जुहोति समुद्रं गच्छ स्वाहेत्येतैः प्रतिमन्त्रम्॥११॥

11. Having cut the rectum[1] crosswise into eleven pieces without mixing them and without letting them to be turned upside down,[3] after the *vaṣaṭ* has been every time uttered (by the Hotṛ) for the after-offerings,[4] the Pratiprasthātṛ[5] with his hand offers each time one piece of the rectum with one of the formulae (in sequence) beginning with *samudraṁ gaccha svāhā*.[5]

1. See VII.24.6.
2-3. Cf. TS VI.4.1.1.
4. There are eleven fore-offerings, eleven after-offerings and eleven by-offerings in an aimal-sacrifice: Cf. MS III.10.4.
5. He is the performer of the by-offerings.
6. TS I.3.11.

सर्वाणि हुत्वाद्भ्यस्त्वौषधीभ्य इति बर्हिषि लेपं निमृज्य मनो मे हार्दि यच्छेति जपति। पृषदाज्यं जुह्वामानीय पृषदाज्यधानीमुपभृतं कृत्वा तेनैकादशानूयाजान्यजति॥१२॥

12. having offered (all the pieces of rectum in the fire), with *adbhyastvauṣadhībhyastvā*,[1] having wiped off (the fat) sticking (to his hand) upon the barhis -grass, (the Pratiprasthātṛ) mutters *mano me hārdi yaccha*...[2] Having poured some clotted ghee in the Juhū(-ladle), having made the container of the clotted ghee to be the Upabhṛt (supporter of the Juhū),[3] (the Adhvaryu) offers eleven after-offerings[4] by means of it (clotted ghee).

1. TS I.3.11.b.
2. TS I.3.11.c-d.

3. i.e. he holds the container of the clotted ghee below the Juhū.
4. each after-offering precedes each by-offering.

देवेभ्यः प्रेष्येति प्रथमं संप्रेष्यति। प्रेष्य प्रेष्येतीतरान्॥१३॥

13. For the first (after-offering) he orders the Maitrā-varuṇa, "Do you order (the Hotṛ to recite the offering-verse) for gods". For the other (after-offerings) every time, "Do you order (the Hotṛ to recite the offering-verse)".[1]

1. See VII.14.7.

तान्यजमानः प्राकृतैरनुमन्त्रयते॥१४॥

14. After after-offerings the sacrificer recites the formulae (prescribed) in connection with the basic paradigm.[1]

1. See VI.12.1. For details see the next (VII.27.1) Sūtra.

VII.27

प्रथमेनाद्यांश्चतुरो दशमं च। द्वितीयेन प्राग्वनस्पतेः। उत्तमेन शेषम्॥१॥

1. (The sacrificer recites) the first formula in the basic paradigm after each of the first four (after-offerings) and the tenth (after-offering). (He recites) the second (formula in the basic paradigm) after each of the after-offerings upto that for Vanaspati (i.e. the four after-offerings from the fifth upto the eighth). (He recites) the last (i.e. the third formula in the basic paradigme) after the remaining (viz. the ninth and the eleventh after-offerings).[1]

1. In the basic paradigme there are three after-offerings and the total number of formulae to be recited after each after-offering is also three viz. TS I.6.4.a-c. See VI. 12.1 The first formula is to be used after the 1,2,3,4, and 10 th after-offering in the Animal-sacrifice; the second after 5,6,7,8; the third after 9th and 11th after-offering. The ninth after-offering is for Vanaspati.

उत्तरयोर्विकारेषूभौ होतारं चोदयतो ऽध्वर्युर्मैत्रावरुणश्च यजेति॥२॥

2. At the time of the (offering of those after-offerings which are the) modifications of the last two after-offerings (in the basic paradigm)[1] (both) the Adhvaryu and Maitrāvaruṇa order, "Do you recite the offering verse... (O Hotṛ)."

1. i.e. at the time of the 5,6,7,8,9, and 11th.

अत्र स्वरोरञ्जनमेके समामनन्ति॥३॥

3. In the opinion of some (ritualists) the act of anointing of Svaru[1] with ghee is to be done at this stage.[2]

1. See VII.14.10.
2. Cf. MS III.9.4.

प्रत्याक्रम्य जुह्वां स्वरुमवधायानूयाजान्ते जुहोति द्यां ते धूमो गच्छत्वन्तरिक्षमर्चिः पृथिवीं भस्मना पृणस्व स्वाहेति॥४॥

4. Having stepped back, having placed the Svaru on the Juhū(-ladle) at the end of the after-offerings (the Adhvaryu) offers a libation (of ghee) with *dyāṁ te dhūmo gacchatu...*[1] on the fire on the Uttaravedi.[2]

1. Cp. KS III.3. VS.VI.21.
2. Cf. TS VI.3.4.9; cf. also MS III.9.4; KS XXVI.6; ŚB III.7.1.32. AB II.3.

समानमा प्रत्याश्रावणात्॥५॥

5. Upto the act of saying *astu śrauṣaṭ* (by the Āgnīdhra) every thing is the same (as in the basic paradigme).[1]

1. Thus the ritual mentioned in III.5.3-6.5 is to be performed here.

सूक्तवाकप्रैषो विक्रियते॥६॥

6. The order for recitation of Sūktavāka is modified.

तं मैत्रावरुणो ब्रूयादग्निमद्य होतारमवृणीतेति॥७॥

7. The Maitrāvaruṇa should utter it (viz. Sūktavāka) beginning with (the words) *agnimadya hotāramavṛṇīta...*[1]

1. Cp. III.6.5.

ध्रुवावर्जं चतसृभिः परिधीनभिजुहोति॥८॥

8. He offers libations of the remnants of the four (ladles)[1] excluding the Dhruvā on the enclosing sticks.[2]

1. viz. Juhū, Vasāhomahavaṇī, Upabhṛt, Pṛṣadājyadhānī.
2. See III.7.14.

दक्षिणेन विहारं जाघनीं हृत्वा तया पत्नीः संयाजयन्ति॥९॥

9. Having brought the tail towards the south of the sacrificial place, they offer to the wives of gods[1] by means of it.

1. viz. the Patnīsaṁyāja-offerings: see III.8.1-9.6.

आज्येन सोमत्वष्टाराविष्ट्वोत्तानायै जाघन्यै देवानां पत्नीभ्यो ऽवद्यति। नीच्या अग्नये गृहपतये॥१०॥

10. Having made libations of ghee to Soma and Tvaṣṭṛ, from the non-hairy part of the tail (the Adhvaryu) cuts (two) portions for the wives of the gods, from the lower hairy part for Agni Gṛhapati[1].

1. Cf. ŚB III.8.5.6-7.

उत्तानायै होत्र इडामवद्यति नीच्या अग्नीधे॥११॥

11. From the non-hairy part he cuts the Iḍā-portion[1] for the Hotṛ, from the hairy part for the Āgnīdhra.

1. See III.9.7-9.

तां पत्न्यै प्रयच्छति तां साध्वर्यवे ऽन्यस्मै वा ब्राह्मणाय॥१२॥

12. He gives it (the remaining tail) to the wife of the sacrificer; she to the Adhvaryu or to any other Brāhmaṇa.

बाहुं शमित्रे॥१३॥

13. He gives the piece of arm (of the animal) to the Śamitṛ (butcher).

तं स ब्राह्मणाय यद्यब्राह्मणो भवति॥१४॥

14. If he (the Śamitṛ) is not a Brāhmaṇa, he gives it to a Brāhmaṇa.[1]

1. Cf. AB VII.1.

यज्ञ यज्ञं गच्छेति त्रीणि समिष्टयजूंषि हुत्वानुपस्पृशन्हृदयशूलमुदङ् परेत्यासंचरेऽप उपनिनीय शुष्कार्द्रयोः संधावुद्वासयति शुगसीति द्वेष्यं मनसा ध्यायन्॥१५॥

15. With *yajña yajñaṁ gaccha*[1] having offered three[2] Samiṣṭayajus(-libations of ghee) without touching the heart-spike, with his face to the north, having gone out between the Cātvāla (pit) and Utkara (rubbish-heap) to a place where no one moves, having poured water, at the place where dry and

wet regions meet, he disposes it i.e. buries it, while thinking about the enemy in his mind, with *śugasi...*[5]

1. TS I.4.44.g-k.
2. Instead of one; see III.13.2.
3. See VII.23.11.
4. Cf. TS VI.4.1.5; cp.MS III.10.7.
3. TS I.3.11.e.

सुमित्रा न आप ओषधय इति तस्मिंश्चात्वाले वा सहपत्नीका मार्जयित्वा धाम्नोधाम्नो राजन्नुदुत्तममित्यादित्यमुपस्थायैधोऽस्येधिनषीमहीत्याहवनीये समिध आधायापो अन्वचारिषमित्युपतिष्ठन्ते॥१६॥

16. With *sumitrā na āpa oṣadhayaḥ...*[1] having cleansed themselves on it (the place where the heart-spike is buried) or on the Cātvala (pit), with *dhāmno dhāmno rājan...*[2] having praised the sun, with *edhosyaidhiṣīmahi...*[3] having put fuel-sticks on the Āhavanīya-fire, with *apo adyānvacāriṣam...*[4] they praise.

1. TS I.4.45.g.
2. TS I.5.11.k.
3. TS I.4.45.k.
4. TS I.4.45.1.

VII.28

इष्टिविधो वा अन्यः पशुबन्धः सोमविधो ऽन्यः। स यत्रैतदपः प्रणयति पूर्णपात्रं निनयति विष्णुक्रमान्क्रामति स इष्टिविधो ऽतो ऽन्यः सोमविध इति वाजसनेयकम्॥१॥

1. There is an Animal-sacrifice of the type of an Iṣṭi[1] and another of the type of a Soma-sacrifice.[2] There where (the Adhvaryu) carries forward water,[3] pours a pot-full water[4] and the sacrificer takes Viṣṇu-srides,[5] that is of the type of an Iṣṭi; that which is different from this is of Soma-type. This is the view of Vājasaneyins.[6]

1. i.e. Nirūḍhapaśubandha. An animal-sacrifice performed independently of a Soma-sacrifice.

2. An animal-sacrifice forming a part of a Soma-sacrifice.
3. See I.16.1-11.
4. See IV.14.3.
5. see IV.14.6.
6. Cp. ŚB XI.7.2.1.

यूपं यजमान उपतिष्ठते नमः स्वरुभ्यः सन्नान्मावगातापश्चाद्दघ्वान्नं भूयासम्॥ शृङ्गाणीवेच्छृङ्गिणां संददृश्रिरे चषालवन्तः स्वरवः पृथिव्याम्॥ ते देवासः स्वरवस्तस्थिवांसो नमः सखिभ्यः सन्नान्मावगात॥ आशासानः सुवी-र्यमिति च॥२॥

2. The sacrificer stands near the sacrificial post praising it with *namaḥ svarubhyaḥ...*[1] *śṛṅgāṇīvecchṛṅgiṇāṁ saṁdadṛśrire...*[2] and *āśāsānaḥ suvīryam...*[3]

1. Cp. MS III.9.4.
2. TB II.4.7.11.
3. TB III.5.5.h.

उपस्थाय यज्ञ शं च म इति जपति॥३॥

3. After having stood near while praising (the sacrificial post) he mutters *yajña śaṁ ca me...*[1]

1. Cp. IV. 16.15.

आह वा एतं वनस्पतिभ्यः प्रच्यावयन्त्युपयज्य मनुष्याः प्रयान्ति। यूपो वै यज्ञस्य दुरिष्टमामुञ्चते। यद्यूपमुस्पृशेद्दुरिष्टं यज्ञस्यामुञ्चेत्तमभिमन्त्रयेत वायवेष ते वायवित्येकम्। वायवेतौ ते वायविति द्वौ। वायवेते ते वायविति बहून्॥४॥

4. For the sake of offering indeed they cause this (viz. the sacrificial post) to fall down from the trees. After having performed (the animal-sacrifice) people go away. To the sacrificial post every mistake in the performance is attached. If (the sacrificer or a priest) would touch the sacrificial post the mistake would be attached (to him). The Adhvaryu should address them (who has or have unknowingly touched the sacrificial post) with *vāyaveṣa te vāyo...* if he is one (who has touched), with *vayavetau te vāyo...* if they are two (who have touched), or with *vāyavete te vāyo* if they are many.[1]

1. Cf. MS III.9.4.

ऐन्द्राग्नो निरूढपशुबन्धः सौर्यः प्राजापत्यो वा॥५॥

5. The independent animal-sacrifice is performed in honour of indra-and-Agni, or Sūrya or Prajāpati.[1]

1. Cf. ŚB XI.8.3.1-3.

तेन संवत्सरेसंवत्सरे यजेत। षट्सुषट्सु मासेष्वित्येके॥६॥

6. (The sacrificer) should perform it (independent animal-sacrifice) once every year, according to some (ritualists) after every six months.

ऋतुव्यावृत्तौ सूयवस आवृत्तिमुखआवृत्तिमुखे वा॥७॥

7. Or he should perform it at the time of change of the season, or when there is a good grass (i.e. during rainy season) or at the time of solstice.

मांसीयन्ति ह वा अग्नयो ऽजुह्वतो यजमानस्य। ते यजमानमेव ध्यायन्ति। यजमानं संकल्पयन्ति। पचन्ति ह वा अन्येष्वग्निषु वृथामांसम्। अथैतेषां नान्या मांसाशा विद्यते। यस्यो चैते भवन्ति तं ततो नानीजानं पशुना संवत्सरो ऽतीयात्। आयुष्यो ह वो अस्यैष आत्मनिष्क्रयण इति वाजसनेयकं भवति॥८॥

8. "The fires of the sacrificer who does not perform sacrifice desire flesh indeed; they think of the sacrificer; they plan (to eat) the sacrificer; on other fires people indeed cook profane flesh. But for these (sacred) fires there is no other hope of flesh; of him who has these (sacred fires) him without performing an animal-sacrifice no year should pass: (The animal-sacrifice) is helpful for him to get long life; it is a kind of self-redemption" this is the view of the Vājasaneyins.[1]

1. See ŚB XI.7.1.2.

THE CĀTURMĀSYA (*FOUR-MONTHLY*) SACRIFICES

A. THE VAIŚVADEVA-PARVAN

VIII.1

अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतं भवति॥१॥

1. Imperishable, indeed, is the merit of the performer of the Cāturmāsya (fourmonthly sacrifices).[1]

1. Cp ŚB II.6.3.1.

फाल्गुन्यां पौर्णमास्यां चैत्र्यां वा वैश्वदेवेन यजते॥२॥

2. One should perform the Vaiśvadeva (part of the Cāturmāsya-sacrifices) on the full-moon-day of Phālguna or of Caitra.

पूर्वस्मिन्पर्वणि पञ्चहोतारं मनसानुद्रुत्याहवनीये सग्रहं हुत्वान्वारम्भणीयामिष्टिं निर्वपति वैश्वानरं द्वादशकपालं पार्जन्यं च चरुम्॥३॥

3. On the preceding joint (day)[1] having mentally recited the Pañcahotṛ (formula),[2] having offered a libation[3] in the Āhavanīya (fire) with a part of this formula called Graha, (the Adhvaryu) should take out the material (grains) for the Anvārambhaṇīyā (Introductory) offering (consisting of a sacrificial bread) on twelve potsherds to Vaiśvānara and rice-pap for Parjanya.

1. i.e. on the day preceding the full-moon-day of Phālguna or Caitra.
2. TĀ III.3.
3. Cf. TB II.2.2.2-3.
4. This offering is to be performed only by those who are going to perform the Cāturmāsya-sacrifices for the first time.

वैश्वानरो न ऊत्या पृष्टो दिवीति वैश्वानरस्य याज्यानुवाक्ये॥ पर्जन्याय प्रगायत दिवस्पुत्राय मीढुषे। स नो यवसमिच्छतु॥ अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसाविवास। कनिक्रदद्वृषभो जीरदानू रेतो दधात्वोषधीषु गर्भमिति पार्जन्यस्य॥ हिरण्यं वैश्वानरे ददाति धेनुं पार्जन्ये। सिद्धमिष्टिः संतिष्ठते॥४॥

4. (The verses beginning with) *vaiśvānaro na ūtyā* and *pṛṣṭo divi*[2] (are to be used as) the invitatory and offering verses (respectively, for the offering) to Vaiśvānara. (The verses beginning with) *parjanyāya pragāyata*[3] and *acchā vada tavasam*[4] (are to be used as) the invitatory and offering verses (respectively for the offering) to Parjanya. (The sacrificer) gives gold at the time of the Vaiśvānara (offering) and cow at the time of the Pārjanya (-offering). The offering becomes completely established in accordance with the basic paradigm.

1. TS I.5.11.a
2. TS I.5.11.d.
3. TB II.4.5.5. (ṚV VII.10.2.1.
4. ṚV V.8.3.1.

प्राचीनप्रवणे वैश्वदेवेन यजते॥५॥

5. He performs the Vaiśvadava-ritual on a land sloping towards the east.[1]

1. Cf. MS I.10.7;KS XXXVI.2.

पशुबन्धवद्गार्हपत्यादग्निं प्रणयन्नोद्यतहोमं जुहोति॥६॥

6.Carrying forward fire from the Gārhapatya in the same manner as in the Paśubandha (Animal-sacrifice),[1] he does not perform the Udyatahoma (as he does in the Paśubandha)[2].

1. For this see VII.6.4-6.
2. See VII.4.5.

ऊर्णावन्तं प्रथमः सीद योनिमिति होतुरभिज्ञायाहवनीयायतन ऊर्णास्तुकां निधाय तस्यामग्निं प्रतिष्ठापयति॥७॥

7. Having understood that the Hotṛ (has recited) *ūrṇāvantaṁ prathamaḥ sīda yoniṁ* ... (the Adhvaryu) having kept a bunch of wool on the place of the Āhavanīya, establishes fire on it.[2]

1. ṚV VI.15.16f.
2. Cp. VII.6.7. The fire taken from the Gārhapatya is to be placed here.

नानुत्तरवेदिके पाशुकं प्रणयनं विद्यत इत्यपरम्॥८॥

8. There is another view that the act of carrying forward (of the fire) in the manner of that of animal sacrifice does not happen in (the ritual) without the Uttaravedi.[1]

1. Since in the Vaiśvadeva ritual there is no Uttaravedi, the fire is taken forward without any formulae uttered by the Adhvaryu and without the recitation of the Hotṛ.

अग्नीनन्वाधाय शाखामाहृत्य वैश्वदेव्या आमिक्षाया वत्सानपाकरोति॥९॥

9. Having placed fuel in the fires,[1] having brought a branch[2] he seperates the calves (from their mother)[3] for the sake of (getting milk for) Āmikṣā[4] to be offered to Viśvedevas.

1. Cp. I.1.2.7
2. Cp. I.1.10.21
3. Cp. I.2.2.10
4. The thick part of the milk which remains when something sour is added to hot milk (Cp. VIII.2.5).

प्रसूमयं बर्हिः प्रस्तरश्च॥१०॥

10. The Barhis[1] and the Prastara[2] should be accompanied by flowers.

1. The grass to be scattered on the altar. See I.4.2-3.
2. The first handful of grass.

त्रेधा संनद्धं पुनरेकधा॥११॥

11. He bundles again the (grass) earlier bound in three bundles into one.

तस्मिन्मन्त्रः॥१२॥

12. On this (one bundle consisting of three bundles) the formula is to be recited.

1. viz. TS I.1.2.m.(b). See I.4.12 at the end.

तथेध्मः॥१३॥

13. The fuel (is to be taken and treated) in the same manner (as that of the grass).[1]

1. Cf. MS I.10.7.

त्रयोविंशतिदारुः॥१४॥

14. (The fuel consists of) twenty three[1] wooden sticks.

1. Thus two in addition to the basic paradigm viz. New and Full-moon-sacrifices (see I.5.11). For, here we have 17 Sāmidhenī-verses (see VIII.2.13). Cp. VII.7.7.

त्रीन्कलापान्संनह्यैकधा पुनः संनह्यति॥१५॥

15. Having tied three bundles he ties them all into one (bundle) again.

1. The first bundle consists of eight, the second of eight and the third of seven sticks.

पूर्ववद्वैश्वदेव्याः सायंदोहं दोहयति॥१६॥

16. He causes the evening-milking for the Āmikṣā[1] (cheese) to Viśvedevas in the same manner as (described) earlier.[2]

1. See VIII.2.6.
2. See I.1.8.2-9; I.11.3-14.6.

VIII.2

श्वोभूते पात्रसंसादनकाले पालाशं वाजिनपात्रं प्रयुनक्ति स्रुचं वा॥१॥

1. On the next day at the time of placing of the utensils[1] (the Adhvaryu) keeps ready a pot or a ladle of Palāśa-wood for Vājina[2] (whey) (in addition to the other utensils).

1. For this see I.15.9.
2. See VIII.2.5; VIII.3.6.

निर्वपणकाल आग्नेयमष्टाकपालमिति यथासमाम्नातमष्टौ हवींषि निर्वपति॥२॥

2. At the time of taking out the material[1] he takes out the material (rice-grains) for eight oblations as described (in the Vedic texts) viz. a sacrificial bread on eight potsherds to Agni (etc.).[2]

1. See I.17.10;
2. These are as follows: a sacrificial bread on eight potsherds to Agni; rice pap for Soma, a sacrificial bread on twelve potsherds for Savitṛ, rice pap for Sarasvatī, rice pap for Pūṣan, a sacrificial bread on seven potsherds for Manuts, Āmikṣā for Viśvedevas, and a sacrificial bread on one potsherd for Dyāvāpṛthivī (cf. TB I.6.2.1-5).

तेषां पौष्णान्तानि पञ्च संचराणि॥३॥

3. Out of them the first five[1] ending with one to Pūṣan are common (to all the parts of the Cāturmāsya-sacrifices).

1. See the note on the VIII.2.2.

पिष्टानां पौष्णं श्रपयति॥४॥

4. He cooks the rice-pap for Pūṣan out of the flour of rice-grains.[1]

1. For, Pūṣan does not have teeth, cf. ŚB I.7.4.7.

तप्ते प्राप्तदोहे सायंदोहमानयति॥५॥

5. In the hot morning-milk[1] he pours the evening milk.

1. See VIII.1.16. Cp. also I.14.7.

यत्संवर्तते सामिक्षा। यदन्यत्तद्वाजिनम्॥६॥

6. What becomes thick is (called) Āmikṣā. Whatever else (i.e. the liquid part) is (called) Vājina.

पशुवत्संप्रैषः। तथाज्यानि॥७॥

7. The order (is given) as in an Animal-sacrifice.[1] Similarly the ghees (should be as in an animal-sacrifice).[2]

1. See VII.8.5. 2. See VII.9.1,3.

पृषदाज्ये विकारः॥ महीनां पयो ऽसीति पृषदाज्यधान्यां द्विराज्यं गृह्णाति द्विर्दधि सकृदाज्यम्॥८॥

8. At the time of (scooping of) the spotted ghee there should be a modification with *mahīnāṁ payosi*...[2] He twice scoops ghee in the holding pot of spotted ghee; then twice curds and once ghee.

1. Cp. VII.9.2.
2. TS III.2.6.a.

उद्वासनकाल आमिक्षां संहत्य द्वयोः पात्रयोरुद्धृत्य वाजिनैकदेशेनोपसिञ्चति॥९॥

9. At the time of taking away of the oblation material from the fire,[1] having taken the Āmikṣā and Vājina in two separate pots he mixes a portion of Vājina into the Āmikṣā.

1. Cp. I.10.6ff.

अलंकारणकाल आज्येनैककपालमभिपूरयत्याविपृष्ठं वा कृत्वा व्याहृतीभिर्हवींष्यासादयति॥१०॥

10. At the time of (decoration),[1] he fills the potsherd of the sacrificial bread prepared on one potsherd, (and then) having made (the sacrificial bread) with its back open, he places the oblations,[2] with the sacred utterances *bhūḥ*, *bhuvaḥ svaḥ*[3].

1. See II.10.6;
2. Cp. VI.29.20-21.
3. Cp. TS I.6.10.3.

उत्करे वाजिनम्॥११॥

11. He places the Vājina on the Utkara.

पञ्चहोत्रा यजमानः सर्वाणि हवींष्यासन्नान्यभिमृशति॥१२॥

12. With the Pañcahotṛ (formula)[1], the sacrificer touches all the oblations which have been placed.[2]

1. TĀ III.3.
2. Cp. IV.8.7.

पशुवन्निर्मथ्यः सामिधेन्यश्च॥१३॥

13. The fire (is) to be produced[1] and the enkindling-verses[2] are to be used in the same manner as in the Animal-sacrifice.

1. Cp. VII.12.10-13.7. The produced fire, however, is to be placed on Āhavanīya-fire-place, not on the Uttaravedi.
2. Cp. VI.13.2; cp. also VIII.1.14.

नव प्रयाजाः॥१४॥

14. There should be nine fore-offerings.[1]

1. Cf. TB I.6.3.3. In the basic paradigm there are five fore-offerings; in the animal-sacrifice eleven.

चतुर्थोत्तमावन्तरेण पाशुकाश्चत्वारो दुरःप्रभृतयः प्रैषप्रतीकयाज्याः॥१५॥

15. Between the fourth and the last fore-offerings (of the basic paradigm) there should be the four (fore-offerings) belonging to the animal-sacrifice, the first of these belongs to Dur (door).[1] The offering-verses (of these fore-offerings) consist of the beginning words of their Praiṣa (orders).[2]

1. The fifth, sixth, seventh and eighth fore-offerings should be those from the animal sacrifice and are connected with Dur, Uṣasānaktā, the three godesses viz. Iḷā, Bhāratī, Sarasavatī and Tvaṣṭṛ. Then the fifth fore-offering from the basic paradigm becomes the ninth fore-offering here.
2. The beginning words of these Praiṣas should begin with the words like *dur (duro agne ājyasya viyantu*, *uṣāsānaktā (āgna ajyasya vītām*) etc.

पशुवत्समानयनम्॥१६॥

16. The pouring together (of ghee) should be as in the Animal sacrifice.[1]

1. See VII.14.8. After the fourth and eighth offering, the Adhvaryu should pour the remaining ghee from the Upabhṛt into Juhū.

प्रचरणकाल उपांशु सावित्रेण प्रचर्य पूर्ववदेककपालेन प्रचरति॥१७॥

17. At the time of the performance of (the main offering) having performed the offering to Savitṛ in an inaudible manner,

(the Adhvaryu) should offer (the sacrificial bread) prepared on one potsherd in the manner (described) earlier.[2]

1. Cp. MS I.10.5; KS XXXV.20.
2. See VI.29.22-30.5.

मधुश्च माधवश्चेति चतुर्भिर्मासनामभिरेककपालमभिजुहोति॥१८॥

18. With the four names of months beginning with *madhuśca mādhavaśca*...[1] he offers ghee on the sacrificial bread prepared on one potsherd.[2]

1. TS IV.4.11.a-b.
2. Cp. TB I.6.3.6.

दक्षिणाकाले प्रथमजं वत्सं ददाति मिथुनौ वा गावौ॥१९॥

19. At the time of giving the gifts[1] he gives a calf first born (in this year)[2] or a pair of cattle.[3]

1. Immediately after the Anuyājas; cp. III.4.3.
2. Cf. TB I.6.3.2; VI.30.7.
3. i.e. a bull and a cow.

पृषदाज्यं जुह्वामानीय पृषदाज्यधानीमुपभृतं कृत्वा तेन नवानूयाजान्य-जति॥२०॥

20. Having brought the clotted ghee into the Juhū, and having made the pot of clotted ghee to be Upabhṛt, the Adhvaryu offers nine after-offerings by means of it.[1]

1. Cp. VII.26.12.

VIII.3

अष्टावाद्याः पाशुकाः प्रैषवर्जम्॥१॥

1. The first eight[1] after-offerings should be the same as in an animal sacrifice except the order to be given by the Maitrāvaruṇa[2] to the Hotṛ.

1. viz. barhis, duraḥ, uṣāsānaktā, joṣṭrī, ūrjāhutī, daivyā hotārā, tisro devīḥ, narāśaṁsa; cp. Āśvaśs II.16.2.
2. There is no Maitrāvaruṇa here.

उत्तमेनोत्तमम्॥२॥

2. The last after-offering is the same as the last in the animal sacrifice or in the basic paradigm.[1]

1. Thus to Agni Sviṣṭakṛt.

देवान्यजेति प्रथमं संप्रेष्यति। यज यजेतीतरान्॥३॥

3. For the first after-offering the Hotṛ gives the order *devān yaja*; for each of the other after-offerings simply *yaja*.

संवत्सरीणां स्वस्तिमाशास्ते। दिव्यं धामाशास्त इति सूक्तवाकस्याशिःषु होतानुवर्तयते॥४॥

4. "(The sacrificer) prays for bliss for those which belong to the year"; the Hotṛ adds these words in the blessings of the Sūktavāka; he also adds the words "(the sacrificer) prays for divine place".[1]

1. Cf.TB I.4.10.1.

एवं यजमानो जपति। आशास इति मन्त्रं संनमति॥५॥

5. In the correspondent manner the sacrificer mutters; he modifies the formula with the word *āśāse* (I pray) (instead of *āśāste*—He prays).

परिधीन्प्रहृत्य संस्रावान्तं कृत्वा वाजिनपात्र उपस्तीर्यान्तर्वेदि बर्हिरनुविषिञ्चन्वाजिनं गृह्णाति॥६॥

6. Having thrown the enclosing sticks (in the Āhavanīya fire), having done the ritual upto the (offering of the) remnants,[1] having made an underlayer (of ghee) in the pot of Vājina (whey) the Adhvaryu scoops the Vājina (from the vessel kept on the rubbish heap)[2] inside the altar while letting it spill on the Barhisgrass.[3]

1. See III.7.12-14
2. See VIII.2.11
3. Cf. TB I.6.3.9; cp. also KS XXXVI.4.

नाभिघारयति॥७॥

7. He does not pour ghee on the whey (which has been scooped).

वाजिभ्यो ऽनुब्रूहि वाजिनो यजेति संप्रैषो। वषट्कृते चमसेन जुहोति। स्रुचा वानुविषिच्यमानयानुवषट्कृते च॥८॥

8. The orders (of the Adhvaryu to the Hotṛ for reciting the invitatory and offering verses[1] should be) *vājibhyonubrūhi* and *vājno yaja* respectively.[2] After the Hotṛ has uttered the Vaṣaṭ-call, he offers the whey by means of the Camasa-pot[3] or the (Juhū) ladle by means of which he spills; he offers for the second time after the after-vaṣaṭ-call has been uttered.[4]

1. The invitatory and offering verses are ṚV VII.38.7 and 8 respectively.
2. See TB I.6.3.9.
3. Cp. VIII. 2.1.
4. See the Sūtra 10 below.

ऊर्ध्वज्ञुरासीनोऽनवानं होता यजति॥९॥

9. Sitting with his knees up and without breathing (between the half-verses) the Hotṛ should recite the offering verse.[1]

1. Cf. MS I.10.9; KS XXXVI.4.

वाजिनस्याग्ने वीहीत्यनुयजति॥१०॥

10. The Hotṛ should utter *vājinasyāgne vīhi*[1] at the time of the after-offering.[2]

1. This formula is used for Anuvaṣaṭ-call.
2. For this Sūtra cf. MS I.10.9; KS XXXVI.4. Cp. also ĀśvaŚS II.16.15.

त्रयाणां ह वै हविषां स्विष्टकृतेन समवद्यति सोमस्य वाजिनस्य घर्म-स्येति॥११॥

11. Of the three offerings, he does not take portion separately for (the offering to Agni) Sviṣṭakṛt viz. of Soma (juice) of whey and of Hot (Gharma) mixture of milk and ghee.[1]

1. i.e. at the time of offering these materials a separate portion for Agni Sviṣṭakṛt is not taken as is taken from a sacrificial bread (see II.21.3) but out of these materials a second libation with the formula *somasyāgne vīhi, vājinasyāgne vīhi* or *gharmasyāgne vīhi* is made after the chief offering.

उद्रेकेण पशुबन्धवद्दिशः प्रतीज्यान्तर्वेदि शेषं सर्वे समुपहूय भक्ष-यन्ति॥१२॥

12. Having offered the remnant of the whey (in the Camasa or Juhū) in each direction[1] as in the animal-sacrifice[2] all the participants consume it within the altar, after having invited each other.[3]

1. Cf. MS I.10.9.
2. See VII.25.11.
3. Cf. TB I.6.3.10.

असावसावुपह्वयस्वेति कर्मनामधेयेनामन्त्रयते॥१३॥

13. (The Adhvaryu) addresses, "O so and so, invite me" and here he mentions the name of his work.[1]

1. Thus he says, "O Hotṛ invite me"; "O Brahman invite me" etc.

उपहूत इति प्रतिवचनः॥१४॥

14. "(You are) invited" should be the answer (of the addressed).

होता प्रथमो भक्षयति यजमान उत्तमः। यजमानः प्रथमश्चोत्तमश्चेत्येके॥१५॥

15. The Hotṛ consumes the whey first, the sacrificer the last.[1] According to some ritualists the sacrificer (consumes) first as well as the last.[2]

1. Cf. TB I.6.3.10.
2. Cf. ŚB II.4.4.25.

वाजिनां भक्षो अवतु वाजो अस्माँ रेतः सिक्तममृतं बलाय। स न इन्द्रियं द्रविणं दधातु मा रिषाम वाजिनं भक्षयन्तः। तस्य ते वाजिभिर्भक्षंकृतस्य वाजिभिः सुतस्य वाजिपीतस्य वाजिनस्योपहूतस्योपहूतो भक्षयामीति भक्ष-यति॥१६॥

16. With *vājināṁ bhakṣo avatu*...[1] (each of the participants) consumes

1. Cp. Kaṇvasaṁhitā (ed. Weber p. 96).

पशुवत्समिष्टजूंषि॥१७॥

17. The Samiṣṭayajus-libations should be as in the Animal sacrifice.[1]

1. See VIII.27.15.

सिद्धमिष्टिः संतिष्ठते॥१८॥

18. The offering stands completely established[1] in the usual manner.

1. i.e. performed upto the end.

VIII.4

श्वोभूते पौर्णमास्येष्ट्वा प्रसूता देवेन सवित्रा दैव्या आप उन्दन्तु तेन तनुं दीर्घायुत्वाय वर्चस इत्युपोद्य त्र्येण्या शलल्येक्षुकाण्डेनेक्षुशलाकया वा लौहेन च क्षुरेणौदुम्बरेण नि केशान्वर्तयते वापयते श्मश्रूणि॥१॥

1. On the next day, after having performed the full-moon-offering, having moistened the head by means of water with *prasūtā devena savitrā...*[1] (the sacrificer) causes to trim his hair (on the head) and shave the hair on the face by means of a quill of a porcupine having three white straps on it,[2] a part or section of sugar-cane, red copper razor and Udumbara(-fruit-bunch).[3]

1. Cp. Kaṇvasaṁhitā ed. Weber, p. 90.
2. Cf. TB I.5.6.5. TB mentions only the thorn and the copper razor.
3. *audumbareṇa*. According Rudradatta this means red copper. In Sīmantonnayana however there is a reference to the thorn of porcupine and Udumbara. It is possible that the word Audumbara here may be used in the same sense.

ऋतमेव परमेष्ठ्यृतं नात्येति किंचन। ऋते समुद्र आहित ऋते भूमिरियं श्रिता॥ अग्निस्तिग्मेन शोचिषा तप आक्रान्तमुष्णिहा। शिरस्तपस्याहितं वैश्वानरस्य तेजसा॥ ऋतेनास्य निवर्तये सत्येन परिवर्तये। तपसास्यानुवर्तये शिवेनास्योपवर्तये शग्मेनास्याभिवर्तय इति निवर्तयति॥२॥

2. With *ṛtameva parameṣṭhī...*[1] the sacrificer cuts his hair.

1. TB I.5.5.1-2.

तदृतं तत्सत्यं तद्व्रतं तच्छकेयं तेन शकेयं तेन राध्यासमिति यजमानो जपति। ब्राह्मण एकहोतेति चानुवाकम्॥३॥

3. The sacrificer mutters *tadṛtaṁ tat satyam...*[1] and the section begnning with *brāhmaṇa ekahota.*[2]

1. TB I.5.5.2.
2. TĀ III.7.

तस्य पर्वस्वन्तरालव्रतानि॥४॥

4. For him (the sacrificer) following are the vows to be observed during the intervals (of the two seasonal sacrifices).

न मांसमश्नाति न स्त्रियमुपैति॥५॥

5. He should not eat meat; he should not approach a woman.[1]

1. Cf. TMB XVIII.13.6,11,14, cp. TS II.5.5.6.

ऋत्वे वा जायाम्॥६॥

6. Or (he may approach) his wife at the time of her season.

नोपर्यास्ते॥७॥

7. He should not sit on something (e.g. chair etc.) but only on the earth.

जुगुप्सेतानृतात्॥८॥

8. He should have disgust for the untruth.

प्राङ् शेते॥९।

9. (At the time of sleeping) he should sleep with his face to the east.

मध्वश्नाति॥१०॥

मध्वशनं स्यादित्येकम्। व्यञ्जनार्थमित्यपरम्॥११॥

10-11. He should eat honey (i.e.) according to one opinion he should eat honey as his food; according to another opinion (the honey may be used) as a condiment.

ऋतुयाजी वा अन्यश्चातुर्मास्ययाज्यन्यः॥१२॥

12. One is a performer of a sacrifice at a particular season; another is a performer of Cāturmāsya-sacrifices.[1]

1. For the explanation of this Sūtra see the next Sūtra.

यो वसन्तो ऽभूत्प्रावृडभूच्छरदभूदिति यजते स ऋतुयाजी। अथ यश्चतुर्षुचतुर्षु

मासेषु स चातुर्मास्ययाजी॥ वसन्ते वैश्वदेवेन यजते प्रावृषि वरुणप्रघासैः शरदि साकमेधैरिति विज्ञायते॥१३॥

13. He who performs (taking into consideration) "It has become the spring; it has become the rainy season; it has become the autumn"—he is the performer of a sacrifice at a particular season. One who performs sacrifices every four months is the performer of Cāturmāsyas.[1] It is known (from a Brāhmaṇa-text): One should perform the Vaiśvadeva in the spring; Varuṇapraghāsas in the rainy season, with the Sākamedhas in the Autumn.

B. VARUṆAPRAGHĀSA-PARVAN

VIII.5

ततश्चतुर्षु मासेष्वाषाढ्यां श्रवणायां वोदसाय वरुणप्रघासैर्यजते॥१॥

1. Then after four months, on the full-moon-day of Āṣ-āḍhā or Śrāvaṇā month, having gone out,[2] the sacrificer performs the Varuṇapraghāsas.

1. Cp. VIII.1.2.
2. This ritual is not to be done in the residence of the sacrificer but rather at some other place. For that, fires are to be taken mystically in the churning sticks and then produced out of them by means of churning. For this Sūtra cf. ŚB II.5.2.48.

प्ररूढकक्षे यष्टव्यमिति बह्वृचब्राह्मणं भवति॥२॥

2. There is a Brāhmaṇa of the Ṛgveda[1] which says: "One should perform the sacrifice in a place where grass is grown".

1. Not known.

तस्य वैश्वदेववत्कल्पः॥३॥

3. The procedure is similar to that of the Vaiśvadeva.

वेदौ कृत्वाग्रेण गार्हपत्यं समे प्राची वेदी भवतः॥४॥

4. After (the Adhvaryu) has prepared two bunches of

grass,[1] there should be (prepared) to the east of the Gārhapatya two altars of equal length from the west to the east.[2]

1. See I.6.4-6.
2. Cf. MS I.10.13; TB I.6.4.2.

उत्तरामध्वर्युः करोति दक्षिणां प्रतिप्रस्थाता। उत्तरे विहारेऽध्वर्युश्चरति दक्षिणे प्रतिप्रस्थाता॥५॥

5. The Adhvaryu prepares the northern (left) altar; the Pratiprasthātṛ prepares the southern (right) altar. On the northern place of performance the Adhvaryu performs his duties; on the southern place of performance the Pratiprasthātṛ performs his duties.

उभयत्र कृत्स्नं तन्त्रम्॥६॥

6. On both the sides there should be the entire common paradigmatic ritual.[1]

1. Thus the carrying of Stambayajus, the two enclosures with the help of lines, carrying forward of the fire etc. is done on both the altars.

अपि पत्नीसंयाजाः॥७॥

7. Also the Patnīsaṁyājas.[1]

1. For these see III.8.1-9.6. They are also to be performed on both the sides.

एकवत्संप्रैषः॥८॥

8. (The Adhvaryu should give out) orders (using) singular number.[1]

1. Although there are two fires the Adhvaryu mentions the word Agni in singular number.

द्विवद्ब्रह्मानुजानाति॥९॥

9. The Brahman gives permission (using) dual number.

द्व्यङ्गुलं त्र्यङ्गुलं चतुरङ्गुलं पृथमात्रं रथवर्त्ममात्रं सीतामात्रं प्रादेशमात्रेण वा तिर्यगसंभिन्ने वेदी भवतः॥१०॥

10. The two altars should be sidewise separated from each other by a distance of two fingers, three fingers, four fingers

or a flat hand[1] or as much as the path of a chariot, or as much as the furrow or of the measure of a span.

1. Only this is mentioned by TB I.6.9.2; for the other details cp. II.2.7.

अन्तरा वेदी प्रतिप्रस्थातुः संचरः॥११॥

11. The passage of the Pratiprasthātṛ should be between the two altars.[1]

1. Cp. XXIV .2.10.

अपरेणोत्तरां वेदिं स्तम्बयजुर्हरन्नाध्वर्युमभिपरिहरति॥१२॥

12. (The Pratiprasthāṛ) carrying the Stambayajus along the west side of the nothern altar should not bring it along the front of the Adhvaryu.

उत्करे निवपति॥१३॥

13. Then he throws it on the rubbish-heap.

समान उत्करः॥१४॥

14. The rubbish-heap should be one and the same.[1]

1. Cp. II.1.7.

पञ्चर्त्विजः॥१५॥

15. There should be five priests.[1]

1. viz. Adhvaryu, Pratiprasthātṛ, Hotṛ, Āgnīdhra and Brahman.

यदेवाध्वर्युः करोति तत्प्रतिप्रस्थाता॥१६॥

16. Whatever the Adhvaryu does, the Pratiprasthātṛ does the same.[1]

1. Cf. TB I.6.5.1.2.

यत्किंच वाचाकर्मीणमध्वर्युरेव तत्कुर्यात्॥१७॥

17. And whatever, is to be done orally that should be done by the Adhvaryu only.[1]

1. Cf. ŚB II.5.2.33. Thus the formula for every act is to be uttered by Adḥvaryu only.

युगपत्कालान्वा निगदान्॥१८॥

18. Or he alone should give out orders for works to be perfomed simultaneously.

साधारणद्रव्यांश्च संस्कारान्॥१९॥

19. And the sanctificatory rites for the common objects.

प्रागुत्तरात्परिग्राहात्कृत्वैकस्फ्यया वेदी अनुसंभिनत्ति। दक्षिणस्या उत्तरायै श्रोणेः प्रक्रम्या दक्षिणादंसादुत्तरस्याः॥२०॥

20. Having performed (the rites) upto the second tracing of outlines (of altar, the Adhvaryu) should join the two altars by means of a line (drawn) with wooden sword starting from the northern hip of the southern altar upto the southern shoulder of the northern altar.[1]

1. Cf. MS I.10.13.; KS XXXVI.7.

उत्तरस्यां वेद्यां पशुबन्धवदुत्तरवेदिमुपवपति॥२१॥

21. On the northern altar he prepares the Uttaravedi in the same manner[1] as in an animal sacrifice.[2]

1. For details see VII.3.10-14.
2. Cf. TB I.6.4.3.

काले पशुबन्धवद्गार्हपत्यादग्नी प्रणयतः॥२२॥

22. At the proper time[1] (the Adhvaryu and the Pratiprasthātṛ carry forwards the fires from the Gārhapatya as in an animal-sacrifice.[2]

1. Thus after the activities mentioned in VII.4.1-5.1 (inclusive) are performed.
2. VII.6.4. and 6.

नोद्यतहोमौ जुहुतः॥२३॥

23. They do not perform the Udyata-libations.[1]

1. For these see VII.6.4. and 6. For this Sūtra cp. VIII.1.6.

अन्तरा वेदी प्रतिप्रस्थाता प्रतिपद्यते॥ उत्तरेणोत्तरां वेदिमध्वर्युः॥२४॥

24. The Pratiprasthātṛ goes between the two altars (while taking the fire to the Southern altar). the Adhvaryu (goes) by the north of the norther altar (while taking the fire to the northern altar).

पूर्वो ऽध्वर्युरुत्तरवेद्यग्निं प्रतिष्ठापयति। जघन्यः प्रतिप्रस्थाता दक्षिण-स्याम्॥२५॥

25. First the Adhvaryu should place the fire on the northern altar; then the Pratiprasthātṛ should place the fire on the southern altar.

अग्नीनन्वाधाय पृथक् शाखे आहरतः॥२६।

26. After having added fuel to the fires[1] they separately bring the branches.[2]

1. Cp. VII.7.1-2.
2. Cp. I.1.8-2.1.

तथेध्माबर्हिषी॥२७॥

27. Similarly (they bring) the fuel and sacred grass[1] (separately).

1. Cp. I.3.2-6.3.

मारुत्या प्रतिप्रस्थाता वत्सानपाकरोति। वारुण्या अध्वर्युः॥२८॥

28. The Pratiprasthātṛ separates calves for (the milk to be used in the milk-mess to be offered to Maruts; the Adhvaryu (...) Varuṇa.

1. The offering materials in the Varuṇapraghāsa-offering are following: 1-5. those materials common to all the parts of the Cāturmāsya-sacrifices; (see VIII.2.3);6. Sacrificial bread on eleven potsherds for Indra-Agni; 7. Milkmess for Maruts; 8. Milk-mess for Varuṇa; 9. a sacrificial bread on one potsherd for Ka Prajāpati. See TS I.8.3.1.

शमीमय्यो हिरण्मय्यो वा स्रुचो भवन्ति॥२९॥

29. The ladles for (the Varuṇapraghāsa-rite should be made) out of Śamī-wood[1] or gold.

1. Cf. MS I.10.12.

यथादेवतं सायंदोहौ दोहयतः॥३०॥

30. They cause (the milkers) to milk in the evening in accordance to the deities of the milk-mess.[1]

1. For the act of milking see I.11.1-14.6. The formulae used at the time of milking refer to Maruts and Varuṇa.

सद्यस्काला वा वरुणप्रघासाः॥३१॥

31. Optionally the Varuṇapraghāsa-offerings may be performed on one day (only).

एवं सति लौकिकेन दध्नामिक्षाकर्म स्यात्॥३२॥

32. In that case the work of the milk-mess should be done by means of the profane curds.[1]

1. In that case it is not necessary to do the evening milking on the preceding day, then on the day of the performance of this rite the morning milking, then mixing both the milks together etc.

प्रातर्दोहविकारमेक आमिक्षापयस्यमाहुः॥३३॥

33. Some call the milk-mess in the form of Āmikṣā or Payasyā to be a modification of morning-milking.

निर्वपणकाल आग्नेयमष्टाकपालमिति नवोत्तराणि हवींषि निर्वपति॥३४॥

34. At the time of taking out of the offering material the Adhvaryu takes out the material for the nine offerings viz. a sacrificial bread on eight potsherds for Agni etc.[2]

1. See I.17.10.
2. For these see the note on the Sūtra 28 above.

सर्वे यवा भवन्ति॥३५॥

35. All the offering-materials (except the milk-mess) consist of barley-grains.[1]

1. Cf. KS XXXVI.3.

अपि वा पौष्णः करम्भपात्राणि मेषाविति यवानां व्रीहीणामितराणि॥३६॥

36. Or rather the oblation for Pūṣan, the Karambha[1]-pots, the figures of ram and ewe, should be (prepared out) of barely and the others (out) of rice-grains.

1. These are prepared out of barley flour mixed with some milk or hot water and ghee and they have the size of lamps.

एतस्मिन्काले प्रतिप्रस्थाता तूष्णीं करम्भपात्रार्थान्यवान्निर्वपति॥३७॥

37. At that time[1] the Pratiprasthātṛ takes out barley-grains for Karambha-pots without any formula.

1. i.e. after the Adhvaryu has taken out the barley-grains for the sacrificial bread for Indra-Agni.

यजुषाध्वर्युर्मेषार्थान्। मेष्यर्थान्प्रतिप्रस्थाता॥३८॥

38. The Adhvaryu (takes out the barley-grains) for the ram with a formula[1], the Pratiprasthātṛ (takes out the barley-grains) for the ewe (without any formula).

1. For the formula see I.17.12. with the change in the name of the deity.

तयोरामिक्षावद्दैवतम्॥३९॥

39. The deities of these (ram and ewe) should be the same as those of the milk-mess.[1]

1. See VIII.5.28. The formula given in I.17.12 should be changed accordingly.

आमपेषाणां पत्नी करम्भपात्राणि करोति॥४०॥

40. The wife of the sacrificer should prepare the Karamba-pots out of raw (not roasted), dampened flour (of the barley-grains).

यावन्तो यजमानस्यामात्याः सस्त्रीकास्तावन्त्येकातिरिक्तानि॥४१॥

41. (The number of the Karamtha-pots should be) as many as the relatives of the sacrificer along with their wives added by one.[1]

1. Cf. TB I.6.4.5.

आमपेषाणां मेषप्रतिकृती भवतः॥४२॥

42. The figures of ram and ewe will be prepared out of the raw, dampened flour.

मेषमध्वर्युः करोति मेषीं प्रतिप्रस्थाता॥४३॥

43. The Adhvaryu prepares a ram; the Praprasthātṛ prepares the ewe.

VIII.6

स्त्रियाः स्त्रीव्यञ्जनानि॥१॥

पुंसः पुंव्यञ्जनानि॥२॥

1-2. (There should be) the signs of female on the figure

of the female (i.e. ewe); there should be the signs of male on the male (ram).

अपि वा पूर्वेद्युरन्वाहार्यपचने वितुषानिव यवान्कृत्वा तेषामीषदुपतप्तानां पत्नी करम्भपात्राणि करोति॥३॥

अत्रापि मेषं मेषीं च करोतीति वाजसनेयकम्॥४॥

3-4. Optionally, on the preceding day the wife prepares the Karambha-pots on the Dakṣiṇa-fire after having removed the husks of the barley grains and having roasted them slightly. And at this stage only she prepares the (figures of) ram and ewe—this is the view of Vājasaneyins.[1]

1. Cp. ŚB II.5.2.14-15.

ऐन्द्राग्नपर्यन्तान्यधिश्रित्यैकादशसु कपालेषु मेषीमधिश्रयति। अष्टासु मेषम्॥५॥

5. After the Adhvaryu has placed the offering materials, upto the one for Indra and Agni, on the fire, (the Pratiprasthātṛ) should place (the figure) of ewe on the eleven potsherds; (the Adhvaryu places) the (figure of) ram on eight potsherds.

कुम्भीपाक्यौ वा भवतः॥६॥

6. Or they are to be baked in an earthern pot.

कायमेककपालमधिश्रित्याप्येभ्यो निनीयाग्नी प्रणयत इति वाजसनेयकम्॥७॥

7. Having placed the sacrificial bread for Ka on one potsherd, having poured the wash-water for Āpyas,[1] (the Adhvaryu and Pratiprasthātṛ) carry the fires forward—this is the view of Vājasaneyins[2].

1. See I.25.14-16.
2. This view is not found in ŚB. Contrast ŚB II.5.2.19.

पशुवत्संप्रैषः। तथाज्यानि॥८॥

8. The order (is given) as in an Animal-sacrifice[1]; similarly the ghees (should be as in an animal-sacrifice).[2]

1. See VII.8.5.
2. See VII.9.1;3. for this Sūtra see also VIII.2.7.

पृषदाज्ये विकारः। महीनां पयो ऽसीति पृषदाज्यधान्यां सकृदाज्यं गृह्णाति॥ द्विर्दधि द्विराज्यम्॥९॥

9. At the time of (scooping of) the spotted ghee there should be modification with *mahīnāṁ payosi*... (the Adhvaryu) scoops ghee in the holding pot of spotted ghee; then curds twice and then twice ghee.[1]

1. See VIII.2.8.

यद्यु वै श्रवणायां संसृज्य गृह्णीयात्॥१०॥

10. If, however, the Varuaṇapraghāsa-rite is performed on the Śrāvana full-moon-day[1] then he should scoop (the spooted ghee (curds and ghee) which is already mixed.[2]

1. Cp. VIII.5.1.
2. This is similar to what is done in an animal-sacrifice, see VII.9.2.

उद्वासनकाले ऽनैडकीभिरूर्णाभिर्मेषप्रतिकृती लोमशौ कुरुतः॥११॥

11. At the time of removing the offering material from over the fire[1] (the Adhvaryu and Pratiprasthātṛ) make the figures of ram and ewe hairy[2] by means of the wool of any animal other than a wild goat.[3]

1. See II.10.8.
2. Cf. TB I.6.4.4.
3. Cf. ŚB II.5.2.15.

तदभावे कुशोर्णा निश्लेष्य मारुत्यां मेषमवदधाति। वारुण्यां मेषीम्॥१२॥

12. In the absence of it (wool of an animal other than a wild goat) having cut blades of Kuśa-grass (they should make the figures hairy).[1] The Pratiprasthātṛ (keeps) (the figure) of ram in the (milk-mess) for Maruts; (the Adhvaryu keeps) (the figure of) ewe in the (milk-mess) for Varuṇa.[2]

1. Cf. ŚB II.5.2.15
2. Cf. ŚB II.5.2.17.

अथाभ्यां शमीपर्णकरीराण्युपवपति परःशतानि परःसहस्राणि वा॥१३॥

13. Then (the Adhvaryu/Pratiprasthāthṛ) scatters more than a hundred or more than a thousand leaves of Śamī[1] and fruits of Karīra on them (ram/ewe respectively).

1. Cf. TB I.6.5.5.

करम्भपात्रेषु चान्वोप्याष्टावुत्तरस्यां वेद्यां हवींष्यासादयति॥१४॥

14. Having scattered (the leaves of Śamī and Karīra-fruits) also on the Karambha-pots (the Adhvaryu) places eight (out of the nine) offering-materials on the northern altar.[1]

1. Cf. TB I.6.5.1.

एकां मारुतीं प्रतिप्रस्थाता दक्षिणस्यां करम्भपात्राणि च॥१५॥

15. The Pratiprasthātṛ keeps only the (milk-mess) for Maruts and the Karambha-pots on the southern (altar).

1. Cf. TB I.6.5.1.

अत्र मेषप्रतिकृती व्यतिहरतः॥१६॥

16. Then the two (the Adhvaryu and Pratiprasthātṛ) transpose the figures of ram and ewe.

मारुत्यां मेषीमवदधाति। वारुण्यां मेषम्॥१७॥

17. (The Adhvaryu) keeps the ewe in the (milk-mess) for Maruts; (the Pratiprasthātṛ) keeps the ram in the (milk-mess) for Varuṇa.

पशुवन्निर्मन्थ्यौ सामिधेन्यश्च नव प्रयाजानूयाजाः॥१८॥

18. The two fires to be produced by churning[1] and the Sāmidhenī-verses[2] should be as in an animal sacrifice. (There should be) nine fore-offerings and after-offerings[3].

1. See VII.12.10-13.7.
2. See VII.13.12.
3. See VII.14.6-9; 20.4; cp. also VII.26.13-14.2.

प्रघास्यान्हवामह इति प्रतिप्रस्थाता पत्नीमुदानयत्येतच्च वाचयति॥१९॥

19. With *prāghāsyān havāmahe*[1] the Pratiprasthātṛ should bring the wife and cause her to utter this (verse).[2]

1. TS I.8.3.b.
2. Cf. TB I.6.5.2-3.

तां पृच्छति पत्नि कति ते जारा इति॥२०॥

20. He asks her, "O wife (of the sacrificer)! How many paramours do you have?".[1]

1. Cf. TB I.6.5.2-3.

यानाचष्टे तान्वरुणो गृह्णात्विति निर्दिशति॥२१॥

21. He should assign them whom she mentions, to Varuṇa with the words "May Varuṇa seize them".

यज्जारं सन्तं न प्रब्रूयात्प्रियं ज्ञातिं रुन्ध्यात्। असौ मे जार इति निर्दिशेत्। निर्दिश्यैवैनं वरुणपाशेन ग्राहयतीति विज्ञायते॥२२॥

22. "If she does not delcare the paramour even if there is one, she may cause harm to her dear kinsman. She should indicate (the paramour with the words) "N.N. is my paramour". She causes him to be seized by means of Varuṇa's fetters"—this is known from a Brāhmaṇa-text.[1]

1. TB I.6.5.2.

संमृष्ट उत्तरो ऽग्निर्भवत्यसंमृष्टो दक्षिणः। अथान्तरा वेदी गत्वा यजमानः पत्नी चोत्तरां वेदिमैषीके शूर्पे करम्भपात्राण्योप्य शीर्षन्नधिनिधाय पुरस्तात्प्रत्यञ्चौ तिष्ठन्तौ दक्षिणो ऽग्नौ शूर्पेण जुहुतः॥२३॥

23. At the time when the northern fire is brushed up and the southern one is not brushed up (by the Āgnidhra)[1] having gone between the two altars, or by the north of the northern (fire), having put the Karambha-pots on a winnowing basket made out of reed, having kept the basket on the head,[2] standing in the east with their faces to the west,[3] the sacrificer and the wife offer (the Karambha-pots) by means of the winnowing basket in the southern fire.

1. Cf. MS I.10.12; KS XXXVI.6. For cleansing the fire see II.13.1.
2. Cf. MS I.10.11; XXXVI.6.
3. Cf. TB I.6.5.3-5.

मो षू ण इन्द्रेति यजमानः पुरोऽनुवाक्यामन्वाह। यद्ग्राम इत्युभौ याज्याम्॥२४॥

24. The sacrificer recites *mo ṣū ṇa indra*...[1] as the invitatory verse; both the sacrificer and his wife recite *yad grāme*...[2] as the offering-verse.[3]

1. TS I.8.3.c.
2. TS I.8.3.d.
3. Cp. for this Sūtra TB I.6.5.3.

अक्रन्कर्म कर्मकृत इति विपरायन्तौ जपतः॥२५॥

25. Going away form each other (to their own places) they mutter *akran karma karmakṛtaḥ*...[1]

1. TS I.8.12.e.

अपि वाध्वर्युः प्रतिप्रस्थाता वा जुहुयात्। अन्वारभेयातामितरौ॥२६॥

26. Or rather the Adhvaryu or the Pratiprasthātṛ should offer (the Karambha-pots); the others (viz. the sacrificer and his wife) should hold him from behind.

अत्र दक्षिणमग्निं संमार्ष्टि॥२७॥

27. At this stage (the Āgnīdhra) cleanses the southern fire.[1]

1. See Sūtra 23 above.

ऐन्द्राग्नपर्यन्तैः प्रचर्यारमत्यध्वर्युः॥२८॥

28. Having performed (the ritual) upto the offerings to Indra and Agni (including), the Adhvaryu stops.

अथ प्रतिप्रस्थाता पूर्वेण सहावदानेन मारुत्याः सर्वां मेषीमवद्यति। उत्तरेण शमीपर्णकरीराणि॥२९॥

29. Then the Pratiprasthātṛ cuts (takes) entire ewe as the portion along with the first portion of the (milk-mess) for Maruts; the leaves of Śamī and Karīra-fruits along with the later portion.

अथ प्रचर्यारमति॥३०॥

30. Then after having performed (the offering of it he) stops.

अथाध्वर्युः पूर्वेण सहावदानेन वारुण्याः सर्वं मेषमवद्यति। उत्तरेण शमीपर्णकरीराणि। अथ प्रचरति॥३१॥

31. Then the Adhvaryu cuts (takes) the entire portion of the ram along with the first portion of the (milk-mess) for Varuṇa; the leaves of Śamī and Karīra-fruits along with the later (portion). Then he performs (the offering of it).

VIII.7

कायानुब्रूहि कं यजेत्येककपाले संप्रेषौ॥१॥

1. The orders for the sacrificial bread on one potsherd should be "Do you recite the invitatory verse for Ka"; "Do you recite the offering verse for Ka".[1]

1. For the performance of the offering of this bread see VII.2.17; VI. 29.22-30.5.

नभश्च नभस्यश्चेति चतुर्भिर्मासनामभिरेककपालमभिजुहोति॥२॥

2. With the four names of months beginning with *nabhaśca nabhasyaśca* (the Adhvaryu) offers ghee on (the sacrificial bread) prepared on one potsherd.[2]

1. TS IV.4.11.c-d.
2. Cp. VIII.2.18.

तदु हैके पृथगिडे निरवद्यन्ति। तदु तथा न कुर्यात्। सप्तानां हविषां समवदायाध्वर्युः प्रतिप्रस्थात्रे प्रयच्छति। तस्मिन्प्रतिप्रस्थाता मारुत्या अन्ववदधाति॥३॥

3. Here some (ritualists)[1] cut two Iḍā-portions separately—(one to be cut by the Adhvaryu and another by the Pratiprasthātṛ). That, however one should not do. Having cut together (Iḍā portions) of the seven oblation-materials, the Adhvaryu should give them to the Pratiprasthātṛ. In them the Pratiprasthātṛ puts the (Iḍā-portion) of the milk-mess for Maruts.[2]

1. Not known.
2. Cf. ŚB II.5.2.40.

उपहूतां प्राश्नन्ति॥४॥

4. (The priests and the sacrificer) consume the (Iḍā which has been) invoked.[1]

1. See for details III.2.8.

यः प्रवया इवर्षभः स दक्षिणा॥५॥

5. A full-grown bull (should be given as) the sacrificial gift.

कामं तु ततो भूयो दद्यात्॥६॥

6. (The sacrificer) may give more than this according to his desire.

धेनुर्दक्षिणेत्येके॥७॥

7. According to some a milch-cow should be given as the sacrificial gift.[1]

1. Cp. KB V. 4 according to which a bull and a milch-cow should be given.

परिवत्सरीणां स्वस्तिमाशास्ते। दिव्यं धामाशास्त इति सूक्तवाकस्याशिःषु होतानुवर्तयते। एवं यजमानो जपति। आशास इति मन्त्रं संनमति॥८॥

8. "(The sacrificer) prays for bliss for those which belong to the Parivatsara"—the Hotṛ adds these words in the benedictions of the Sūktavāka before the words "(the Sacrificer) prays for divine place". In the correspondent manner the sacrificer mutters. He modifies the formula with the word *āśāse* (I pray) instead of *āśāste* (He prays).[1]

1. See and cp. VIII.3.4-5.

उभौ वाजिनाभ्यां प्रचरतः॥९॥

9. Both (the Adhvaryu and the Pratiprasthātṛ) perform the ritual with the whey.[1]

1. See and cp. VII.3.6-12.

शेषौ समवनीयोत्तरे विहारे पूर्ववद्भक्षयन्त्या मा विशन्त्विन्दव आ गल्गा धवनीनां रसेन मे रसं पृण। तस्य ते वाजिभिर्भक्षंकृतस्येति समानम्॥१०॥

10. After the Adhvaryu has poured together both the remnants of his whey and the whey of Pratiprasthātṛ, (the priests and the sacrificer) consume (the remnants) in the northern (part of the) sacrificial place in the manner as (described) earlier[1] (but) with *ā mā viśantvindavaḥ*; the words *tasya te vājibhir*... are cammon.

1. See and cp. VIII.3.12-16.

पूर्णपात्रवर्जं पूर्ववदिष्टिं संस्थापयति॥११॥

11. They cause the offerng to stand completely established (i.e. they complete it) in the same manner as (described) earlier[1] excluding the (water-)full-pot.[2]

1. See VIII.3.17-18.
2. See IV.14.4; III.10.7.

पूर्णपात्रस्य स्थाने सौमिको ऽवभृथः॥१२॥

12. Instead of the (water-)full-pot, there should be the Avabhṛtha-(bath) of a Soma-sacrifice.[1]

1. Cf. TB III.3.10.4. For the Avabhṛtha-bath in a Soma-sacrifice see XIII.19.1-22.6.

चतुर्गृहीतान्याज्यानि॥१३॥

13. (For the Avabhṛtha there should be) four-times scooped ghees.

वारुण्यै निष्कासेन तुषैश्चावभृथमवयन्ति॥१४॥

14. They go down for Avabhṛtha (bath) with the scrappings of the milk-mess for Varuṇa and the husks (of barley).

तुषा ऋजीषधर्मं लभन्ते॥१५॥

15. The husks of barley get the peculiarities of the husks of Soma.[1]

1. Thus whatever is done in connection with the husks of Soma (see XIII.20.8ff) is to be done in connection with the barley husks.

वारुणमेककपालमेके समामनन्ति॥१६॥

16. According to some ritualists there should be a sacrificial bread prepared on one potsherd for Varuṇa (instead of the remnants of the milk-mess).

नायुर्दां नाभिप्रव्रजनमन्त्रं न साम गायति॥१७॥

17. (One should perform) no offering for Āyurdā Agni,[1] no recitation of the formula for going out; one should not sing a Sāman.

1. For this see XIII.19.10; 20.2;20.3.

सर्वा दिशो ऽवभृथगमनमाम्नातम्॥१८॥

18. In the sacred texts,[1] an opinion is expressed regarding all the directions being worthy for going for Avabhṛtha.[2]

1. Cp. ṢaḍB III.1.25-29.
2. Thus there is no restriction about the direction.

नोदीचीरभ्यवेत्या इत्येके॥१९॥

19. According to some[1] (ritualists, however), the waters

in the north (of the sacrificial place) are not worthy to be gone to.

1. Cf. KS XXIX.3; MS IV.8.5.

यां दिशं गच्छेयुस्तथामुखाः प्रचरेयुरित्येके॥२०॥

20. According to some to whatever direction they may go, facing that direction (i.e. considering it as the east) they should perform.[1]

1. Cf. ṢaḍBB III.1.30; KB XVIII.10.

वहन्तीनां स्थावरा अभ्यवेत्याः॥२१॥

21. The steady waters out of the flowing ones are worthy to be gone to for the Avabhṛtha-rite.[1]

1. Cf. ŚB IV.4.5.10.

तदभावे याथाकामी॥२२॥

22. In the absence of those, (one may go) at will[1].

1. Cf. ŚB IV.4.5.10.

उदकान्ते स्तरणान्तां वेदिं कृत्वा तस्यां हवींषि सादयति॥२३॥

23. Near the water, having prepared an altar upto the act of spreading grass[1] (the Adhvaryu) places the oblations on it.

1. i.e. having done the work mentioned in II.1.1-9.4.

अपि वा न वेदिः॥२४॥

24. Or (there may be) no altar.

शतं ते राजन्भिषजः सहस्रमित्यपो दृष्ट्वा जपति॥२५॥

25. Having seen waters[1] (the Adhvaryu) should mutter *śataṁ te rājan...*[2]

1. Cf. MS IV.8.5.
2. TS I.4.45.b.

अभिष्ठितो वरुणस्य पाश इत्युदकान्तमभितिष्ठन्ते॥२६॥

26. They stand by the margin of waters[1] with *abhiṣṭhito varuṇasya pāśaḥ...*[2]

1. Cp. TS VI.6.3.2.
2. TS I.4.45.c.

अपः प्रगाध्य तिष्ठन्तो ऽवभृथेन चरन्ति॥२७॥

27. Having entered into waters, standing they perform the Avabhṛtha-ritual.

तृणं प्रहृत्य स्रौवमाघारयति॥२८॥

28. Having thrown a blade of grass (into water)[1] the Adhvaryu should pour ghee with spoon, on it.[2]

1. Cf. TS VI.6.3.3; MS IV.8.5.
2. The blade of grass represents fire, see KS XXIX.3. For the pouring of ghee with spoon see II.12.7-9.

यदि वा पुरा तृणं स्यात्तस्मिञ्जुहुयात्॥२९॥

29. If there is any grass in water in front of him he may offer (this ghee) on it.[1]

1. Cf. KS XXIX.3.

VIII.8

अग्नीदपस्त्रिः संमृड्ढीति संप्रेष्यति॥१॥

1. (The Adhvaryu) gives an order, "O Agnīdh, do you brush up the water for three times".[1]

1. Cp. II.12.10.

आपो वाजजितो वाजं वः सरिष्यन्तीर्वाजं जेष्यन्तीर्वाजिनीर्वाजजितो वाजजित्यायै संमार्ज्म्यपो अन्नादा अन्नाद्यायेति मन्त्रं संनमति॥२॥

2. (The Āgnīdhra-priest) modifies the formula as follows: *āpo vājajito vājaṁ vaḥ...*[1]

1. Cp. II.13.1.

अग्नेरनीकमप आविवेशेति स्रुच्यमाघारयति॥३॥

3. With *agneranīkam apa ā viveśā* the Adhrvayu pours (ghee) by means of the (Juhū-)ladle.[2]

1. TS I.4.45.d.
2. Cp. II.14.1.

वागस्याग्नेयीत्यनुमन्त्रयते यजमानः॥४॥

4. The sacrificer should follow (this act of pouring ghee)[1] with a formula beginning with *vāgasyāgneyī*.[2]

1. Cp. IV.9.5.
2. Instead of TS I.6.2.k.

लुप्यते प्रवरः॥५॥

5. There should be no act of choosing the Hotṛ.[1]

1. For this act cf. II.15.1-16.15.

अपबर्हिषः प्रयाजानिष्ट्वाप्सुमन्तावाज्यभागौ यजति॥६॥

6. After the fore-offerings[1] excluding the one for Barhis. are offered (by the Adhvaryu), the Hotṛ recites the offering-verses containing the word *apsu*[2] for the ghee-portions.[3]

1. Cp. TS I.6.3.3.
2. For these see the next Sūtra.
3. Cf. KB XVIII.10.

अप्स्वग्न इत्येषा। अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा। अग्निं च विश्वशंभुवमापश्च विश्वभेषजीरित्यप्सुमन्तौ॥७॥

7. The verses containing the word *apsu* are following: *apsvagne*...[1] this is one; (the other is as follows: *apsu me somo* brāivīt...)[2].

1. ṚV VII.43.9=TS IV.2.3.g.
2. ṚV I.23.19=TB II.5.8.6. Cp. Śāṅkhāśs VIII.11.3.

निष्कासस्यावदाय वरुणमिष्ट्वा कृत्स्नं निष्कासमवदायाग्नीवरुणौ स्विष्टकृदर्थे यजति॥८॥

8. Having taken a portion from the scrappings of the (milk-mess) having made an offering to Varuṇa, then having taken the entire scrapping, (the Adhravyu) offers to Agni-and-Varuṇa for the sake (i.e. instead of) Sviṣṭakṛt-offering.

1. Cf. TS VI.6.3.3.

नोत्तरं क्रियते॥९॥

9. No subsequent ritual is to be done.[1]

1. Cf. MS III.8.50; KS XXIX.3.

अपि वौपभृतं जुह्वामानीयापबर्हिषावनूयाजौ यजति॥१०॥

10. Or rather having poured (the ghee) into the Juhū from the Upabhṛt[1] he performs the two after-offerings excluding the one relating to Barhis.[2]

1. Cp. III.5.2.
2. Cf. TS VI.6.3.3.

देवौ यजेति प्रथमं संप्रेष्यति। यजेत्युत्तरम्॥११॥

11. He gives the order (to the Hotṛ) (for the) first after-offering) "Recite the offering verse for the two gods".[1] for the next (simply) "Recite the offering verse".

1. Contrast III.5.1.

तुषाणां स्थालीं पूरयित्वाप्सूपमारयति समुद्रे ते हृदयमप्स्वन्तरिति॥१२॥

12. Having filled a pot with the husks (of barley) he drowns[1] it with *samudre te hṛdayam.*[2]

1. Cf. MS IV.8.5.
2. TS I.4.45.e-f.

अपि वा न सौमिको ऽवभृथः। तूष्णीं तुषनिष्कासमप्सूपवपेत्॥१३॥

13. Or rather there should not be the Avabhṛtha-ritual of the Soma-sacrificial type. He should throw away the husks of barley and scrappings (of milk-mess) in the water without any formula.

इमं विष्यामीति पत्नी योक्त्रपाशं विमुञ्चते॥१४॥

14. The wife of the sacrificer should untie the noose of the girdle (fastened around her waist) with *imaṁ viṣyāmi...*[1]

1. TS I.1.10.g. Cp I.11.6. This Sūtra is to be connected with VIII.7.6.

देवीराप इत्यवभृथं यजमानो ऽभिमन्त्र्य सुमित्रा न आप ओषधय इत्यपः प्रगाह्य सशिरकास्कावनुपमक्षन्तौ स्नातः पत्नी यजमानश्च॥१५॥

15. After the sacrificer has addressed the Avabhṛtha (i.e. the water in which this rite is being performed) with *devīrāpaḥ...,*[1] having entered into the water with *sumitrā na āpa oṣadhayaḥ...*[2] the sacrificer and his wife take bath without dipping (bodies completely including their) heads i.e. simply sprinkle water on their heads.

1. TS I.4.45.k.
2. TS I.4.45.g.

अन्योऽन्यस्य पृष्ठे प्रधावतः॥१६॥

16. They wash each other's back.[1]

1. Cf. ŚB IV.4.5.23.

काममेते वाससी यस्मै कामयेयातां तस्मै दद्याताम्। न हि दीक्षितवसने भवत इति वाजसनेयकम्॥१७॥

17. "They may at will, give these garments (i.e. the garments they are wearing at the time of the Avabhṛtha-bath) to whomsoever they may like. For, they are not the garments of the consecrated"—this has been said in the Brāhmaṇa-text of the Vājasaneyins.[1]

1. See ŚB II.5.2.47. In the Avabhṛtha-bath in a Soma-sacrifice the garments are to be thrown away in water, see XIII.20.14.

उद्वयं तमसस्परीत्यादित्यमुपस्थाय प्रतियुतो वरुणस्य पाश इत्युदकान्तं प्रत्यसित्वा समिधः कृत्वाप्रतीक्षास्तूष्णीमेत्यैधो ऽस्येधिषीमहीत्याहवनीये समिध आधायापो अन्वचारिषमित्युपतिष्ठन्ते॥१८॥

18. (After the sacrificer) has stood near the sun praising it with *ud vayaṁ tamasas pari*,[1] and after (with his foot) he has kicked (pushed back) the margin of the water with *pratiyuto varuṇasya pāśaḥ...*[2], (on their way back) the sacrificer and the priests having taken fuel-sticks[3] in their hands, having returned without uttering any formula and without looking back,[4] having put the fuels-ticks in the Āhavanīya fire[5] with *edhosyedhiṣī-mahi...*[6] stand near (the fire) with *apo anvacā-riṣam...*[7]

1. ṚV I.50.10.
2. TS I.4.45.i.
3. Cf. JB I.68.
4. Cf. TS VI.6.3.5.
5. Cf. JB I.68.
6. TS I.4.45.k.
7. TS I.4.45.1.

अत्र पौर्णमास्येष्ट्वोन्दनादि पूर्ववन्निवर्तनम्॥१९॥

19. At this stage after the full-moon-offering is performed, the act of cutting the hair beginning with the act of moistening (should be done) as (described) earlier[1].

1. See VIII.4.1.

सर्वं वा वापयेत्॥२०॥

20. Or he may cause all (the hair) to be shaved off.[1]

1. instead of causing it to be trimmed. Cf. ŚB II.5.2.48.

मन्त्रादिर्विक्रियते। यद्घर्मः पर्यवर्तयदन्तान्पृथिव्या दिवः। अग्निरीशान ओजसा वरुणो धीतिभिः सह। इन्द्रो मरुद्भिः सखिभिः सह॥ अग्निस्तिग्मेनेति समानम्॥२१॥

21. The beginning of the formula should be modified as *yad gharmaḥ paryavartayat...*[1]; then *agnistigmena...* is the same.[2]

1. Instead of *ṛtameva parameṣṭhī...* (see VIII.4.2), this verse (TB I.5.5.2.3) should be used.
2. See VIII.4.2.

अपि वा स्नात्वोप्त्वा केशश्मश्रूण्यरण्योरग्नीन्समारोप्योदवसाय निर्मथ्य पौर्णमासेन यजते॥२२॥

22. Or rather (he should not perform the full-moon-offering on the same sacrificial place but) having taken (the Avabhṛtha-) bath, having got the hair on the head and beard shaved off, having caused the fires to (mystically) mount the churning sticks,[1] having moved away (from that place and having gone to the home), having churned out (the fire), should perform the full-moon-sacrifice.[2]

1. See VI.28.8-11.
2. This is the view of ŚB II.5.2.48.

यज्ञो ह वा एष यद्वरुणप्रघासा नह्यवकल्पते यदुत्तरवेद्यामग्निहोत्रं जुहुयादिति वाजसनेयकम्॥२३॥

23. "The Varuṇapraghāsas are a (soma-)sacrifice indeed; it is not proper that (the sacrificer) should perform his Agnihotra on the Uttara-vedi"—this is the view of Vājasaneyins.[1]

1. Cp. ŚB II.5.2.48. If the procedure mentioned in VIII.8.19 would be followed then the full-moon-offering and the Agnihotra connected thereby would be performed in the fire on the Uttaravedi.

C. THE SĀKAMEDHA PARVAN

VIII.9

ततश्चतुर्षु मासेषु पूर्वस्मिन्पर्वण्युपक्रम्य द्व्यहं साकमेधैर्यजते॥१॥

1. Then after four months[1] (the sacrificer) should perform

the Sākamedha-rites (lasting) for two days starting on the preceding joint-day.[2]

1. i.e. in the Kārttika or Mārgaśīrṣa.
2. i.e. on the day preceding the full-moon-day. See VIII.1.3.

अग्नये ऽनीकवते पुरोडाशमष्टाकपालं निर्वपति साकं सूर्यणोद्यता॥२॥

2. At the time of sun-rise (the Adhvaryu) takes out the material for the sacrificial bread on eight potsherds for Agni Anīkavat.

साकं वा रश्मिभिः प्रचरन्ति॥३॥

3. Or they perform (the ritual of this offering) at the time of sun-rise.

सिद्धमिष्टिः संतिष्ठते॥४॥

4. The offering stands completely established (i.e. completed) in the usual manner (of an Iṣṭi viz. like that of New and Full-moon).

मरुद्भ्यः सांतपनेभ्यो मध्यंदिने चरुम्॥५॥

5. At the time of mid-day, (the Adhvaryu offers) a rice-pap for Maruts Sāṁtapanas.[1]

1. Cf. TB I.6.6.2.

न बर्हिरनुप्रहरति॥६॥

6. He does not throw the scattered grass[1] (in the fire) (as is done in the basic paradigm).[2]

1. Cf. ŚB II.3.3.5.
2. For the basic paradigm see III.13.3.

सिद्धमिष्टिः संतिष्ठते॥७॥

7. The offering stands completely established (i.e. completed) in the usual manner.[1]

1. Cp. Sūtra 4 above.

मरुद्भ्यो गृहमेधिभ्यः सर्वासां दुग्धे सायं चरुम्॥८॥

8. In the evening he offers a rice-pap cooked in the milk of all the cows for Maruts Gṛhamedhins.[1]

1. Cf. TB I.6.6.3.

यत्सांतपनस्य बर्हिस्तद्गृहमेधीयस्य॥९॥

9. The scatterd grass (Barhis) used for (the offering to Maruts) Sāṁtapanas (should also serve the purpose) of the (offering to Maruts) Gṛhamedhins.

अपि वा नेध्माबर्हिर्भवति। न सामिधेनीरन्वाह। न प्रयाजा इज्यन्ते नानू-याजाः॥१०॥

10. Or rather, in this offering there should not be any fuel; the Hotṛ does not recite the Sāmidhenī-verses; neither fore-offerings are offered nor the after-offerings.[1]

1. Cf. TB I.7.1.1.

अयजुष्केण वत्सानपाकृत्यापवित्रेण गा दोहयति॥११॥

11. Having removed the calves (from the mother-cows for the milk to be used in cooking the rice-pap) without any formula,[1] (the Adhvaryu) should cause (the milker) to milk the cows without a strainer.[2]

1. Contrast I.2.2.
2. For details see 1.12.6.

स वै खलु पर्णशाखया वत्सानपाकृत्य पवित्रवति संदोह्य यथैतदमा-वास्यायां क्रियते तं चरुं श्रपयतीत्येके॥१२॥

12. According to some (ritualists)[1] having removed the calves by means of a branch of Parṇa-tree (butea Frondosa) having caused the milker to milk (the cows) in a pot on which a strainer is kept, in the manner in which it is done at the time of a New-moon-sacrifice, he cooks the rice-pap (in that milk).

1. Cp. ŚB II.5.3.4.

अग्नीनन्वाधाय वेदं कृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते। यथार्थं पात्राणि प्रयुनक्ति॥१३॥

13. Having added fuel to the fires,[1] having prepared the Veda (brush),[2] having scattered grass around (the fires),[3] he does the work of washing the hands etc.[4] He arranges the utensils in accordance with the requirements.[5]

1. See I.1.2-7.
2. See I.6.4.

3. See I.11.4.; I.14.12-15.
4. See I.15.4-6.
5. See I.15.6-14.

स्थालीं कपालानां स्थाने॥१४॥

14. (He places) a vessel in stead of potsherds.[1]

1. Cp. I.15.7.

निर्वपणकाले॥१५॥

15. At the time of taking out material of the offering (paddy),[1]

1. See I.17.12-18.2. The sentence in this Sūtra is incomplete. See the next Sūtra.

VIII.10

चतुरो मुष्टीन्निरुप्य बह्वन्वावपति॥१॥

1. Having taken out four handfuls (of paddy) (the Adhvaryu) additionally pours out ample quantity (of it).

कपालानामुपधानकाले प्रथमेन कपालमन्त्रेण चरुमुपदधाति। ध्रुवो ऽसीति मन्त्रं संनमति। पिष्टानामुत्पवनकाले तण्डुलानुत्पुनाति॥२॥

2. At the time of placing the potsherds,[1] he places the pot of rice-pap (on the burning coals taken out from the fire) with the formula (which is used) for (placing) the first potsherd. He modifies that formula with *dhruvo'si*.[2] At the time of purifying the flour,[3] he purifies the rice-grains.

1. See I.22.2.
2. Instead of *dhruvamasi*. See I.22.2.
3. See I.24.3.

अधिश्रयणकाले प्रातर्दोहवत्सर्वा यजमानस्य गा दोहयित्वा तस्मिञ्छ्रपयति॥३॥

3. At the time of placing (the oblation material on the fire),[1] having caused (the milker) to milk all the cows of the sacrificer in the same manner as that of morning-milking[2] he cooks (the rice-pap) in it (milk).[3]

1. See I.24.6.
2. See I.14.7-8.
3. With TS I.1.8. the rice-grains are to be put in the milk.

संप्रैषकाले यदन्यदिध्माबर्हिषस्तत्संप्रेष्यति। आज्यग्रहणकाले ध्रुवायामेव गृह्णाति॥४॥

4. At the time of giving order[1] he gives order excluding the mention of the fuel and grass[2]. At the time of scooping ghee[3] he scoops it only in the Dhruvā ladle.

1. See II.3.11.
2. For, these two do not occur in this rite. See VIII.9.10.
3. See II.7.2.

प्रोक्षणीरभिमन्त्र्य ब्रह्माणमामन्त्र्य वेदिं प्रोक्षणीशेषं निनीय पवित्रे अपि-सृज्यान्तर्वेदि विधृती निधाय ध्रुवां स्रुवं च सादयति॥५॥

5. Having addressed the sprinkling water[1] having called the brahman,[2] having sprinkled (water) on the altar,[3] having poured out the remaining sprinkling water,[4] having thrown back the two strainers in the Prastara,[5] having placed the two separating (grass-blades) inside the altar,[6] he places the Dhruvā(-ladle) and the spoon (threre only).[7]

1. See II.8.1.
2. See I.8.1.
3. See II.8.1.
4. See I.8.3.
5. See II.8.4.
6. See II.9.12.
7. See II.9.15.

एतावसदतामिति मन्त्रं संनमति॥६॥

6. He modifies the formula[1] (to be used in connection with the placing the Dhruvā and the spoon) as follows: *etāvasadatām*[2]

1. See II.10.4.
2. Instead of singular, the dual forms are to be used.

उद्वासनकाले शरं निधाय यावन्तो यजमानस्यामात्यास्तावत ओदना-नुद्धरति॥७॥

7. At the time of removing the oblation-material[1] from

over the fire, having taken away the crust,[2] he scoops out (the cooked rice) in as many (pans) as there are the kinsmen of the sacrificer.[3]

1. i.e. rice cooked in milk. See II.10.6.
2. For the use of this see VIII.11.9
3. For this see VIII.11.8.

अतो भूयसो यदि बहुरोदनो भवति॥८॥

8. (He scoops out) even more than this (quantity) if there is a lot of rice.

उद्धृतानुत्पूतानलंकृतानभिघारितानासादयति॥९॥

9. He places the rice portions scooped out, purified,[1] decorated,[2] and the ones on which ghee is poured,on the altar.[3]

1. See II.10.6.
2. See II.10.6. The decoration here consists of making an underlayer of ghee in the pots before the rice-pap is taken in them.
3. See II.11.6.

दक्षिणाग्नौ पत्न्याः प्रतिवेशमोदनं पचति॥१०॥

10. In the neighbourhood i.e. on the Dakṣiṇa-fire he cooks rice-pap for the wife of the sacrificer.[1]

1. Cf. TB I.6.7.1.

तं नाभिघारयति॥११॥

11. He does not pour ghee on it.

द्वयोरुद्धरणं वाजसनेयिनः समामनन्ति। दक्षिणादेव मरुतो गृहमेधिनो यजति॥१२॥

12. According to the tradition of the Vājasaneyins[1] the scooping of the rice-pap should be done in two pots only (and not in many).[2] (In this case) from the rice-pap placed to the south of the altar he makes offerings to Maruts Gṛhamedhins.

1. Cp. ŚB II.5.3.5.
2. Contrast VIII.10.7-8.

VIII.11

उत्तरस्मात्स्विष्टकृतम्॥१॥

1. From the (rice-pap placed) to the north (of the altar) (the Adhvaryu) makes the Sviṣṭakṛt-offering.

ओदनयोर्निम्ने कृत्वा तत्राज्यमानीय तत आज्यार्थान्कुरुत आज्यस्थाल्या वेति वाजसनेयकम्॥२॥

2. Having made hollows in the two rice-paps, having poured ghee in them, he makes the libations of ghee either from there (i.e. the ghee in the hollows) or from the ghee-pots--this is the view of the Vājasaneyins.[1]

1. See ŚB II.5.3.9-11; 11-15.

एवं कुर्वन्न ध्रुवायां गृह्णीयात्॥३॥

3. When doing in this manner, he should not scoop the ghee into the Dhruvā(-ladle).[1]

1. Contrast VIII.10.4.

आज्यभागाभ्यां प्रचर्य जुह्वामुपस्तीर्य सर्वतः समवदाय मरुतो गृहमेधिनो यजति॥४॥

4. Having performed the offerings called Ājya-bhāga (ghee portions),[1] having made an underlayer of ghee in the Juhū (-ladle), having cut portions from all the rice-paps, he makes offerings to Maruts Gṛhamedhins.

1. See II.18.1-8; cf. TB II.6.6.6; cp. TS II.6.2.1.

सर्वेषामुत्तरार्धात्सकृसकृदवदायाग्निं स्विष्टकृतम्॥५॥

5. Having taken portion once from the northern part of all the rice-paps he offers them to Agni Sviṣṭakṛt.[1]

1. Cf. TB II.6.6.6.

न प्राशित्रं न यजमानभागम्॥६॥

6. (He does) not (take portion for) Prāśitra,[1] nor for the portion of the sacrificer.[2]

1. Cf. ŚB II.5.3.17. For Prāśitra see III.1.2, 8.
2. For the portion of the sacrificer see III.2.9-11.

इडान्तः संतिष्ठते॥७॥

7. This offering stands completely established (i.e. completed) with the Iḍā-ritual.[1]

1. Cf. TB II.6.6.66. For Iḍā-ritual see III.1.6ff.

ये यजमानस्यामात्या हविरुच्छिष्टाशास्त ओदनशेषान्प्राश्नन्ति। ऋत्विजो ऽन्ये वा ब्राह्मणाः॥८॥

8. The relatives of the sacrificer who eat the remnants of the oblations,[1] eat the remnants of the rice-pap; also the priests or the other Brāhmaṇas (eat the rice-pap).[2]

1. i.e. those who eat the remnants of the daily Vaiśvadeva-offering.
2. Cf. ŚB II.5.3.17.

प्राश्नन्ति ब्राह्मणा ओदनं यः स्थाल्याम्॥९॥

9. The Brāhmaṇas eat the rice-pap which remains in the pot.

सुहिता एतां रात्रिं वसन्ति प्रतीता अनवर्तिमुखिनः॥१०॥

10. Being well-satiated, happy, without anger on their face they remain on this night.[1]

1. Cp. TB I.6.7.7.

प्रतिवेशा अपि पचन्ते॥११॥

11. Auxilliary[1] (additional rice-paps) are also cooked.

1. *Prativeśāḥ.*

गा अभिघ्नते॥१२॥

12. They kill cows.

आङ्क्ते ऽभ्यङ्क्ते॥१३॥

13. They anoint their eyes with collyrium; they anoint their bodies.

अनु वत्सान्वासयन्ति॥१४॥

14. They cause the calves (to remain near their mother cows).[1]

1. For Sūtras 12-14, cp. TB I.6.7.2-3.

अनिष्कासितां स्थालीं निदधाति॥१५॥

15. (The Adhvaryu) keeps down the pot (in which the rice-pap for the Maruts was cooked) (on a marked place) without having removed the scrappings.[1]

1. Thus the remnants of the rice-pap sticking to the pot are let remain; cf. TB I.6.7.3. The scrappings are to be used afterwards. For their use see the 19th sūtra.

अप्रमृष्टं दर्व्युदायुवनमन्ववदधाति॥१६॥

16. He (also) keeps that part of the ladle used for stirring (the rice-pap) without being wiped (in the pot of the rice-pap).

पराचीनरात्रे ऽभिवान्याया अग्निहोत्र्यै च वत्सौ बध्नाति॥१७॥

17. In the second part of the night he ties (separates from the mother cows) the two calves; one, of a cow which feeds the calf of another cow[1] and the other one of the Agnihotra-cow.[2]

1. Because her own calf is dead. For the use of the milk of this cow in the ancestral ritual, see VIII.14.14.
2. i.e. the cow the milk of which is used for Agnihotra.

व्युष्टायां पुराग्निहोत्रात्पूर्णदर्व्येण चरन्ति। हुते वा॥१८॥

18. At dawn before the Agnihotra (ritual) they perform the full-spoon-libation; or (they perform it) after (the Agnihotra) has been offered.[1]

1. This alternative is based upon ŚB II.5.3.17.

शरनिष्कासस्य दर्वीं पूरयित्वर्षभमाहूय तस्य रवथे पूर्णा दर्वि परापतेत्य-नुद्रुत्योत्तरया गार्हपत्ये जुहुयात्॥१९॥

19. Having filled the spoon with scrappings[1] and the crust, having called a bull,[2] having recited *pūrṇā darvi parā pata*...[3], with the next verse[4] he makes an offering of it in the Gārhapatya fire[5] when the bull roars.

1. See VIII.11.15.
2. See VIII.10.7.
3. TS I.8.4.b.
4. TS I.8.4.c.
5. Cf. TB I.6.7.3.

यद्यृषभो न रूयादब्रह्मा ब्रूयाज्जुहुधीति॥२०॥

20. If the bull does not roar, the Brahman should say, "Do you make the offering".[1]

1. Cf. ŚB III.5.3.18.

यस्य रवथे जुहोति तां दक्षिणां ददाति॥२१॥

21. (The sacrificer) should give that bull as the sacrificial gift at the time of the roaring of which (the Adhvaryu) makes the offering.

मरुद्भ्य क्रीडिभ्यः स्वतवद्भ्यो वा पुरोडाशं सप्तकपालं निर्वपति। साकं सूर्येणोद्यता साकं वा रश्मिभिः प्रचरन्ति। सिद्धमिष्टिः संतिष्ठते॥२२॥

22a. The Adhvaryu takes out the material for the sacrificial bread to be prepared on seven potsherds for the Maruts Krīḍins or Maruts Svatavats. They perform the offering of it at the time of sun-rise[2] or at the time of first rays.

1. Cf. TB I.6.7.4-5.
2. Cf. TS I.8.4.3.

22b. The offering stands completely established (i.e. completed) in accordance with the established normal paradigm.

VIII.12

ततो महाहविषस्तन्त्रं प्रक्रमयति॥१॥

1. Then the Adhvaryu causes to start the procedure of the Great offering (Mahāhavis).

तस्य वारुणप्रघासिकेनोत्तरेण विहारेण कल्पो व्याख्यातः॥२॥

2. The procedure of it is (as good as) explained by (the procedure of) the northern sacrificial place of Varuṇapraghāsa.

निर्वपणकाल आग्नेयमष्टाकपालमित्यष्टावुत्तराणि हवींषि निर्वपति॥३॥

3. At the time of taking out the oblation material[1] (the Adhvaryu) takes out the oblation material of the next eight offerings like a sacrificial bread on eight potsherds for Agni.[2]

1. See I.17.10
2. See TS I.8.4. In addition to the five regularly repeating offerings

(see VIII.2.3) there should be the following three:
i. sacrificial bread on eleven potsherds for Indra-Agni
ii. rice pap for Indra
iii. a sacrificial bread on one potsherd for Viśvakarman.

ऐन्द्रस्य चरोः स्थान इन्द्राय वृत्रघ्ने चरुमेके समामनन्ति॥ अग्ने वेर्होत्रं वेर्दूत्यमूर्ध्वो अध्वरे स्थात्॥ अवतां त्वा द्यावापृथिवी अव त्वं द्यावापृथिवी। स्विष्टकृदिन्द्राय देवेभ्यो भव जुषाणो अस्य हविषो घृतस्य वीहि स्वाहेति स्रुच्यमाघारयति॥ वागस्याग्नेयीत्यनुमन्त्रयते यजमानः॥४॥

4. According to the tradition of some[1] (ritualists) there should be rice-pap for Indra Vṛtrahan instead of the rice-pap for Indra. He pours the ghee libation with the Juhū(-ladle) with *agner ver hotraṁ*[3]... The sacrificer addresses that offering with *vāgasyāgneyī*.[4]

1. Cf. MS I.10.1.
2. Cp. II.14.1.
3. Cp. KS IX.5
4. Instead of TS I.6.2k.

सहश्च सहस्यश्चेति चतुर्भिर्मासनामभिरेककपालमभिजुहोति। धेनुर्दक्षिणर्षभो वा प्रवयाः। इदावत्सरीणां स्वस्तिमाशास्ते। दिव्यं धामाशास्त इति सूक्तवाकस्याशिःषु होतानुत्रर्तयते। एवं यजमानो जपति। आशास इति मन्त्रं संनमति॥५॥

5. With the four names of months *sahaśca sahasyaśca*... he offers ghee on the sacrificial bread on one potsherd (after it has been offered).[2] A milk-cow or a full-grown bull (should be given as) the sacrificial gift. The Hotṛ changes the words in the benedictions of the Sūktavāka as follows: *idāvatsarīṇāṁ svastimāśāste divyaṁ dhāmāśāste*. The sacrificer mutters in the same manner; he modifies the formula with the word *āśāse* insted of *āśāste*.[4]

1. TS IV.4.11.e-f
2. Cp. VIII.2.18, VIII.7.2, VIII.20.8.
3. Cp. VIII.7.5.
4. Cp. VIII.3.4-5; VIII.7.8; VIII.21.1.

ऐन्द्राग्नतुषानप्सु प्रतिपादयति॥६॥

6. He throws the chaff of the rice-grains in connection with the sacrificial bread for Indra-Agni, into water.

सिद्धमिष्टिः संतिष्ठते॥७॥

7. The offering stands completly established (i.e. completed) in accordance with the established paradigm.

PITṚYAJÑA (ANCESTRAL RITUAL FORMING PART OF THE SĀKAMEDHA)

VIII.13

तदानीमेव पितृयज्ञस्य तन्त्रं प्रक्रमयति॥१॥

1. At that time itself (the Adhvaryu) causes to begin the procedure for the Pitṛyajña (ancestral ritual).

वेदं कृत्वाग्रेणान्वाहार्यपचनं यजमानमात्रीं चतुःस्त्रक्तिं वेदिं करोति॥२॥

2. Having prepared the Veda(-brush)[1] he prepares a rectangular[2] altar of the measure of the sacrificer, in front of the Anvāhāryapacana (Dakṣiṇa)[3]-fire.

1. See I.6.4-6.
2. Cf. TB I.6.8.5.
3. In contrast to II.1.1.

प्रतिदिशं स्त्रक्तयो ऽवान्तरदेशान्प्रति मध्यानि॥३॥

3. There should be corners towards each direction and the central parts should be towards the intermediary directions.

उद्धताखाता भवति॥४॥

4. The ground of it (the altar) should be (merely) scratched,[1] it should not be dug up.[2]

1. Cp.. II.2.4.
2. Contrast. II.2.7. Cf. TB I.6.8.5-6.

न प्राची वेदिरुद्धत्या। पितृयज्ञो हि। न दक्षिणा। यज्ञो हि। उभे दिशावन्तरेणोद्धत्या। उभये हि देवाश्च पितरश्चेज्यन्त इति विज्ञायते॥५॥

5. The altar should not be scratched (from the west) towards the east, for (this is) an ancestral ritual. Not (from the

north) towards the south, (for this) is a sacrifice (offered to the gods). It should be scratched in between both (these) directions; for sacrifice is offered (here to) both the gods and ancestors—this is known from a Brāhmaṇa-text.[1]

1. See MS I.10.17. Cp. TB I.6.8.5.

ये के च देवसंयुक्ता मन्त्रा देवेभ्यः पितृभ्य इति तान्संनमति। यथा भवति पृथिवि देवपितृयजनीति॥६॥

6. He modifies whatever formulae there are connected with the gods as directed to gods-fathers.[1] As for example *pṛthivi dēvayajani*[2] (O earth honouring gods) should be modified into *pṛthivi devapitṛyajani* (O Earth honouring gods and fathers).

1. Cf. TB I.6.9.1. In whatever case the word *deva* may be in the same case the word *devapitṛ* is to be used.
2. TS I.1.9.d, see II.1.5.

अविकारो वा परवाक्यश्रवणात्॥७॥

7. Or rather there should be no modification because another expression is heard.[1]

1. The Sūtra is obscure. Cp. however XXIV.3.50-51.

प्रागुत्तरात्परिग्रहात्कृत्वा दक्षिणाग्नेरग्निमाहृत्य मध्ये वेद्या उपसमादधाति॥८॥

8. Having done (the ritual) upto the second tracing[1] (of the altar) having brought the fire from the Dakṣiṇa-fire, he places it in the middle of the altar and adds fuel to it.[2]

1. See II.3.7.
2. See TB I.6.8.6.

एतस्मिन्पितृयज्ञ आहवनीयकर्माणि क्रियन्ते॥९॥

9. The activities (which are otherwise done) in the Āhavanīya fire are to be performed in this (fire) during the ancestral ritual.

अग्नीनन्वाधायेध्माबर्हिराहरति॥१०॥

10. After he has added fuel to the fires[1] he brings the fuel and sacred grass.[2]

1. See I.1.2ff.
2. See I.3.1-6.3.

समूलं बर्हिर्दाति॥११॥

11. He cuts the sacred grass along with the roots.

उपमूललूनं वा॥१२॥

12. Or it is to be cut near the root.

वर्षीयानर्थादिध्मो द्राघीयांश्च॥१३॥

13. The fuel should be broader and longer than (what is required in the basic paradigm).

अग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते। यथार्थं पात्रप्रयोगः॥१४॥

14. After having scattered grass around the fires[1] he undertakes the work like washing the hands.[2] etc. The arrangement of utensils should be done in accordance with the requirement.

1. See I.15.3.
2. See I.15.4-5.
3. See I.15.6-7.

निर्वपणकाले सर्वतो वेदिं परिश्रित्योत्तेरण द्वारं कृत्वा दक्षिणतः प्राचीनावीती हवींषि निर्वपति। उत्तरतो वा। यज्ञोपवीती सोमाय पितृमत इति यथासमाम्नातम्॥१५॥

15. At the time of taking out the oblation material[1] (rice-grains) having enclosed[2] the altar on all sides (with the help of mat etc.), having made a door towards the north (to that enclosure), with his sacred thread on the right shoulder he takes out the material of the oblation, either from the south or from the north.[3] With his sacred thread on the left shoulder[4] (he takes out the oblation-material) for Soma accompanied by ancestors etc. as per the sacred tradition.[5]

1. See I.17.10
2. Cp. TB I.6.8.6.
3. See I.7.7.
4. Cf. TB I.6.8.2.
5. Following are the offering materials:
   i. a sacrificial bread on six potsherds for Soma accompanied by ancestors; ii. roasted barley for the ancestors sitting on the sacred grass; iii. barley flour stirred in milk for the ancestors consumed by fire; see TB I.6.8.2ff.

अथैकेषाम्। सोमाय पितृमत आज्यं पितृभ्यो बर्हिषद्भ्यः षट्कपालं पितृभ्यो ऽग्निष्वात्तेभ्यो धाना अग्नये कव्यवाहनाय यमाय वा मन्थं यमाङ्गिरस्वते पितृमते॥१६॥

16. According to some[1] there should be offerings of ghee to Soma accompanied with ancestors, a sacrificial bread on six potsherds to ancestors sitting on the sacred grass, fried grains to ancestors consumed by fire and barley-flour stirred in milk to Agni Kavyavāhana or to Yama or to Yama accompanied by Aṅgirases and ancestors.

1. Not identified.

उदकुम्भः प्रोक्षणीभाजनं भवति॥१७॥

17. A jar should be used as the container of the sprinkling waters.[1]

1. In contrast to the basic paradigm in which the sprinkling waters are consecrated in the Agnihotra-ladle; see I.19.9; cp. also VIII.16.4.

प्रोक्षण्युद्रेकेण यवान्संयुत्य त्रिष्फलीकृतांस्तण्डुलान्विभागमन्त्रेण विभज्य धानार्थान्निधायेतरान्पिष्टानि कृत्वा दक्षिणार्धे गार्हपत्यस्य षट्कपालान्युपधाय दक्षिणाग्नौ प्रथमेन कपालमन्त्रेण धानार्थं कपालमधिश्रयति॥१८॥

18. Having mixed the barley with the remnants of the sprinkling water, having divided the thrice-husked rice-grains with the formula of division,[1] having kept aside the rice-grains meant for the fried grains, having made flour of the other (rice-grains),[2] having placed the six potsherds in the southern half of the Gārhapatya-fire, he places a potsherd on the Dakṣiṇa-fire with the formula of the first potsherd,[3] for the sake of preparing the fried grains.

1. See I.24.5.
2. For making flour see I.21.6-7.
3. TS I.1.7.d See I.22.2.

अधिश्रयणकाले ऽधिश्रयणमन्त्रेण तण्डुलानोप्य बहुरूपा धानाः करोति॥१९॥

19. At the time of placing (the oblation-material on the fire), having poured the rice-grains with the formula of placing

(the oblation-material on the fire),[1] he prepares fried-grains of varios appearances.[2]

1. TS I.1.8.h; See I.24.6.
2. Cf. TB I.6.8.3.

विदह्यमानाः परिशेरत इति विज्ञायते॥२०॥

20. It is known from a Brāhmaṇa-text[1]: (The fried grains) remain (there) being burnt (upto the time of taking them[2] from the fire).

1. Not known.
2. See II.10.6.

VIII.14

संप्रैषकाले पत्नीवर्जं संप्रेष्यति॥१॥

1. At the time of giving orders[1] the Adhvaryu gives orders excluding one connected with the wife of the sacrificer.[2]

1. See II.3.11.
2. Thus he omits the words *patnīṁ saṁnahya* "(having girdled the wife of the sacrificer)."

आज्यग्रहणकाल उत्तरेण गार्हपत्यं चतुर्गृहीतान्याज्यानि गृह्णाति॥२॥

2. At the time of scooping ghee, he takes the four-times scooped ghee to the north of the Gārhapatya-fire[1] in each ladle.[2]

1. In contrast to II.7.2. where it is said that the ghee is to be scooped "inside the altar (*antarvedi*)."
2. In the basic paradigm ghee is to be taken eight times in the Upabhṛt(-ladle); see II.7.4.

प्रोक्षणीनामभिमन्त्रणादि कर्म प्रतिपद्यते॥३॥

3. Then he does the work beginning with addressing the sprinkling-waters.[1]

1. Thus the work mentiond in II.8.1-II.9.1.

स्तरणकले बर्हिषा त्रिः प्रसव्यं वेदिं स्तृणन्पर्येति॥४॥

4. At the time of spreading (grass) on the altar he goes thrice around the altar (keeping the altar to his) left while spreading (the grass).[2]

1. See II.9.2.
2. Cf. ŚB II.6.1.15.

औद्धवान्धारयमाणस्त्रिरस्तृणन्प्रति यैति॥५॥

5. Holding some remaining grass-blades he goes in a reverse direction around (the altar) without spreading (the grass).[1]

1. Cf. TB I.6.8.7.

औद्धवः प्रस्तरः॥६॥

6. These remaining grass-blades should serve as the Prastara[1].

1. See ŚB II.6.1.15.

प्रस्तरस्य ग्रहणसादने तूष्णीम्॥७॥

7. The acts of taking and placing of the Prastara (are to be done) silently (without any formula).[1]

1. At the time of taking (II.8.5) TS I.1.11.g and at the time of placing (II.9.13) TS I.1.11.p are used in the basic paradigm. For the Sūtra cp. TB I.6.8.8.

न विधृती॥८॥

8. There should be no Vidhṛti (separating-blade)s.[1]

1. See II.9.12. For the Sūtra cf. ŚB II.6.1.16

द्वौ परिधी परिदधाति॥९॥

9. He lays down two enclosing sticks.[1]

1. Cf. TB I.6.8.8.

मध्यमोत्तरौ॥१०॥

10. (Thus he lays down) the middle and the left enclosing sticks.

1. In this context where the altar is oriented to the south-east cf. (VIII.13.5) the northern or left enclosing stick will be actually to the south-east.

सर्वान्वा॥११॥

11. Or (he lays down) all the three enclosing sticks.[1]

1. Cf. ŚB II.6.1.16.

यदि सर्वानावाहनकाले परिधीरँपोर्ण्विति वाभिज्ञाय दक्षिणं मध्यमे परिधावुपसमस्येत्॥१२॥

12. If (he is going to lay down) all (the three enclosing sticks then in that case) he should place the southern (the right enclosing stick) on the middle one either at the time of invocation of the gods by the Hotṛ or having recognised the words *paridhīnraporṇu* uttered by Hotṛ.

1. ṚV IX.96.11

उद्वासनकाले धाना उद्वास्य विभागमन्त्रेण विभज्यार्धा आज्येन संयौति॥१३॥

13. At the time of taking away (the oblation material from the fire),[1] having taken away the fried grains, having divided (them) with the formula of division he mixes the half with ghee.

1. See II.10.6.
2. See I.24.5, VIII.13.18.

अर्धाः पिष्टानामावृता सक्तून्कृत्वाभिवान्यायै दुग्धस्यार्धशरावे सक्तू-नोप्यैकयेक्षुशलकयेक्षुकाण्डेन वा दक्षिणामुखस्त्रिः प्रसव्यमनारभ्योप-मन्थति॥१४॥

14. Having prepared flour of half of the crushed fried grains in the usual procedure,[1] having poured the flour in a pot half full of milk of a cow suckling an adopted calf, facing the south he stirs (the mixture) by the left (anti-clockwise), by means of a stem or a section of a sugarcane,[2] without touching[3] it (mixture) with the hand.

1. See I.21.6-7.
2. Cp. MS I.10.17; cf. TB I.6.8.4-5.

शलाकास्थं मन्थं कृत्वैकैकशो हवींष्यासादयति॥१५॥

15. Having caused the mixture to stick to the stem (of the sugarcane), he keeps down the oblations one by one.[1]

1. Cp. TB I.6.8.9

दक्षिणतः कशिपूपबर्हणमाञ्जनमभ्यञ्जनमुदकुम्भमित्यकैकश आसाद्य वेदं निधाय सामिधेनीभ्यः प्रतिपद्यते॥१६॥

16. Having placed a kushion and a pillow, collyrium and ointment, and a waterjar[1] one-by-one to the south of the

oblations, then having kept down the brush (Veda) he starts the work of Sāmidhenī verses.

1. Cf. TB I.6.8.9; cp. also I.8.2.

अग्नये देवेभ्यः पितृभ्यः समिध्यमानायानुब्रूहीति संप्रेष्यति॥१७॥

17. He gives the order to the Hotṛ: *agnaye devebhyaḥ pitṛbhyaḥ samidhyamānayānubrūhī*.

1. See TB I.6.9.1.

एकां सामिधेनीं त्रिरन्वाह। उशन्तस्त्वा हवामह इत्येताम्॥१८॥

18. (The Hotṛ) recites enklindling verse thrice[1] (and then utters) this (verse) *uśantastvā havāmahe....*[2]

1. Cf. TB I.6.9.1.
2. TS II.6.12.9.

एकामनूयाजसमिधमवशिष्य समश इध्मं त्रैधं विभज्य त्रिरादधाति॥१९॥

19. Having reserved one fuel-stick for the after-offering, having divided the fuel(-sticks) equally, he puts (five sticks) thrice (in the fire).[1]

1. Cp. II.12.5-6.

समानमा प्रवरात्॥२०॥

20. Upto Pravara everything is the same (as in the basic paradigm).

1. Thus upto II.16.5.

नार्षेयं वृणीते न होतारम्॥२१॥

21. He does not perform the rite of the selection of (the Hotṛ) (alongwith the mention of) the Ṛṣi-ancestors, nor does he select the Hotṛ (by mentioning his name).[1]

1. Thus the ritual mentioned in II.16.5-14 is not to be done. For the Sūtra cp. TB I.6.7.1-2.

आश्राव्याह सीद होतरिति। एतावान्प्रवरः॥२२॥

22. Having called for Āgnīdhra to say *astu śrauṣaṭ* he says "Sit, O Hotṛ." This much is the Pravara (selection of the Hotṛ).[1]

1. The ritual mentioned in II.15.1-4 is performed but instead of the

words mentioned in II.16.5. the Adhvaryu should simply say "Sit O Hotṛ." For this Sūtra see ŚB II.6.1.23.

अपबर्हिषः प्रयाजानिष्ट्वा जीववन्तावाज्यभागौ यजति॥२३॥

23. After the Adhvaryu has performed the Prayāja-offerings except the one connected with Barhis,[1] (the Hotṛ) recites the offering-verses containing the word *jīva*[2] for the (ghee-portions) Ājyabhāga.[3]

1. Cp. VIII.8.6, TB I.6.9.2.
2. See the next Sūtra.
3. Cf. KB V.7.

आ नो अग्ने सुकेतुना रयिं विश्वायुपोषसम्। मार्डीकं धेहि जीवसे॥ त्वं सोम महे भगं त्वं यून ऋतायते। दक्षं दधासि जीवस इति जीववन्तौ॥२४॥

24. The verses containing the word *jīva* are: *ā no agne...*[1] and *tvaṁ soma mahe...*[2]

1. ṚV I.79.9.
2. ṚV I.91.7.

अत्र वेद्याः परिश्रयणमेके समामनन्ति॥२५॥

25. According to the tradition of some ritualists the act of enclosing of the altar should be done at this stage (now).[1]

1. Instead of what is mentioned VII.13.15. It is not clear who these ritualists are.

VIII.15

विस्रस्य यज्ञोपवीतानि प्राचीनावीतानि कुर्वते। विपरिक्रामन्त्यृत्विजः। विपरिहरन्ति स्रुचो हवींषि परिश्रयणानीति॥१॥

1. Having losened their sacred threads (which were upto now on the left shoulder and under the right arm-pit) the performers put them on the right shoulder and under the left arm-pit. The priests (and also the sacrificer) exchange (their places).[1] They transfer the places of ladles,[2] oblations and the enclosures (curtains).[3]

1. Thus the Brahman and sacrificer who were so far to the south of the altar, should sit to the north of it and the Hotṛ, the Adhvaryu, and the Āgnīdhra should now go to the south (cp. VIII.16.15).
2. The ladles Juhū, Uppbhṛt, Dhruvā were upto now (see II.10.2).

behind the fire on the altar, should now be kept as follows: the Juhū, to the north of the Upabhṛt, and to the north of it the Dhruvā. The three oblations (sacrificial bread, fried grains, and stirred flour) are placed to the west of the ladles (II.11.7) in the north. See for details the next two Sūtras.

3. viz. the four mats which are to be used for enclosing the altar VII.13.15. should also undergo the change in their places. Thus the one which was so far in the west should be now in the east, the one in the south, in the north and vice versa.

दक्षिणेन जुहूमुपभृतं सादयति। दक्षिणेनोपभृतं ध्रुवां दक्षिणेन पुरोडाशं धानास्ता दक्षिणेन मन्थम्॥२॥

2. (The Adhvaryu) places the Upabhṛt, to the south of (right of) the Juhū; Dhruvā to the south of the Upabhṛt, the fried grains to the south of the sacrificial bread, and the stirred flour to the south of them (fried grains).

समानत्र जुहूषट्कपालौ॥३॥

3. The Juhū and the sacrifical bread on six potsherds remain on the same i.e. the earlier place.

ब्रह्मयजमानावित्येके॥४॥

4. According to some (ritualists)[1] the Brahman and the sacrificer also remain on their original place.

1. The Bhāradvājas. See Bhāraśs VIII.11.21.

षडवत्तः पञ्चावत्तिनां पञ्चावत्तश्चतुरवत्तिनाम्॥५॥

5. (In the case of those sacrificers) for whom the portions are cut (of the offering material) for five times (in the basic paradigm)[1] the portions (should be cut) for six times (and in the case of the sacrificers) for whom the portions are cut for four times (in the normal paradigm) the portions (should be cut) for five times.

1. See II.18.2.

संभिन्दपुरोडाशस्यावद्यति॥६॥

6. He cuts the portions from the sacrificial bread connectingly.[1]

1. Contrast II.18.10. For the Sūtra cf. TB I.6.9.3.

द्विः प्रथमस्यावद्येत्पञ्चावत्तिनः॥७॥

7. In the case of sacrificer for whom the portions are to be cut for five-times, he should cut (portions) twice form the first oblation material.

जुह्वामुपस्तीर्य सोमाय पितृमते ऽनु स्वधेति संप्रेष्यति॥८॥

8. Having made an underlayer of ghee in the Juhū he gives order to the Hotṛ to recite the invitatory verse with the words *somāya pitṛmate anu svadhā.*[1]

1. The expression *anu svadhā* takes the place of the expression *anu brūhi* of the normal paradigm.

सकृत्पुरोडाशस्यावद्यति सकृद्धानानां सकृन्मन्थस्य॥९॥

9. Once he cuts portion from the sacrifical bread, once from the fried grains and once from the stirred flour.

दक्षिणतो ऽवदायाभिघार्योदङ्ङतिक्रम्य दक्षिणामुखस्तिष्ठन्ना स्वधेत्याश्रावयति॥१०॥

10. Having cut the portions from the south (of the altar), having poured ghee on them, having stepped towards the north,[1] while standing with his face to the south, he gives order to the Āgnīdhrā[2] with the words *ā svadhā.*

1. Cf. TB I.6.9.4; contrast ĀpŚS II.18.3.
2. Instead of *āśrāvaya* II.15.3,6.

अस्तु स्वधेति प्रत्याश्रावयति। सोमं पितृमतं स्वधेति संप्रेष्यति। ये स्वधामह इति यजति। स्वधा नम इति वषट्करोति॥११॥

11. The Āgnīdhra[1] responds with the words *astu svadhā.*[2] The Adhvaryu orders the Hotṛ to recite the offering verse with *somaṁ pitṛmantaṁ svadhā.*[3] The Hotṛ recites the offering verse adding the words *ye svadhāmahe*[4] (in the beginning). (The Hotṛ) utters the words *svadhā namaḥ*[5] at the end of the verse.

1. The Āgnīdhrā stands here to the south of the altar with his face to the north. Cf. VIII.15.1. Contrast II.15.4.
2. Instead of *astu śrauṣaṭ.*
3. Instead of the word *yaja* (see II.18.3).
4. Instead of *ye yajāmahe.*
5. Instead of *vaṣaṭ (vauṣaṭ).*

स्वधाकारं तु प्रतिषिध्य बह्वृचवाजसनेयिनामाश्रुतप्रत्याश्रुतान्येव विदधाति॥१२॥

12. (The tradition) of the Ṛgvedins[1] and Vājasaneyins,[2] having prohibited the *svadha* call, prescribes the same *āśruta* and response to *āśruta* as in the normal paradigm.

1. In KB V.7. the custom is not mentioned and Śāṅkhāśs III.17.15 it is made optional.
2. The Vājasaneyins prescribes *svadhā* but an authority mentioned in ŚB II.6.1.25 prohibits it.

द्वे पुरोऽनुवाक्ये अन्वाह॥१३॥

13. (The Hotṛ) recites two[1] invitatory verses (for each oblation).

1. Instead of one in the basic paradigm. Cf. for this Sūtra TB I.6.9.4; KB V.7.

ऋचमुक्त्वा प्रणौति। अपरामुक्त्वा प्रणौति॥१४॥

14. Having recited a verse he pronounces *om*; having recited another (verse) he pronounces *om*.

त्वं सोम प्रचिकित इत्येता आम्नाता भवन्ति॥१५॥

15. *Tvaṁ soma pracikitaḥ...*[1] these verses are mentioned by the tradition (for being used as invitatory and offering-verses).

1. TS II.6.12.b-r. The verses b, c, d are for Soma Pitṛmat; e for Agniṣvātta Pitṛs; f, g, h, for Barhiṣad Pitṛs; i,k,l for Pitṛs in general; m,n, for Agni Kavyavāhana, o,p,q, r for Yama Aṅgirasvat.

एका याज्या॥१६॥

16. One offering verse for each.

अग्निष्वात्ताः पितर इत्येषा। ये अग्निष्वात्ता येऽनग्निष्वात्ता अंहोमुचः पितरः सोम्यासः। परे ऽवरे मृतासो भवन्तोऽधिब्रुवन्तु ते अवन्त्वस्मान्॥ वान्यायै दुग्धे जुषमाणाः करम्भमुदीराणा अवरे परे च। अग्निष्वात्ता ऋतुभिः संविदाना इन्द्रवन्तो हविरिदं जुषन्तामिति पितृभ्यो ऽग्निष्वात्तेभ्यः॥१७॥

17. For the Agniṣvātta Pitṛs this verse is used; *agniṣvāttāḥ*

pitaraḥ...[1], and the verses beginning with *ye agniṣvāttāḥ* and *vānyāyai dugdhe juṣamāṇāḥ...*[2] are to be used.

1. TS II.6.12.e.
2. TB II.6.16.1-2.

उपांशु परिश्रिते पितृयज्ञेन चरन्ति॥१८॥

18. They perform the ancestral ritual in an enclosed place and inaudibly.

1. See VIII.13.15; ref. 25; cp ŚB II.6.1.19.

एतेनैव कल्पेन पितॄन्बर्हिषदो यजत्यग्निष्वात्तान्॥१९॥

19. In the same manner (the Adhvaryu) performs the ritual for Barhiṣad Pitṛs and Agniṣvātta Pitṛs.

अग्निं कव्यवाहनं स्विष्टकृदर्थे यजति॥२०॥

20. For the sake of the Sviṣṭakṛt offering he offers a libation to Agni Kavyavāhana.[1]

1. Cf. TB I.6.9.7; cp. MS I.10.18; KB V. 6.

यां देवतां यजेत्तद्धविषः प्रथममवदानवमद्यति॥२१॥

स चावदानकल्पः॥२२॥

21-22. To whatsoever deity he offers the oblation, from the oblation-material of it, he cuts the portion first. And this is the procedure of cutting the portions.

मन्थ इडामवद्यति मन्थं वैव॥२३॥

23. He cuts the Iḍā-portion from the stirred flour or he takes the (entire remaining portion of) the stirred-flour (for being used) as Iḍā.[1]

1. Cp. VII.24.10.

मन्थं होत्र आदधाति॥२४॥

24. He places the stirred flour on the hand of the Hotṛ.

तं होतावजिघ्रति॥२५॥

25. The Hotṛ smells it.[1]

1. For Sūtras 24-25, cf. ŚB II.6.1.33; cp. KB V.7.

VIII.16

ब्रह्माध्वर्युरग्नीद्यजमानश्च॥१॥

1. And (then) the Brahman, Adhvaryu, Āgnīdhra and the sacrificer smell the stirred flour.[1]

1. Cf. ŚB II.6.1.33.

अपि वा न यजमानः॥२॥

2. Or rather the sacrificer does not smell.

समशो वा प्रतिविभज्यावघ्रेण भक्षयित्वा बर्हिषि लेपान्निमृजन्ते॥३॥

3. Or having equally divided (the stirred flour) having consumed it by means of smelling they should wipe out upon the Barhis the portion (of the stirred flour sticking to their hand.[1]

1. Cp. ŚB II.6.1.33.

उदकुम्भमादाय यजमानः शुन्धन्तां पितर इति त्रिः प्रसव्यं वेदिं परिषि-ञ्चन्प्रतिपर्येति॥४॥

4. Having taken the water-jar[1] the sacrificer thrice moves around the altar keeping it to his left while pouring water with *śundhantām* etc.[2]

1. See VIII.13.17.
2. Cp. TB I.6.99.

निधाय कुम्भमया विष्ठा जनयन्कर्वराणीति त्रिरपरिषिञ्चन्प्रतिपर्येति॥५॥

5. Having kept down the jar he moves in the opposite direction around the altar without pouring water with *ayā viṣ-ṭhā janayan karvarāṇi...*[2]

1. i.e. keeping the altar to his right.
2. TS I.7.12.f. For the application of this verse cf. MS I.10.19; KS XXXVI.13.

हविःशेषान्संप्लोम्नाय पिण्डान्कृत्वा तिसृषु स्रक्तिषु निदधाति पूर्वस्यां दक्षिणस्यामपरस्यामिति। एतत्ते ततासौ ये च त्वामन्वित्येतैः प्रतिमन्त्रम्॥६॥

6. Having kneaded the remnants of all the oblation materials, having made balls out of them, he places down them on the three corners (of the altar) viz. eastern, southern and

northern each time with one of the formulae beginning with *etat te tatāsau ye ca tvāmanu.*[1]

1. Cp. TS I.9.5.b. cp. TB I.6.9.7 according to which the names of the ancestars are not to be uttered.

त्रीन्परान्पितृनन्वाचष्टे। षष्ठं प्रथमे पिण्डे। पञ्चमं द्वितीये। चतुर्थं तृतीये॥७॥

7. He mentions three further (than great-grand-father) ancestors, on the first ball the sixth, on the second the fifth, on the third the fourth.[1]

1. Cf. MS I.10.18; KS XXXVI.13.

उत्तरस्यां स्रक्त्यां रिप्तलेपं निमृज्यात्र पितरो यथाभागं मन्दध्वमित्युक्त्वोदञ्चो निष्क्रम्य सुसंदृशं त्वा वयमित्यैन्द्र्यर्चाहवनीयमुपतिष्ठन्त ऐन्द्रीणां वा॥८॥

8. Having wiped the portion sticking to the hand on the northern corner and having recited (the formula) *atra pitaro yathābhāgaṁ mandadhvaṁ* having gone out the enclosed place with their faces to the north, they stand near the Āhavanīya-fire praising with a verse addressed to Indra or two verses addressed to Indra[2] (beginning with) *susandṛśaṁ tvā vayam...*[3]

1. TS I.8.5. b.b.
2. Cf. ŚB II.6.1.38.
3. TS I.8.5.c. The second verse is I.8.5.d. See the next Sūtra.

आ तमितोरुपस्थायाक्षन्नमीमदन्त हीति पङ्क्त्या गार्हपत्यमुपतिष्ठन्ते॥९॥

9. Having stood near and praised the Āhavanīya while reciting the verse they hold the breath,[1] they stand near the Gārhapatya-fire praising with a verse in Paṅkti beginning with *akṣannamīmadanta hi...*[2]

1. Cp.TB I.6.9.8.
2. TS I.8.5.d.

एतयैव परिश्रितं प्रविशन्ति॥१०॥

10. With the same (verse) they enter into the enclosed place.

अत्रैके भक्षणपरिषेचने समामनन्ति॥११॥

11. According to the tradition of some (ritualists) the act

of eating (of the remants)[1] and pouring of water[2] (should take place) at this stage.[3]

1. See VIII.15.23-16.3.
2. See VIII.16.4-5.
3. According to TB I.6.9.9-10 the pouring of water should take place now. About the eating of remnants the Brāhmaṇa does not say anything.

अवघ्रेण सर्वे भक्षाः॥१२॥

12. All the eatings (should be done in the form of) smelling.

आञ्जनादि पिण्डपितृयज्ञवदा पङ्क्तयाः॥१३॥

13. The rites beginning with the act of anointing upto the (recitation of a verse in) Paṅkti(-meter) (is to be) done in the same manner as in the Piṇḍapitṛyajña.[1]

1. See I.9.14--10.9.

यदन्तरिक्षमिति पङ्क्तया पुनरेति॥१४॥

14. With a verse in Paṅkti(-metre) beginning with *yadantarikṣam*[1] (the Adhvaryu) comes back (to the enclosed place).[2]

1. TS I.8.5.k. see also I.10.9.
2. Cp. KS XXXVI.13, MS I.10.19.

विस्त्रस्य प्राचीनावीतानि यज्ञोपवीतानि कुर्वते। विपरिक्रामन्त्यृत्विजः। विपरिहरन्ति स्रुचः॥१५॥

15. Having loosened their sacred threads which were upto now on their right shoulder and under the left armpit, (the performers) make them on the left shoulder and under the right armpit. The priests exchange their seats. They bring the ladles back to bring their original place.[1]

1. Cp. VIII.15.1-3.

अपकर्षन्ति परिश्रयणानि॥१६॥

16. They draw away the enclosing curtains.[1]

1. Cp. VIII.13.15.

औपभृतं जुह्वामानीयापबर्हिषावनूयाजौ यजति। देवौ यजेति प्रथमं संप्रेष्यति। यजेत्युत्तरम्॥१७॥

17. Having brought the ghee from the Upabhṛt into the

Juhū (the Adhvaryu) offers the after-offerings excluding the one connected with Barhis.[1] For the first he orders the Hotṛ with, "Recite the offering-verse for the two gods"; for the second, "Recite the offering-verse".[2]

1. Cf. TB I.6.9.10, cp. above VIII.14.23.

2. Cp. VIII.8.11.

सूक्तवाकं प्रति निवीतानि कुर्वते॥१८॥

18. At the time of the recitation of the Sūktavāka[1]. the performers wear their sacred threads round the necks.

1. See III.6.5.

न पत्नीः संयाजयन्ति॥१९॥

19. They do not perform Patnīsaṁyājas.[1]

1. For this ritual see III.8.1--9.6. For this Sūtra cf. TB I.6.9.10.

न समिष्टयजुर्जुहोति॥२०॥

20. (The Adhvaryu) does not offer the Samiṣṭayajus (-libations).[1]

1. For these see III.13.2.

सर्वमन्यत्क्रियते॥२१॥

21. Everything else is done.

संतिष्ठते पितृयज्ञः॥२२॥

22. The Pitṛyajña stands hearby completly established.

THE TRYAMBAKA-HAVIRYĀGA

VIII.17

प्रतिपुरुषमेककपालान्निर्वपति यावन्तो यजमानस्यामात्याः सस्त्रीकास्तावत एकातिरिक्तान्॥१॥

1. They pour out the material for the sacrificial breads to be prepared on one potsherd. The breads should be as many as the number of relatives of (the sacrificer) along with their wives—one for each member added by one.[1]

1. Cp. VIII.5.41.

यावन्तो गृह्याः स्मस्तेभ्यः कमकरमिति निरुप्यमाणेषु यजमानो जपति॥२॥

2. While the material (for these sacrificial breads is) being poured out, the sacrificer mutters *yāvanto gṛhyā smastebhyaḥ kamakaram*.[1]

1. TS I.8.6.5.

तूष्णीमुपचरिता भवन्ति॥३॥

3. (The sacrificial breads are) treated silently.[1]

1. The ritual of offerings of these breads is to be done without uttering any formula.

उत्तरार्धे गार्हपत्यस्याधिश्रयति॥४॥

4. The Adhvaryu keeps (these breads) on the northern part of the Gārhapatya(-fire).[1]

1. Cf. ŚB II.6.2.5.

तानभिघार्यानभिघार्य वोद्वास्यान्तर्वेद्यासाद्य पशूनां शर्मासीति मूते समावपति॥५॥

5. Either having poured or not having poured[1] ghee on them, having taken them away form the fire, having placed them inside the altar, he puts them in one basket with *paśūnāṁ śarmāsi*.[2]

1. TB I.6.10.1 prohibits the act of pouring.
2. TS I.8.6.c.

मूतयोर्मूतेषु वा॥६॥

6. Or in two or many baskets.

कोशापिधानेन हरन्तीत्येकेषाम्॥७॥

7. According to some (ritualists) they carry (the sacrificial breads) by means of a lid of a box.

एक एव रुद्रो न द्वितीयाय तस्थ इति दक्षिणाग्नेरेकोल्मुकं धूपायद्धरति॥८॥

8. (The Adhvaryu) carries a single smouldering fire-brand from the Dakṣiṇa-fire with *eka eva rudraḥ*...[1]

1. TS I.8.6.d.

उत्तरपूर्वमवान्तरदेशं गत्वाखुस्ते रुद्र पशुरित्याखूत्कर एकं पुरोडाशमुपवपति॥९॥

9. Having gone to the intermediary region between the north and east (of the sacrificial ground) he throws one sacrificial bread on the earth dug out by rats with *ākhuste rudra paśuḥ*...[1]

1. TS I.8.6.e.

असौ ते पशुरिति वा द्वेष्यं मनसा ध्यायन्॥१०॥

10. Or with *asau*[1] *te paśuḥ*... while concentrating over the enemy in his mind.

1. Here one has to utter the name of one's enemy.

यदि न द्विष्यादाखुस्ते पशुरिति ब्रुयात्॥११॥

11. If one does not hate anyone one should say *ākhuste paśuḥ*...

चतुष्पथ एकोल्मुकमुपसाधाय संपरिस्तीर्य सर्वेषां पुरोडाशानामुत्तरार्धात्सकृत्सकृदवदाय मध्यमेनान्तमेन वा पलाशपर्णेन जुहोति॥१२॥

12. Having added fuel to the signle fire-brand on a cross-way, having scattered sacred grass around it, having once taken a portion from the northern part of each of all the sacrificial breads, he offers ghee by means of the middle[1] or the last leaf of the Palāśa-tri-leaf.

1. Cf. TB I.6.10.3.

VIII.18

एष ते रुद्र भागः सह स्वस्राम्बिकया तं जुषस्व स्वाहेति भेषजं गव इत्येताभ्यां चातुष्पथमग्निं परिषिञ्चति। अवाम्ब रुद्रमदिमहीति यजमानो जपति॥१॥

1. (The Adhvaryu offers the ghee-libation mentioned above) with *eṣa te rudra bhāgaḥ*...[1] He sprinkles (water) round the fire on the cross-way with these two (verses beginning with): *bheṣajaṁ gave*[2] the sacrificer mutters *avāmba rudramadimahi.*[3]

1. See TB I.6.10.4; TS I.8.6.f.
2. TS I.8.6. g and h.
3. TS I.8.6.h.

त्र्यम्बकं यजामह इति त्रिः प्रदक्षिणमग्निं परियन्ति॥२॥

2. (All the participants) go round the fire keeping it to the right with *tryambakaṁ yajāmahe*...[1]

1. TS I.8.6.i.

त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम्। उर्वारुकमिव बन्धनादितो मुक्षीय मा पतेरिति यजमानस्य पतिकामा परीयात्॥३॥

3. The (daughter) of the sacrificer desirous to get husband should go round (the fire) with *tryambakaṁ yajāmahe*...

ऊर्ध्वान्पुरोडाशानुदस्य प्रतिलभ्य त्र्यम्बकं यजामह इति यजमानस्याञ्जलौ समोप्य भग स्थ भगस्य वो लप्सीयेत्यपादायैतेनैव कल्पेन त्रिः समावपेयुः॥४॥

4. Having thrown up the sacrificial breads,[1] having caught them in hands, having put down them in the folded hands of the sacrificer with *bhaga stha*... they should put down (the breads on the folded hands of the sacrificer) thrice in the same manner.

1. Each of the participants should do the activites mentioned in this Sūtra with respect to his bread. TB I.6.10.5 mentions only the act of throwing up.

पतिकामा याश्चैवं समावपेयुस्तथैव मन्त्रं संनमयत्यः॥५॥

5. And the daughters who are desirous to get husband[1] should put down (their breads) modifing the formula in the same manner (as mentioned in Sūtra 3).

1. *Patikāmāḥ yāḥ ca evam*... Rudradatta reads *patikāmāyāḥ*. Caland follows this. But then there will be the difficulty in understanding the word *saṁ namayatyaḥ* this is a feminine form and cannot be understood to be an adjective of the performers mentioned in Sūtra 4.

परीत्यपरीत्य समावपन्तीत्येके॥६॥

6. According to some, having turned round each time they put down the breads on the folded hands.

तान्मूते समावपति मूतयोर्मूतेषु वा॥७॥

7. The Adhvaryu puts down those in one[1] basket, or two baskets or three baskets.

1. Cf. TB I.6.10.5.

एष ते रुद्र भाग इति वृक्ष आसजति वृक्षयोर्वृक्षेषु वा॥८॥

8. He hangs (the one basket or the two or many baskets) on one tree[1] or two trees or three trees with *eṣa te ruudra bhāgaḥ*...[2]

1. Cf. TB I.6.10.5.
2. TS I.8.6.k.

अपि वा मूतयोः समोप्य विवधं कृत्वा शुष्के स्थाणौ वल्मीकवपायां वावधायावततधन्वा पिनाकहस्तः कृत्तिवासोमिति त्रिरवताम्यन्ति॥९॥

9. Or rather after the Adhvaryu has put down the breads into two baskets and has tied them up by means of a stick to a wooden pole and then has placed them on a dried out tree or on an ant-hill,[1] all the performers should recite thrice *avatatadhanvā pinākahastaḥ*... holding the breath as long as they can.

1. Cf. ŚB II.6.2.17.

अपः परिषिच्याप्रतीक्षास्तूष्णीमेत्यैधो ऽस्येधिषीमहीत्याहवनीये समिध आधायापो अन्वचारिषमित्युपतिष्ठन्ते॥१०॥

10. (After the Adhvaryu has thrice poured water[1] round (the basket), (all the performers) having returned without any formula, having put fuel-sticks on the Āhavanīya(-fire)[2] with *edho'syedhiṣīmahi*...[3] stand (near the fire) praising it with *apo anvacāriṣam*...[4]

1. Cf. TB I.6.10.5.
2. Cp. KS XXXVI.14; cp. also VIII.8.18.
3. TB I.4.45.k.
4. TS I.4.3.5.1.

VIII.19

आदित्यं घृते चरुं पूर्ववन्निर्वपति॥१॥

1. (The Adhvaryu) takes out the material for the rice-pap to be cooked in ghee for Aditi,[1] in the same manner (as described) earlier.[2]

1. Cf. TB I.6.10.5; cp. KS XXXVI.14,
2. See V.22.1-5.

अश्वः श्वेतो दक्षिणा॥२॥

2. A white horse (is to be given as a) sacrificial gift.

गौर्वा श्वेतः श्वेतन्यङ्गो वा॥३॥

3. Or a white bull or a bull with white spots (is to be given as a sacrificial gift).

सिद्धमिष्टिः संतिष्ठते॥४॥

4. The offering stands completely established, in the usual manner.

आग्नावैष्णवमेकादशकपालं निर्वपेच्चक्षुष्कामो बार्हस्पत्यं चरुं ब्रह्मवर्चसकाम ऐन्द्रं पशुकामः सारस्वतं प्रजाकामः पौष्णं प्रतिष्ठाकामः॥५॥

5. One who desires eye-power should offer a sacrificial bread on eleven potsherds for Agni and Viṣṇu; ... desires brahman-splendour.... rice-pap for Bṛhaspati; desires cattle... rice-pap for Indra; desires progeny... for Sarasvatī; ... desires firm establishment... for Pūṣan.

एतेषां यत्कामयेत्तदनुनिर्वपेत॥६॥

6. One should offer whatever one desires out of these.

सिद्धमिष्टिः संतिष्ठते॥७॥

7. The offering stands completely established in the usual manner.

संतिष्ठन्ते साकमेधाः॥८॥

8. The Sākamedhas stand completely established (hereby).

अत्र पौर्णमास्येष्ट्वोन्दनादि पूर्ववन्निवर्तनम्। सर्वं वा वापयेत्॥ मन्त्रादिर्विक्रियते। यो अस्याः पृथिव्यास्त्वचि निवर्तयत्योषधीः। अग्निरीशान ओजसा वरुणो धीतिभिः सह। इन्द्रो मरुद्भिः सखिभिः सह॥ अग्निस्तिग्मेनेति समानम्॥९॥

9. At this stage having performed the full-moon-offering, one should perform the rites like trimming the hair which begin with moistening (the head) in the same manner as earlier[1] or he should get all (the hair) shaved. The beginning of the

formula[2] is to be modified as follows: *yo asyāḥ pṛthivyāstvaci*...[3] (To this is added) *agnistigmena*.....[4]. (which is) the same[5].

1. See VIII.4.2; cp. VIII.8.19-20.
2. See VIII.4.2.
3. TB I.5.5.4.
4. TB I.5.5.2.
5. See VIII.4.2.

D. ŚUNĀSĪRĪYA-PARVAN

VIII.20

ततो द्व्यहे त्र्यहे चतुरहे ऽर्धमासे मासि चतुर्षु वा मासेषु शुनासीरीयेण यजते॥१॥

1. Then after two days or three days or four days or a half month, one month or four months one should perform the Śunāsīrīya-offerings.

तस्य वैश्वदेववत्कल्पः॥२॥

2. The procedure of it should be similar to that of the Vaiśvadeva-offering.

निर्वपणकाल आग्नेयमष्टाकपालमिति दशोत्तराणि हवींषि निर्वपति॥३॥

3. At the time of taking out (the oblation-materials),[1] (the Adhvaryu) should take the next[2] ten oblation materials viz. a sacrificial bread on eight potsherds for Agni (etc)[3].

1. See I.17.10.
2. See VII.5.28.
3. In addition to the five regularly recurring oblations (for which see VIII.2.2) there should be the following ones:
 i. a sacrificial bread on twelve potsherds for Indra-Agni,
 ii. a rice-pap for the Viśvedevas,
 iii. a sacrificial bread on twelve potsherds for Indra Śunāsīra,
 iv. milk for Vāyu,
 v. a sacrificial bread on one potsherd for Sūrya. See TB I.7.1.1.

वायव्यस्य पयसः प्रातर्दोहवत्कल्पः॥४॥

4. The procedure of the ritual of the milk for Vāyu should be similar to that of morning milking.[1]

1. For details see I.14.7-8.

अथैकेषाम्। पञ्च संचराणि निरुप्य वायव्या यवागूः प्रतिधुग्वेन्द्राय शुनासीराय पुरोडाशो द्वादशकपालः॥ इन्द्राय शुनासीराय स्रुचा जुहुत नो हविः। जुषतां प्रति मेधिरः॥ प्र हव्यानि घृतवन्त्यस्मै हर्यश्वाय भरता सजोषाः। इन्द्रर्तुभिर्ब्रह्मणा वावृधानः शुनासीरी हविरिदं जुषस्वेति शुनासीरीयस्य याज्यानुवाक्ये॥ सौर्य एककपाल इति॥५॥

5. Now according some[1] (the offerings in the Śunāsīrīya should be as follows): having taken out the matterial for the five common offerings, the Adhvaryu should prepare the following offering-materials: gruel or unboiled fresh milk for Vāyu, a sacrificial bread on twelve potsherds for Indra Śunāsīrīya—the invitatory and offering verses for the bread to Indra Śunāsīrīya should be as follows: *indrāya śunāsīrāya...*; and *pra havyāni ghṛtavanti...*[2]—and a sacrificial bread on one potsherd to Sūrya.

1. viz. the Mānavas; see MS I.10.1.
2. TB II.5.8.2. The Mānavas prescribes different verses: MS IV.10.6.

नव प्रयाजानूयाजाः॥६॥

6. There should be nine fore-offerings and nine after-offerings.

पञ्चप्रयाजं त्र्यनूयाजमित्येके॥७॥

7. According to some there should be five fore-offerings and three after-offerings.

संसर्पो ऽस्यंहस्पत्याय त्वेति मासनाम्नैकपालमभिजुहोति॥८॥

8. With a formula containing names of the months accompanied by *saṁsarposyaṁhaspatyāya tvā*[1] he offers ghee on the sacrificial bread prepared on one potsherd.[2]

1. TS I.4.14.c-d.
2. Cp. VIII.2.18, VIII.7.2, VIII.12.5.

द्वादशगवं सीरं दक्षिणा॥९॥

9. A plough with twelve bulls (should be given) as the sacrificial gift.[1]

1. Cf. TS I.8.7.1.

षड्योगं वा ॥१०॥

10. Or one with six bulls.

उष्टाराविव्येकेषाम्॥११॥

11. According to some[1] two camels (should be given as the sacrificial gift).

1. See MS II.6.2; KS XV.2.

उष्टारं वा॥१२॥

12. Or one camel.

अश्वं श्वेतमेककपालस्य गां वा श्वेतम्॥१३॥

13. Or a white horse or a white bull (should be given as the sacrificial gift) for the offering of the sacrificial bread made on one potsherd.[1]

1. Cf. ŚB II.6.3.9.

VIII.21

अनुवत्सरीणां स्वस्तिमाशास्ते। दिव्यं धामाशास्त इति सूक्तवाकस्याशिःषु होतानुवर्तयते एवं यजमानो जपति। आशास इति मन्त्रं संनमति॥ सिद्धमिष्टिः संतिष्ठते। संतिष्ठन्ते चातुर्मास्यानि॥ अत्र पौर्णमास्येष्ट्वोन्दनादि पूर्ववन्निवर्तनम्। सर्वं वा वापयेत्॥ मन्त्रादिर्विक्रियते॥ एकं मासमुदसृजत्परमेष्ठी प्रजाभ्यः। तेनाभ्यो मह आवहदमृतं मर्त्याभ्यः॥ प्रजामनु प्रजायसे तदु ते मर्त्यामृतम्। येन मासा अर्धमासा ऋतवः परिवत्सराः॥ येन ते ते प्रजापत ईजानस्य न्यवर्तयन्। तेनामहस्य ब्रह्मणा निवर्तयामि जीवसे॥ अग्निस्तिग्मेनेति समानम्॥१॥

1. "The sacrificer prays for bliss for those which belong to the Anuvatsara;" the Hotṛ adds these words to the blessings of the Sūktavāka; he also adds the words "(the sacrificer) prays for divine place." The sacrificer mutters in the correspondent manner. He modifies the formula with the word *āśāse* (I pray) instead of *āśāste*(= He prays). The offering stands completely established in the usual manner. The Cāturmāsya-sacrifices stand completly established. At this stage having performed the Full-moon-offering, the act of trimming the hair beginning with moistening the head should be done in the same manner

as earlier or he should get all the hair shaved.[2] The beginning of the formula is to be modified as follows: *ekaṁ māsamudasṛjat parameṣṭhī*[3]... (The formula) *agnistigmena*... is the same as above.[4]

1. Cp. VIII.3.4f., VIII.7.8, VIII.12.5.
2. Cp. VIII.8.19f.
3. See TB I.5.5.6-7; cp. ĀpŚS VIII.4.2.
4. See VIII.4.2.

APPENDIX TO THE CĀTURMĀSYA-SACRIFICES

चातुर्मास्यैरिष्ट्वा सोमेन पशुना वा यजते॥२॥

2. After having performed the Cāturmāsya sacrifices, one should perform a Soma sacrifice or an independent animal sacrifice.[1]

1. i.e. Nirūḍhapaśubandha.

फाल्गुन्या उद्दृष्टे सोमाय दीक्षते॥३॥

3. (In case he performs a Soma sacrifice) he should consecrate himself for the Soma-sacrifice during the bright fortnight preceding the full moon day of Phālguna.[1]

1. Cp. ŚB II.6.3.11-12.

तं ततो नानीजानमपरा फाल्गुनी पर्यवेयात्॥४॥

4. The next Phālguna full moon day should not pass him who has not performed a Soma-sacrifice.[1]

1. Cp. ŚB II.6.3.11-12.

इति वै खलूत्सृजमानस्य॥५॥

5. This is so for one who abandons the performance of Cāturmāsya-sacrifices.

अथ पुनरालभमानस्य फाल्गुन्याश्चतुर्दश्यां शुनासीरीयेणेष्ट्वा॥६॥

6. Now in the case of one who begins to perform again (the Cāturmāsya-sacrifices), having performed the Śunāsīrīya on the fourteenth (day preceding the the Phālguna full moon day),[1]

1. The sentence is incomplete; see the next Sūtra.

VIII.22

पञ्चदश्यां वैश्वदेवेन यजते॥१॥

1. On the fifteenth day (the sacrificer) should perform the Vaiśvadeva.[1]

1. Cp. ŚB II.6.3.13.

एतेनैव पशुकामो यजेत यस्मिन्नस्यर्तौ भूयिष्ठं गोषु पयः स्यात्॥२॥

2. The sacrificer who desires cattle should perform the same i.e. the Vaiśvadeva-parvan in the season in which his cows yield the most milk.

एतेनैव प्रजाकामः पशुकामो वा यजेत॥३॥

3. The sacrificer who desires progeny or cattle should perform merely this (Vaiśvadeva-parvan).[1]

1. Cf. KS XXXVI.3.

अथैकेषाम्। वैश्वदेवेनेतरेषां पर्वणां स्थाने पशुकामो यजेत यावत्सहस्रं पशून्प्राप्नुयात्। अथेतरैः स्वकालैर्यजेत॥४॥

4. Now according to some h(ritualists)[1] the sacrificer who desires cattle should perform Vaiśvadeva-parvan instead of the other Parvans until he gets one thousand cattle. Then he should perform the other (Parvans) at their own times.

1. KS XXXVI.3; MS I.10.7;

शुनासीरीयेण ग्रामकामो वर्ष्य उदके यजेत॥५॥

5. The sacrificer who desires a village, should perform the Śunāsīrīya-rite when rain-water (is falling).

वर्ष्यमुदकमन्ववसाय तत उदकार्थान्कुरुते॥६॥

6. Having stayed near rain-water, he should get the work with water done with it (water).

एतेनैव प्रजाकामः पशुकामः पुष्टिकामो ब्रह्मवर्चसकामो ऽन्नाद्यकामो वा यजेत॥७॥

7. The sacrificer who disires progeny, or cattle or prosperity or brahman-splendor, or food should perform the same viz. only the Śunasīrīya-parvan.

पर्वभिश्चातुर्मास्येषु मासान्संचष्टे॥८॥

8. In the Cāturmāsya-sacrifices one should count the months in accordance with the Parvans.[1]

1. Thus one should follow the lunar months.

पञ्चसांवत्सरिकाणि व्याख्यास्यामः॥९॥

9. We will (now) describe the (Cāturmāsya-sacrifices) of five-years.

त्रीनृतून्संवत्सरानिष्ट्वा मासं न यजते। द्वौ पराविष्ट्वा विरमति॥१०॥

10. Having performed the Cāturmāsya-sacrifices for three continuous[1] years one should not perform them for one month; then having performed (these sacrifices) for the next two years one should stop.

1. read *rujūn* instead of *ṛtūn;* cf. Caland under this Sūtra.

चैत्र्यां तूपक्रम्य द्वाविष्ट्वा मासमनिष्ट्वा त्रीन्परानिष्ट्वा विरमति॥११॥

11. Having started on the full-moon-day of Caitra,[1] one performs (these sacrifices) for two years then having not performed them for one month, then having performed these sacrifices for the next three (years) one should top.

1. Cp. VIII.1.2.

अथ पञ्चदशवार्षिकाणि॥१२॥

12. Now (Cātramāsya-sacrifices) of fifteen years (and more).

एतान्येव द्विः॥१३॥

13. These same (Cāturmāsya-sacrifices described in Sūtras 10 and 11 are to be performed) twice (in order to make up fifteen years).

त्रिरपरिमितं वाभ्यस्येत्॥१४॥

14. Or one may repeat these thrice or for any unspecified (number of years).

विज्ञायते च स त्रिषुत्रिषु संवत्सरेषु मासं न चजत इत्येतद्वचनो ऽभ्यासः॥१५॥

15. And it is known (from a Brāhmaṇa-text): "He should perform (the Cāturmāsya-sacrifices) for every three years; then

he should not perform (them) for one month."[1] On this sentence the repetition is based.

1. The text is not known.

पञ्चसांवत्सरिकेषु वैश्वानरपार्जन्या पञ्चहोता च नाभ्यावर्तेत॥१६॥

16. In the Cāturmāsya-sacrifices lasting for five years the offerings to Vaiśvānara and Parjanya and (the recitation of) Pañcahotṛ-formula should not be repeated.[1]

1. For the offering to Vaiśvānara and Parjanya and the recitation of the Pañcahotṛ formula see VII.1.3.

एकोपक्रमत्वात्॥१७॥

यथान्वारम्भणीया यथान्वारम्भणीया॥१८॥

17-18. For there can be only one beginning; and that offering (mentioned in Sūtra 16) is like introductory (beginning) offering.

THE EXPIATIONS

IX.1

श्रुतिलक्षणं प्रायश्चित्तं विध्यपराधे विधीयते॥१॥

1. An expiation characterised by (mentioned in) the Śruti (Veda) is prescribed in the case of a mistake in the performance.

एकस्मिन्दोषे श्रूयमाणानि प्रायश्चित्तानि समभ्युच्चीयेरन्नर्थान्तरत्वात्॥२॥

2. The expiations being heard (in the Veda) in connection with one and the same defect should be combined together (i.e. only one (and not all) should be performed) because the purpose is different.[1]

1. A sacrificer who has omitted either of the new and full moon offerings should perform either an offering to Agni Pathikṛt (TS II.2.2.1) or the one for Vaiśvaānara (TS II.2.5.4.). The purpose of the offering to Agni Pathikṛt is to return to the correct path and that of the one for Vaiśvārara is to obtain heaven. Since the purpose is different both these offerings should not be performed together but only one of them be performed.

जपो होम इज्या च॥३॥

3. (An expiation is of the nature of) muttering (a formula), a libation (*homa*) or an offering (*ijyā*).

दोषनिर्घातार्थानि भवन्ति॥४॥

4. The rites perormed as an expiation are for the purpose of destroying the defect.

अनन्तरं दोषात्कर्तव्यानि॥५॥

5. They are to be performed after a defect has occured.

निर्हृते दोषे पुनः कृत्स्नं कर्म॥६॥

6. After the defect has been removed then the entire work should be done again.[1]

1. Thus it should be performed from the beginning upto the end once more. See, however, the next Sūtra.

तस्य नावचनात्पुनःप्रयोगः॥७॥

7. That work should not be performed again except when it is specifically mentioned to do.[1]

1. As for example in IX.2.4; IX.15.15. etc.

तुभ्यं ता अङ्गिरस्तमेत्यन्वाहिताग्निः प्रयास्यञ्जुहुयात्॥८॥

8. If the sacrificer who has added fuel to the fires is going to another place, he should offer a libation of ghee[1] with *tubhyaṁ tā aṅgirasrama...*[2]

1. Cf. TB III.7.1.1.
2. TS I.3.14.g.

पृथगरणीष्वग्नीन्समारोप्य प्रयाति॥९॥

9. Having separately caused (each of the fires mystically) to mount upon the churning sticks,[1] he goes out.

1. This is to be done in accordance with the procedure mentioned in VI.28.8ff.

यत्र वसेत्तदेतामिष्टिं संस्थापयेत्॥१०॥

10. He should cause this offering[1] to stand completely[2] there where he may stay.

1. The offering as a part of which fuel was added by him (in Sūtra 8).
2. i.e. perform upto the end.

यद्यन्वाहिताग्नेराहवनीयो ऽनुगच्छेदन्वग्निरुषसामग्रमख्यदित्यन्यं प्रणीय

भूरित्युपस्थाय यो अग्निं देववीतये हविष्माँ आविवासति। तस्मै पावक मृडय स्वाहेति पूर्णं स्रुवं सर्वप्रायश्चित्तं हुत्वेदं विष्णुर्विचक्रम इत्याहुतिं जुहुयात्॥११॥

11. If the Āhavanīya fire of the sacrificer who has added fuel to fire, is extinguished, having brought another fire with *anvagniruṣasām...*[1], having stood near it while praising with *bhūḥ,* having offered a full-spoon-libation of ghee as an all-expiation with *yo agnim devavītaye...*[2], one should offer a libation of ghee with Juhū(-ladle) with *idam viṣṇur vicakrame...*[3]

1. TS IV.1.2.k.
2. ṚV I.12.9.
3. TS I.2.13.e. For this Sūtra see TS III.7.1.2-3.

जपेदित्येके॥१२॥

12. According to some (ritualists) one should simply mutter (the verse *idam viṣṇur vicakrame...* and need not offer the libation).

मनसा व्रतोपायनीयं यजुर्जपेत्॥१३॥

13. He should mutter in his mind the formula connected with the entry into the observance.[1]

1. See IV.3.2.

यः कश्चनानुगच्छेदेतदेव प्रणयनवर्जमावर्तेत॥१४॥

14. If any other (fire) is extinguished in that case also one should repeat the same (ritual) except carrying (of the fire).

मन्थेद्गार्हपत्यम्॥१५॥

15. One should churn out the Gārhapatya(-fire) (if it is extinguished).[1]

1. And then do all the activities mentioned in the Sūtra 11.

या प्रकृतिर्दक्षिणाग्नेः॥१६॥

16. (In case the Dakṣina-fire is extinguished then he should bring fire from that) which is the source of the Dakṣiṇa-fire.[1]

1. i.e. either from profane fire or through churning or from any fire elsewhere. See V.13.8ff.

यद्याहिताग्नेरग्निरपक्षायेदा शम्यापरासात्परि वाजपतिः कविरग्निरिति

त्रिः प्रदक्षिणं परिक्रम्य तं संभरेदिदं त एकं पर उत एकं तृतीयेन ज्योतिषा संविशस्व। संवेशनस्तनुवै चारुरेधि प्रिये देवानां परमे जनित्र इति॥१७॥

17. If the fire of one who has established fires extinguishes within the distance of one throw of a wooden peg (*śamyā*) having thrice moved around it, keeping it to his right, with *pari vājapatiḥ kaviragniḥ...*[1] one should collect it (i.e. keep in the fire-place) with *idaṁ ta ekaṁ para uta...*[2]

1. TS IV.1.2.19.
2. TB I.7.1.3-4.

यदि परस्तरामपक्षायेदनुप्रयायावस्येत्॥१८॥

18. If (the fire) extinguishes at a distance more than (one throw of a wooden peg), having gone after one should reside (in that place where the fire was extinguished).[1]

1. For Sūtras 17 and 18 see TB I.7.1.2-4. When the sacrificer is away from his original residence and the fire gets extinghished at the distance either of one *śamyā* or more one has to perform expiatory ritual as mentioned in Sūtra 17 and 18.

तदग्नये पथिकृते पुरोडाशमष्टाकपालं निर्वपेत्॥१९॥

19. In that case one should offer a sacrificial bread on eight potsherds to Agni Pathikṛt.[1]

1. See for the details of this offering TS II.2.2.1. For the prescription of this offering in this Sūtra, cf. MS I.8.9.

पथो ऽन्तिकाद्बर्हिराहरेत्॥२०॥

20. One should bring the Barhis-grass from a place near the road.

अनड्वान्दक्षिणा। सिद्धमिष्टिः संतिष्ठते॥२१॥

21. A bull should be given as the sacrificial gift.[1] The offering completed is in the established manner.

1. TS II.2.2.1; MS I.8.9.

ततः श्वोभूते गृहेषु प्रत्यवस्यति॥२२॥

22. On the next day one stays in one's home.

यस्य हविषे वत्सा अपाकृता धयेयुस्तत्स्थाने वायव्यां यवागूं निर्वपेत्॥२३॥

23. One of whom calves suck (the mother-cow) (even) after they have been removed (from the mother-cow) should offer gruel to Vāyu instead of it (milk).

अथोत्तरस्मै हविषे वत्सानपाकृत्योपवसेत्॥२४।

24. Then having removed the calves[1] for the sake of the next offering-material he should observe the fast.[2]

1. This is a part of the ritual of milking the cows.
2. Cf. TB III.7.1.4-6.

यस्य सायं दुग्धं हविरार्तिमार्छतीन्द्राय व्रीहीन्निरुप्योपवसेत्॥२५॥

25. (The sacrificer) the oblation-material made out of the milk obtained in the evening of whom gets spoiled, should observe fast after having taken out the rice-grains.

यत्प्रातः स्यात्तच्छृतं कुर्यात्॥२६॥

26. He gets boiled the milk obtained in the morning.

अथेतर ऐन्द्रः पुरोडाशः स्यात्॥२७॥

27. Then the other (oblation-material:evening milk) should be a sacrificial bread for Indra.[1]

1. i.e. This bread should substitute the evening milk.

तस्य प्रातर्दोहेन समवदाय प्रचरेत्॥२८॥

28. Having taken portions[1] (for the offering) from it (the bread) along with the morning milk he should perform the offerings.[2]

1. See III.20.4.
2. Cp. TB III.7.1.6-7.

एतदेव प्रातर्दोह आर्तिगते प्रायश्चित्तम्॥२९॥

29. The same is the expiation if the morning-milk gets spoiled.[1]

1. here the morning milk is substituted by the Indra-bread.

सायंदोहेनास्य समवदाय प्रचरेत्॥३०॥

30. Having taken portions (for the offering) from it (the

bread) along with the evening milk, he should perform the offering.

यस्योभौ दोहावार्तिमार्छेयातामाग्नेयमष्टाकपालं निर्वपेदैन्द्रं पञ्चशराव-मोदनम्॥३१॥

31. The sacrificer both the milks (of evening and of morning) of whom get spoiled should prepare a sacrificial bread on eight potsherds for Agni and rice-pap measuring five Śarāvas (Plates) for Indra.

अग्निं पुरोडाशेन यजेत। इन्द्रं पञ्चशरावेण॥३२॥

32. He should offer the sacrificial bread to Agni and rice-pap measuring five Śarāvas to Indra.

पञ्चशरावेण वोभे देवते यजेत॥३३॥

33. Or he may offer (the rice-pap) measuring five Śarāvas to both the deities.

अथोत्तरस्मै हविषे वत्सानपाकृत्योपवसेत्॥३४॥

34. Then having removed the calves for the sake of the next offering-material, he should observe the fast.[1]

1. See the notes on Sūtra 24.

IX.2

यस्य व्रत्ये ऽहन्पत्न्यनालम्भुका स्यात्तामपरुध्य यजेत॥१॥

1. (The sacrificer) the wife of whom will be not worthy to be touched (on account of her period of menses) on the day of the observance,[1] should perform the sacrifice having kept her away.

1. i.e. the day preceding the day of the ritual proper.

जघनेन वेदिमन्तर्वेदि वोदकशुल्बं संनहनं स्तृणीयात्॥२॥

2. Either to the west of the altar or inside the altar he should spread the girdle[1] with its point to the north.

1. the girdle used by the wife for tying round the waist (see II.5.4).

यदा त्रिरात्रीणा स्यादथैनामुपह्वयेतामूहमस्मि सा त्वं द्यौरहं पृथिवी त्वं

सामाहमृक्त्वं तावेहि संभवाव सह रेतो दधावहै पुंसे पुत्राय वेत्तवै रायस्पोषाय सुप्रजास्त्वाय सुवीर्यायेति॥३॥

3. When three days of her period are over, he should call her with *amūhamasmi sā tvam... tāvehi sambhavāva...*[1]

1. Cf. TB III.7.1.9.

यस्याग्निहोत्रं सांनाय्यं वा विष्यन्देतोदङ्परेत्य वल्मीकवपामुद्धृत्य प्रजापते न त्वदेतानीति प्राजापत्ययर्चा वल्मीकवपायामवनीय भूरित्युपस्थायान्यां दुग्ध्वा पुनर्जुहुयात्। यदि सांनाय्यमन्यदागमयेत्॥४॥

4. He whose Agnihotra-milk or the Sāṁnāyya-milk may spill (at the time of being cooked), should, after having turned to the north, having taken up a fossilised ant-hill, having poured (the Agnihotra/Sāṁnāyya-milk) on the fossilized ant-hill with a verse addressed to Prajāpati beginning with *prajāpate na tvadetānī,* having stood near (the fossilized ant-hill) while praising it with *bhūḥ,* having milked another (cow), offer the libation once again.[2] If it is Sāṁnāyya (that is spilled) he should cause another Sāṁnāyya to be prepared.

1. TS I.8.14.m.
2. Cf. TB II.7.2.1-2, where only the case of Agnihotra-milk is mentioned.

यदि कीटो ऽवपद्येत मध्यमेनान्तमेन वा पलाशपर्णेन मही द्यौः पृथिवी च न इति द्यावापृथिव्ययर्चान्तःपरिधि निनीयान्यां दुग्ध्वा पुनर्जुहुयात्। यदि सांनाय्यमन्यदागमयेत्॥५॥

5. If an insect falls (in the Agnihotra/Sāṁnāyya-milk), having poured (the milk) inside the Paridhis (enclosing sticks) by means of a middle or outer leaf of Palāśa with a verse addressed to Dyāvāpṛthivī beginning with *mahī dyaḥ*[1] having milked another (cow) he should offer the libation once again.[2] If it is Sāṁnāyya (in which an insect was fallen), he should cause another (Sāṁnāyya) to be prepared.

1. TS III.3.10.h.

यस्याग्निहोत्रमववर्षेन्मित्रो जनान्कल्पयति प्रजानन्मित्रो दाधार पृथिवीमुत

द्याम्। मित्रः कृष्टीरनिमिषाभिचष्टे सत्याय हव्यं घृतवज्जुहोतेति तत्कृत्वान्यां दुग्ध्वा पुनर्जुहुयात्॥६॥

6. He on the Agnihotra-milk of whom, it will rain, having performed it (Agnihotra-ritual) by means of that milk with *mitro janan kalpayati*...[1], having milked another cow he should make a libation once more.[2]

1. TS III.4.11.q.
2. Cf. TB III.7.2.3-4.

यदि पूर्वस्यामाहुत्यां हुतायामुत्तराहुतिः स्कन्देद्यदि वोत्तरया पूर्वामभिजुहुयाद्यत्र वेत्थ वनस्पते देवानां गुह्या नामानि। तत्र हव्यानि गामयेति वानस्पत्ययर्चा समिधमाधाय तत एव तूष्णीं हुत्वान्यां दुग्ध्वा पुनर्जुहुयात्॥७॥

7. If, after the first libation is made (the milk of the) second libation spills, or if one makes the second libation in the (place where the) first was made,[1] having placed a fuel-stick in the fire with a verse referring to Vanaspati and beginning with *yatra vettha vanaspate* having then silently (without any formula) offered the second libation, having milked another cow, should perform the (Agnihotra-)offering once again.[2]

1. See VI.10.11 where it is prohibited to do so.
2. Cf.. TB III.7.2.4-5.

यदि पूर्वस्यामाहुत्यां हुतायामाहवनीयो ऽनुगच्छेदग्निर्दारौ दारावग्निरिति वदन्ननन्तरे शकले हिरण्ये वा जुहुयात्॥८॥

8. If the Āhavanīya is extinguished after the first libation has been made, one should offer (the second) libation on the next-lying piece of wood or (on the piece of) gold kept in the fire, uttering (the formula) *dārau dārāvagniḥ*.[1]

1. For the Sūtra cp. ŚB XII.4.3.1.

यदि पुरा प्रयाजेभ्यो बहिःपरिध्यङ्गारः स्कन्देत्तं स्रुवस्य बुध्नेनाभिनिदध्यान्मा तमो मा यज्ञस्तमन्मा यजमानस्तमन्नमस्ते अस्त्वायते नमो रुद्र परायते नमो यत्र निषीदसि। अध्वर्युं मा हिंसीर्यजमानं मा हिंसीरिति यदि पुरस्तात्। ब्रह्माणं मा हिंसीर्यजमानं मा हिंसीरिति यदि दक्षिणतः॥ होतारं मा हिंसीः पत्नीं मा हिंसीर्यजमानं मा हिंसीरिति यदि पश्चात्। आग्नीध्रं मा हिंसीः पशून्मा हिंसीर्यजमानं मा हिंसीरिति यद्युत्तरतः॥९॥

9. If before the fore-offerings a burning coal falls out of

the enclosing sticks one should place the handle of the spoon on it with *mā tamo mā yajñaḥ.... adhvaryuṁ mā mā hiṁsīḥ...* in case (the coal has fallen) in the east,... *brahmāṇam..* in the south; *hotāram...* in the west; *āgnīdhraṁ...* in the north.

आहं यज्ञं दधे निर्ऋतेरुपस्थात्तं देवेभ्यः परिददामीत्येनमादाय॥१०॥

10. Then having held it (the coal) with *āhaṁ yajñaṁ dadhe...*,[1]

1. For the verse see ĀśvaŚS I.12.36. This Sūtra is not complete. See the nest Sūtra in the next section.

IX.3

सहस्रशृङ्गो वृषभो जातवेदाः स्तोमपृष्ठो घृतवान्सु प्रतीकः। मा नो हासीन्मेत्थितो नेत्त्वा जहाम गोपोषं नो वीरपोषं च यच्छेत्येनमग्नौ प्रहरति॥१॥

1. He throws it in the fire with *sahasraśṛṅgo vṛsabho jātavedāḥ...*

प्रहृत्य वाभिजुहुयात्॥२॥

2. Or he may offer a libation (of ghee) (with the same verse),[1] after throwing it back (in the fire).

1. For IX.2.9-3.2, cp. TB IIII.7.2.5-7; cp. ĀśvaŚS I.12.36.

यदि कालसंनिकर्षेऽग्निर्मथ्यमानो न जायेत यत्रान्यं पश्येत्तत आहृत्य जुहुयात्॥३॥

3. When the time (of the ritual) is near[1] (and) if the fire even when being churned does not come out, having brought it (fire) from whenever one finds it, one should make the libation (of Agnihotra).

1. This refers to the sacrificer on journey. See VI.28.13.

अथात्वरमाणः पुनर्मन्थेत्॥४॥

4. Afterwards when one is not in hurry one should churn again.

यद्यन्यं न विन्देदजायै दक्षिणे कर्णे होतव्यम्॥५॥

5. If one does not get (find) another fire one should offer (the Agnihotra-libation) in the right ear of a she-goat.

अजस्य तु ततो नाश्नीयात्॥६॥

6. (In that case), however one should not eat (the flesh) of a goat.

यद्यजां न विन्देद्ब्राह्मणस्य दक्षिणे हस्ते होतव्यम्॥७॥

7. If one does not get a she-goat one may offer on the right hand of a Brāhmaṇa.

ब्राह्मणं तु वसत्यै नापरुन्धीत॥८॥

8. (In that case), however, one should not prohibit a Brāhmaṇa from staying in his residence.

यदि ब्राह्मणं न विन्देद्दर्भस्तम्बे होतव्यम्॥९॥

9. If one does not get a Brāhmaṇa one should offer on a cluster of Darbha-grass.

दर्भांस्तु नाध्यासीत॥१०॥

10. (In that case), however, one should not sit upon the Darbha-grass.

यदि दर्भान्न विन्देदप्सु होतव्यम्॥११॥

11. If one does not get Darbha-grass one should offer in water.

आपस्तु न परिचक्षीतेमा भोजनीया इमा अभोजनीया इति॥१२॥

12. (In that case), however, one should not blame waters (saying), "These waters are worthy to be consumed by me; these waters are not worthy to be consumed by me."

अप्यभोजनीयस्यैतं संवत्सरं परिगृह्णीयादेवापः॥१३॥

13. During that year one should accept water even of one the food of whom is otherwise not worthy to be accepted.

अद्भिस्तु न पादौ प्रक्षालयीत॥१४॥

14. One should, however, (in that case) not wash one's feet with water.[1]

1. This prohibition is limited to the use of waters for washing feet for the sake of pleasure. There is no prohibition in using water for washing feet for the sake of ceanliness.

सांवत्सरिकाण्येतानि व्रतानीत्याश्मरथ्यः। यावज्जीवमित्यालेखनः॥१५॥

15. According to Āśmarathya these vows (are to be observed only) for a year; according to Ālekhana, they are to be observed throughout the life.

संवत्सरस्य परस्तादग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपेत्॥१६॥

16. After the year one should offer a sacrificial bread on eight potsherds to Agni.[1]

1. For Sūtras 3-10 cp. in general TB III.7.3.1-5.

अग्नये क्षामवते ऽष्टाकपालं येषां पूर्वापरा अन्वञ्चः प्रमीयेरन्। गृहदाहे वा॥१७॥

17. One whose elder and younger relatives die one after another, or one whose house is burnt,[1]

1. Cp. TS II.2.2.4-5.

अग्नये विविचये ऽष्टाकपालं यस्याहिताग्नेरन्यैरग्निभिरग्नयः संसृज्येरन्मिथो वा॥१८॥

18. If the fires of one who has established fires get mixed with the other fires or get mixed with each other, one should offer a sacrificial bread on eight potsherds to Agni Vivici.[1]

1. Cf. TB III.7.3.5;

अग्नये विपृचे ऽष्टाकपालं यदि गार्हपत्याहवनीयौ॥१९॥

19. If the Gārhapatya and the Āhavanīya get mixed, one should offer sacrificial bread on eight potsherds to Agni Viprc.

अग्निना विपृचा वयं गीर्भिः स्तोमं मनामहे। सनो रास्व सहस्रिणः॥ कविरग्निः समिध्यते विप्रो यज्ञस्य साधनः। विपृच्छ्नरास्व नो वस्विति याज्यानुवाक्ये॥२०॥

20. (For this offering) *agninā viprcā vayam...* and *kaviragniḥ samidhyate...* should be used as invitatony and offering verses.

अग्नये वीतये ऽष्टाकपालं यदि गार्हपत्यदक्षिणाग्नी दक्षिणाग्न्याहवनीयौ वा॥२१॥

21. If the Gārhapatya and Dakṣiṇa (-fires) or Dakṣiṇāgni and Āhavanīya (-fires) get mixed one should offer a sacrificial bread on eight potsherds to Agni Vīti.[1]

1. Cp. AB VII.6.

अग्नये शुचये ऽष्टाकपालं यदि प्रदाव्येनाभ्यादाह्येन शवाग्निना वा॥ संकुसुको विकुसुको विकिरो यश्च विष्किरः। माषाज्येन नलेध्मेन क्रव्यादं शमयामसि॥ अस्मिन्वयं संकुसुके ऽग्नौ रिप्राणि मृज्महे। अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषदिति याज्यानुवाक्ये॥ अग्नये ऽप्सुमते ऽष्टाकपालं यदि वैद्युतेन॥२२॥

22. (One should offer) a sacrifical bread on eight potsherds to Agni Śuci if one's fires get mixed with forest-fire or house-fire or cremation-fire;[1] a sacrificial bread on eight potsherds if with puerperal fire. At that time *saṁkusuko vikusuko vikiro yaśca*... and *asmin vayaṁ saṁkusukegnau*...[2] should be used as invitatory and offering verses. One should offer a sacrificial bread on eight potsherds if one's fires get mixed with lightning-fire.[3]

1. Cf. AB VII.7; cp. also ŚB XII.4.4.5.
2. AV XII.2.13.
3. Cf. AB VII.2; ŚB XII.4.4.4.

यदि सर्वाः संनिपतेरन्विविचये निरुप्य शुचये निर्वपेद्व्रातभृतीं तृतीयामप्सुमतीं चतुर्थीं क्षामवतीमन्तं परिक्रमयेत्॥२३॥

23. If all the offerings require to occur simultaneously in that case having performed an offering for Agni Vivici, one should perform an offering to (Agni) Śuci, then the third offering to (Agni) Vratabhṛt, fourth to Agni Apsumat, and lastly to Agni Kṣāmavat.

व्रातभृतीं द्वितीयामेके समामनन्ति। व्रातपतीमुत्तमाम्॥२४॥

24. According to some ritualists the offering to (Agni) Vratabhṛt should be the second and the one to (Agni) Vratapati[1] the last.

1. For this see IX.3.16.

IX.4

गर्भं स्रवन्तमगदमकरग्निरिन्द्रस्त्वष्टा बृहस्पतिः। पृथिव्यामवचुश्चोतैतन्नाभिप्राप्नोति निर्ऋतिं पराचैरित्यग्निहोत्रस्थालीं स्रवन्तीमभिमन्त्र्य विधुं दद्राणमिति संदध्यात्॥१॥

1. (If the Agnihotra-milk-pot[1] is broken and the milk begins to flow, in that case) having addressed the Agnihotra-milk-pot (from which milk is) flowing with *garbhaṁ sravantam...*[2] one should join it with *vidhuṁ dadrāṇam...*[3]

1. See VI.3.15.
2. See TB III.7.3.6.
3. TĀ IV.20.1

अग्नये पथिकृते पुरोडाशमष्टाकपालं निर्वपेद्यो दर्शपूर्णमासयाजीत्युक्तम्॥२॥

2. It has been said (in a Brāhmaṇa-text) that if one who is a performer of New and Full-moon-sacrifices (does not perform any one of these at its proper time) one should offer a sacrificial bread on eight potsherds to Agni Pathikṛt.

समानतन्त्रे वा मुख्यः कार्यः॥३॥

3. Or (the Sacrificial bread for Agni Pathikṛt) should be made as the chief (offering material) in an offering having the same common procedure.

अथैकेषाम्। वि वा एतस्य यज्ञश्छिद्यते यस्य यज्ञे प्रतते ऽन्तरेतामिष्टिं निर्वपन्ति। य एवासावाग्नेयो ऽष्टाकपालः पौर्णमास्यां यो ऽमावास्यायां तमग्नये पथिकृते कुर्यात्। तेनैव पुनः पन्थामवैति न यज्ञं विच्छिनत्तीति विज्ञायते॥४॥

4. Now according to some (ritualists): "The sacrifice of him is indeed cut in whose sacrifice after it has been continued (started to be performed) they perform this offering in between. Whatever this sacrificial bread on eight potsherds for Agni is, the same should be made the one for Agni Pathikṛt either on the Full-moon-day or New moon-day. By means of it one indeed finds out the path again, (and) does not cut the sacrifice." This is known (from a Vedic text).[1]

1. Cp. KS X.5.

संयाज्ये एव पाथिकृती स्यातामित्यपरम्॥५॥

5. There is another view that the invitatory and offering verses of the Sviṣṭakṛt part in the New or Full-moon offering should only be made refer to (Agni) Pathikṛt.[1]

1. See TS I.1.14.i,k.

यस्य हविर्निरुप्तं पुरस्ताच्चन्द्रमा अभ्युदेतीत्युक्तम्॥६॥

6. It has been said in a Brāhmaṇa-text that if the moon rises in the east on the oblation material taken out (in the New-moon sacrifice) of whom...[1]

1. See TS V.5.1-2. Thus one has to divide the oblation-material (rice grains) into three. From the medium-sized grains one should prepare a sacrificial bread for Agni Dātṛ; from the large-sized one the rice-pap cooked in curds for Indra Pradātṛ and from the small-sized ones the rice-pap cooked in boiled milk obtained in the morning for Viṣṇu Śipiviṣṭa. This offering (consisting of the above-mentioned three oblations) is called Abhyudayeṣṭi.

अनिरुप्ते ऽभ्युदिते प्राकृतीभ्यो निर्वपेदित्याश्मरथ्यः॥७॥

7. According to Āśmarathya if the moon rises and the oblation-material has not yet been taken out then one should take it out (i.e. on should perform the complete offering) for the (deities) of the normal basic paradigm.

तण्डुलभूतेष्वपनयेत्॥८॥

8. (If the moon rises) after the rice-grains have taken the form (i.e. after they have been threshed and outer cover is removed) one should drop (the normal deities and offer to the special deities).

व्यृद्धभाग्भ्य इत्यालेखनः॥९॥

9. According to Ālekhana (one should pour out the oblation-material) for the (special deities) who accept the defective (i.e. the deities mentioned in the note of Sūtra 6).

विनिरुप्ते ऽभ्युदिते प्राकृतीभ्यः शेषम्॥१०॥

10. If (the moon rises when) the material (rice-grain) has been partially taken out one should offer remaining oblation to the normal deities.

तण्डुलभूतेष्वपनयेत्॥११।

11. (If the moon rises after the rice-grains have partially taken the form i.e. after they have been partially threshed and the outer cover has been partially removed one should drop (the normal deities and offer to the special deities).

यस्यागृहीतं हविरभ्युदियाद्व्रतचर्यां वा नोदाशंसीत। स त्रेधा तण्डुलानिति पूर्ववत्। अथोत्तरस्मै हविषे वत्सानपाकृत्योपवसेत्॥१२॥

12. (If the moon rises) and the oblation-material has not yet been taken out and if (by way of expiation) one is unable to continue the vow, one (should divide) rice-grains as (described) earlier.[1] Then having separated the calves from their mother-cows, for the sake of the next oblation one should observe fast.

1. See the note on Sūtra 6.

अथ यस्य गृहीतं हविरभ्युदियात्सैव प्रायश्चित्तिः सा व्रतचर्या॥१३॥

13. If the moon rises after the oblation-material has been taken out (then one should perform) the same expiation, the same vow.

वत्सान्मातृभिः संसृज्य पुनरपाकृत्य पूर्वेद्युर्दुग्धं दधि हविरातञ्चनार्थं निदध्यात्॥१४॥

14. Having let the calves be associated with their mothers, having again separated (them) one should keep the curds made out of milk obtained on the preceding day for the sake of curdling the oblation-material.[1]

1. For Sūtras 12-14 cp. ŚB XI.1.4.1-3.

अग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपेद्य आहिताग्निः सन्नव्रत्यमिव चरेत्प्रवसेद्वा व्रत्ये ऽहनि मांसं वाश्नाति स्त्रियं वोपैति॥१५॥

15. One who being an Āhitāgni (one who has established fires) behaves against the vow as it were or stays away (from his fires) or eats flesh or approaches a women on the day of observance (i.e. the day preceding the day of the New or Full-moon-offering proper) should offer a sacrificial bread on eight potsherds to Agni Vratapati.[1]

1. Cf. TB II.2.2.1-2; cp. MS II.1.10.

अग्नये व्रतभृदे ऽष्टाकपालं यद्यार्तिजमश्रु कुर्यात्॥१६॥

16. If one sheds tears out of pains, one should offer a sacrificial bread prepared on eight potsherds for Agni Vratabhṛt.

त्वमग्ने व्रतभृच्छुचिर्देवाँ आसादया इह। अग्ने हव्याय वोढवे॥ व्रतानुबिभ्रद्व्रतपा अदाभ्यो यजा नो देवां अजरः सुवीरः। दधद्रत्नानि सुविदानो अग्ने गोपाय नो जीवसे जातवेद इति याज्यानुवाक्ये॥ व्रातभृतीं प्रवास एके समामनन्ति व्रातपतीमश्रुकर्मणि॥१७॥

17. The verses beginning with *tvamagne vratabhṛt*...[1] and *vratānubibhrad vratapāḥ*...[2] should be used as invitatory and offering-verses respectivelly. According to some (one should perform an offering) to (Agni) Vratabhṛt in the case of staying away and an offering to (Agni) Vratapati in the case of shedding tears.[3]

1. TS II.4.1.11.
2. TS II.4.1.11.
3. Atharvaveda-prayaścittāni V.5.

IX.5

यद्यग्निहोत्र्युपसृष्टा वाश्येत यस्माद्भीषावाशिष्ठास्ततो नो अभयं कृधि। अभयं नः पशुभ्यो नमो रुद्राय मीढुष इति जुहुयादभि वा मन्त्रयेत॥१॥

1. After the calf has gone near the Agnihotra-cow if she bellows, one should offer a libation or address the cow with *yasmād bhīṣāvāśiṣṭhāḥ*.....[1]

1. Cp. TB III.7.8.1.

यद्यु वै निषीदेदेतयैव यस्माद्भीषा न्यषद इत्यभिमन्त्र्योदस्थाद्देव्यदितिर्विश्वरूप्यायुर्यज्ञपतावधात्। इन्द्राय कृण्वती भागं मित्राय वरुणाय चेत्युपस्थाप्य तां दुग्ध्वा ब्राह्मणाय दद्याद्यस्यान्नं नाद्यात्। अवर्तिमेवास्मिन्पाप्मानं प्रतिमुञ्चतीति विज्ञायते॥२॥

2. If (the cow) sits having addressed her with the same (verse) (but with a change in the first quarter viz.) *yasmād bhīṣā nyaśadaḥ*, then having caused her to stand up with *udasthāt devyaditiḥ*... having milked her, one should give it to

a Brāhmaṇa whose food he may (should) not eat in the future. It is known from a Brāhmaṇa-text: "One thereby attaches her one's poverty, one's evil to him."[1]

1. Cf. TB I.4.3.1-3.

अपि वा दण्डेन विपिष्याविपिष्य वोत्थाप्यात्मन्कुर्वीत॥३॥

3. Or having prodded (the cow) by means of a stick or having not prodded and having caused her to stand up one may keep her with oneself.[1]

1. Cp. ŚB XII 4.1.10-11, cp. JB I.59.

सूयवसाद्भगवती हि भूया अथो वयं भगवन्तः स्याम। अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्तीति दर्भस्तम्बमालुप्य ग्रासयेत्॥४॥

4. Having plucked a cluster of grass one should feed it to her with *sūyavasād bhagavatī...*[1]

1. ṚV I.164.40.

यद्यु वै लोहितं दुहीत व्युत्क्रामतेत्युक्त्वा दक्षिणमग्निं परिश्रित्य तस्मिन्नेतत्छ्रपयित्वा तस्मिन्व्याहृतीभिस्तूष्णीं वा हुत्वा तां ब्राह्मणाय दद्याद्यमनभ्यागमिष्यन्स्यात्॥५॥

5. If she yields blood having said, "Disperse", having enclosed the southern fire (with fuel-sticks), having cooked it on it, having offered it with sacred utterances or silently, one should give her to a Brāhmaṇa to whom he (should) not go afterwards.[1]

1. Cf. ŚB XII.4.2.1; cp. JB.I.60

यदि दुह्यमानं स्कन्देद्यदद्य दुग्धं पृथिवीमसक्त यदोषधीरप्यसरद्यदापः। पयो गृहेषु पयो अघ्नियासु पयो वत्सेषु पयो अस्तु तन्मयीत्येनदभिमन्त्र्य समुद्रं वः प्रहिणोमीत्यद्भिरुपसृजेत्॥६॥

6. If the (Agnihotra-milk) spills out while (the cow) is being milked, having addressed it with *yadadya dugdhaṁ pṛthivīm...* he should pour water in it with *samudraṁ vaḥ prahiṇomi...*[1]

यदि दुह्यमाना स्थालीमवभिन्द्यान्निर्णिज्यान्यां दुह्यात्तां वैव॥७॥

7. If the cow while being milked breaks the milk-pot,

(having taken) another (pot), having washed it, one should milk another cow or the same cow (in it).[1]

1. Cp. MS I.8.3; KS VI.3.

यदि दुह्यमानं दुग्धं ह्रियमाणं हृतमधिश्रीयमाणमधिश्रितमुद्वास्यमानमुद्वासितमुन्नीतं वा स्कन्देत्तदेव यादृक्कीदृक् च होतव्यमन्यया वाभिदोह्यम्॥८॥

8. If the milk which is being milked out, or is milked out,[1] or being carried or is taken towards the fire or is being kept on the fire or is kept on the fire,[2] or is being taken out from over the fire or is taken away form over the fire,[3] being taken into the ladle or is taken into the ladle, spills, one should offer the same milk of whatever quantity it is, or get another cow milked.

1. See VI.3.10.
2. See VI.5.7.
3. See VI.6.8.

यदि सकृदुन्नीतं स्कन्देद्द्विस्त्रिर्वा तदाद्रियेत॥ यद्यु वै चतुर्थमुन्नीतं स्कन्देत्स्थाल्यां शेषमवनीय चतुरभ्युन्नीय होतव्यमन्यया वाभिदोह्यम्॥९॥

9. If the milk which is taken (into the ladle) for one, two or three times spills, one need not pay attention to it. If, however, taken (into the ladle) for the fourth time spills, then in that case having poured the remaining (milk) into the pot, then having taken (the milk) for four times he should offer it or get another (cow) milked.

IX.6

यद्युद्द्रुतस्य स्कन्देत्तन्निपद्य पुनर्गृहीत्वा तदेव यादृक्कीदृक् च होतव्यम्। अथान्यां दुग्ध्वा पुनर्होतव्यम्। अथाज्येन वारुणीमृचमनूच्य वारुण्यर्चा जुहुयात्॥१॥

1. If after one has run (towards the Āhavanīya) the milk meant for the Agnihotra-ritual spills, then having sat down there (having kept the milk-pot there), having taken the milk again (into the ladle) one should offer the same (milk) of whatever quantity it is, then having milked another (cow) one should

offer again. Then having recited a verse,[1] addressed to Varuṇa one should offer (a libation of ghee)[2] with a verse[3] addressed to Varuṇa.

1. TS I.5.11.
2. Cp. TB I.4.3.5; MS I.8.3.
3. TS I.5.11.k.

यदि प्राचीनं स्कन्देत्तदेव यादृक्कीदृक् च होतव्यमन्यया वाभिदोह्यम्॥२॥

2. If (the Agnihotra-milk when it is carried) forward spills then one should offer the same (milk) of whatever quantity it is or get another cow milked.

अथैकेषाम्। यदि प्राचीनं ह्रियमाणं स्कन्देत्प्रजापतेर्विश्वभृति तन्वं हुतमसि स्वाहेत्येनदभिमन्त्र्यैतदेवाग्निहोत्रं स्यादित्याश्मरथः। अन्यां दुग्ध्वा पुनर्होतव्यमित्यालेखनः॥३॥

3. According to some: If being carried forward (the Agnihotra-milk) spills, having addressed it with *prajāpater viśvabhṛti tanvam...* the same should be (used) as the Agnihotra-milk: this is the view of Āśmarathya, having milked another (cow), (Agnihotra) should be offered again; this is the view of Ālekhana.

यदि पुरः पराहृतं स्कन्देदनूदाहृत्य चतुरभ्युन्नीय होतव्यमन्यया वाभिदोह्यम्॥४॥

4. If (the Agnihotra-milk after it is) carried foward, spills, then in that case, having brought (the pot), having taken (the milk) into the ladle for four times, one should offer (the Agnihotra-libation) or one may get another cow milked.

1. Cp. MS I.8.3.

यदि पुर उपसन्नं स्कन्देत्तदेव यादृकीदृक् च होतव्यमन्यया वाभिदोह्यम्॥५॥

5. If (the Agnihotra milk) kept in front, spills, one should offer the same (milk) of whatever quantity it is, or one may get another (cow) milked.[1]

1. Cp. KS VI.3.

अथैकेषाम्। यदि पुर उपसन्नमहुतं स्कन्देत्तदेव यादृक्कीदृक् च होतव्यम्। अथान्यां दुग्ध्वा पुनर्होतव्यम्। अथाज्येन वारुणीमिति समानम्॥६॥

6. Now according to some: if the (Agnihotra-milk) kept in front but not offered spills, one should offer the same (milk) of whatever quantity it is; then having milked another cow one should offer the Agnihotra; then one should make a libation of ghee (with a verse to Varuṇa and recite the verse) to Varuṇa in the same manner.[1]

1. See for details IX.6.1.

अस्कान्द्यौः पृथिवीमस्कानृषभो युवा गाः। स्कन्नेमा विश्वा भुवना स्कन्नो यज्ञः प्रजनयतु॥ अस्कानजनि प्राजन्या स्कन्नाज्जायते वृषा। स्कन्नात्प्रजनिषी महीति स्कन्नमभिन्त्र्योन्नम्भय पृथिवीमित्यद्भिरुपसृजेत्॥७॥

7. Having addressed the spilt (milk)[1] with *askān dyauḥ...*[2] one should pour water on it with *unnambhaya pṛthivīm...*[3]

1. In all the cases of the spilling of milk.
2. TB II.7.10.3-4.
3. TS II.4.8.f.

यदनाहुतिमात्रं विप्रुडेव सा॥८॥

8. That quantity (of spilt milk which is) not of the measurement (i.e. sufficient) for a libation (should be considered as) a drop only.[1]

1. And in that case it should be neglected. No expiation should be performed in such a case.

यदि सायं स्कन्देदा होतोः प्रातर्नाश्नीयात्। यदि प्रातरा होतोः सायं नाश्नीयात्॥९॥

9. If (the milk) spills in the evening one should not eat anything upto the morning-offering; if (the milk spills in the morning), one should not eat anything upto the evening-offering.

दिव्या वा एतमशनिरभ्यवैति यस्याग्निहोत्रं शिरिशिराभवति। समोगामुमिति ब्रूयाद्यं द्विष्यात्॥१०॥

10. One whose Agnihotra-milk (when it is kept on fire) simmers that is indeed a heavenly thunderbolt which comes to

(strikes) him. In this case one should utter *samoṣāmamum*[1] in connection with the enemy.

1. i.e. "Burn N.N." One has to utter the name of the enemy.

यस्याग्निहोत्रे ऽधिश्रिते श्वान्तराग्नी धावेद्गार्हपत्याद्भस्मादायेदं विष्णुर्विचक्रम इति वैष्णव्यर्चाहवनीयादुध्वंसयन्नुदद्रुत्यैतयैव भस्मना शुनः पदमपिवपेत्॥११॥

11. After the Agnihotra(-milk) is kept on fire, if a dog runs between the two fires,[1] having taken ashes from the Gārhapatya-fire and having run, while scattering it upto the Āhavanīya-fire with a verse addressed to Viṣṇu beginning with *idaṁ viṣṇur vi cakrame*, one should cover up the foot-print by means of the ashes with the same (verse).[2]

1. Gārhapatya and Āhavanīya.
2. Cp. TB I.4.3.6.

यस्याग्निमनाहृतं सूर्यो ऽभिनिम्रोचेद्यत्र दीप्यमानं परापश्येत्तत आहृत्यैतं प्रविशानीति वैष आधीयते॥१२॥

12. If the sun sets over the fire not brought (towards the Dakṣiṇāgni-place) having brought it[1] from there where one may see something shining,[1] it (the fire) is kept.

1. from the profane fire. See and cp. V.14.1ff.

इति दक्षिणाग्नेरनुगतस्याधानकल्पः॥१३॥

13. This is the procedure of establishing the Dakṣiṇa fire when it is extinguished.

यस्याग्निमनुद्धृतं सूर्यो ऽभिनिम्रोचेत्॥१४॥

14. If the sun sets while the fire has not been yet lifted,

1. From the Gārhapatya and placed in the Āhavanīya. The sentence in this Sūtra is incomplete. (See VI.1.2). See the next Sūtra.

IX.7

दर्भेण हिरण्यं प्रबध्य पुरस्ताद्धरेत्। अन्वङ्ङार्षेयो ब्राह्मणो बहुविदग्निमुद्धरेत्। अन्वङ्ङग्निहोत्रेणानूदद्रवेत्। आयतने हिरण्ये ऽग्निं प्रतिष्ठाप्य नित्यम-

ग्निहोत्रमुपसाद्या तमितोरप्राणन्नासित्वा समन्य हुत्वा भूर्भुवः सुवरित्युपस्थाय वारुणं चरुं निर्वपेत्॥१॥

1. Having tied gold by means of a Darbha-blade one should carry it to the east. A much knowing,[1] Brāhmaṇa from a (good family of a) sage should lift up the fire (and) follow one. (The Adhvaryu) should follow one (carrying) with (him) the Agnihotra-(milk). Having placed the fire on gold in the place (of the fire), after the Agnihotra-(milk) is deposited (near the fire), having sat without breathing as long as one can hold the breath, having then breathed, then having offered the Agnihotra (in the usual manner), having stood near (the fire while praising it) with *bhūr bhuvaḥ svaḥ*, one should offer rice-pap to Varuṇa.[2]

1. Cp. MS I.8.7.
2. Cf. TB I.4.4.1-3.

व्रातभृतीं द्वितीयामेके समानन्ति। ऋते हिरण्यात्प्रणयनमेके॥२॥

2. According to the opinion of some (ritualists there should be) a second offering to (Agni) Vratabhṛt.[1] According to the opinion of some[3] (others) (the fire) should be brought forward without gold.

1. For this offering see IX.4.16-17.
2. Not identifiable.

यदि सायमग्निहोत्रकालो ऽतिपद्येत दोषा वस्तोर्नमः स्वाहेति कालसमापादनीयं होमं हुत्वा नित्यमग्निहोत्रमुपसाद्या तमितोरप्राणन्नासित्वा समन्य हुत्वा भूर्भुवः सुवरित्युपतिष्ठेत॥३॥

3. If the time of the evening Agnihotra has passed, having performed a libation which brings the (correct) time with *doṣā vastor namaḥ svāhā*; then having placed (deposited) the usual Agnihotra(-milk) (near the fire), having sat without breathing as long as one can hold the breath, having then breathed, then having offered (the Agnihotra in the usual manner), one should stand near (the fire praising it) with *bhūrbhuvaḥ svaḥ*[1]

1. Cf. KS VI.8; cp. MS I.8.7.

यदि प्रातः प्रातर्वस्तोर्नमः स्वाहेति कालसमापादनीयं होमं हुत्वा नित्यमग्निहोत्रमुपसाद्या तमितोरप्राणन्नासित्वा समन्य हुत्वा भूर्भुवः सुवरित्युपतिष्ठेत॥४॥

4. If (the time of) morning (Agnihotra has passed) having performed a libation which brings the correct time with *prātarvastornamaḥ svāhā,* then having kept the usual Agnihotra(-milk) (near the fire), having sat without breathing as long as one can hold the breath, having then breathed, then having offered (the Agnihotra in the usual manner), one should stand near (the fire praising it) with *bhūrbhuvaḥ svaḥ.*[1]

1. Cf.. KS VI.8; Cp. MS I.8.7.

वरो दक्षिणा॥५॥

5. Anything chosen by the priest should be given as a gift.[1]

1. Cf. MS I.9.7.

हुत्वाहवनीयमुद्वाप्यान्वग्निरुषसामग्रमख्यदित्यन्यं प्रणीयेहैव क्षेम्य एधि मा प्रहासीन्मामुमामुष्यायणमित्यादित्यमुपस्थाय मैत्रं चरुं निर्वपेत्॥६॥

6. Having offered the Agnihotra, having casued the Āhavanīya to be extinguished, having brought forward another fire from the Gārhapatya to the Āhavanīya with *anvagniruṣasām agramakhyat*...[1] having stood near Āditya (praising him) with *ihaiva kṣemāya edhi*... one should offer rice-pap to Mitra.[2]

1. TS IV.1.2.k.
2. Cf.. MS I.8.9.

सौर्यमेककपालमेके समामनन्ति॥७॥

7. According to the opinion of some ritualists (one should offer) a sacrificial bread on one potsherd to Sūrya.[1]

1. See MS I.8.9.

संस्थितायामिष्ट्यामाहवनीयमेवैतदहरिन्धानावनश्नन्तौ वाग्यतावासाते यजमानः पत्नी च॥८॥

8. After the offering has stood completely established (i.e. completed) adding fuel to Āhavanīya only on that day, without eating anything the sacrificer and the wife remain seated restraining their speech.[1]

1. MS I.8.9.

द्वयोः पयसा पूर्ववत्सायमग्निहोत्रं जुहुयात्॥९॥

9. One should offer the evening-Agnihotra with the milk of two cows[1] as described earlier.[2]

1. Cf.. MS I.8.9.
2. See VI.14.9-10.

यस्याग्निमुद्धृतं सूर्यो ऽभ्युदियाच्चतुर्गृहीतमाज्यं पुरस्ताद्धरेत्। अन्वङ्ङार्षेयो ब्राह्मणो बहुविदग्निमुद्धरेत्। अन्वङ्ङग्निहोत्रेणानूदद्रवेत्। आयतने ऽग्निं प्रतिष्ठाप्योषाः केतुना जुषतां यज्ञं देवेभिरन्वितम्। देवेभ्यो मधुमत्तमं स्वाहेति प्रत्यङ्निषद्याज्येन जुहुयात्॥१०॥

10. If the sun rises while the fire has not been yet lifted (from the Gārhapatya), one should carry four-times-scooped ghee to the east. A much knowing Brāhmaṇa from a (good family of a) sage should lift up the fire (and) follow one. (The Adhvaryu) should follow one (carrying) with (him) the Agnihotra(-milk). Having placed the fire in the place (of the fire) having sat with one's face to the west, one should offer ghee with *uṣāḥ ketunā juṣantām....*[1]

1. Cf. TB I.4.4.3-5.

अग्निहोत्रस्य स एव होमकल्पः। तत्प्रायश्चित्तं यत्प्रातः कालातिपन्नस्य॥११॥

11. The same procedure of the Agnihotra (should then take place). The expiation performed should be the same (which is prescribed) if the proper time is passed in the morning.[1]

1. See IX. 7.4-6, excluding the rice-pap for Varuṇa.

एतावन्नाना। नात्राहवनीयमनुगमयति॥१२॥

12. This much is different that one does not cause the Āhavanīya to be extinguished.

अथैकेषाम्। यस्याग्निमनुद्धृतं सूर्यो ऽभिनिम्रोचेदभ्युदियाद्वा॥१३॥

13. Now according to some[1] if the sun sets or rises while the fire has not been yet lifted from the Gārhapatya,[2]

1. not identifiable
2. The sentence is not complete.

IX. 8

मनो ज्योतिर्जुषतां त्रयस्त्रिंशत्तन्तव इति द्वे चतुर्गृहीते जुहुयात्॥१॥

1. One should offer two libations of four-times scooped ghee with *mano jyotir juṣatām...*[1] and *trayastriṁśattantavaḥ...*[2]

1. TS I.5.3-7.
2. TS I.5.10.n.

यस्य विप्रक्रान्तमहुतमग्निहोत्रं सूर्यो ऽभ्युदियाद्यथा विजनिष्यमाणो न विजायेत तादृक्तत्। आत्मानं वा ह यजमानो रुणद्धि सर्वज्यानिं वा जीयते। नित्यमग्निहोत्रमुपसाद्या तमितोरप्राणन्नासित्वा समन्य हुत्वा भुर्भूवः सुवरित्युपतिष्ठेत। एकहायनो दक्षिणा॥२॥

2. If the sun rises when the Agnihotra-ritual is begun but the Agnihotra has not yet been offered, it is like one who is about to be born but is not born. (Due to this mistake in the sacrifice) the sacrificer blocks oneself or loses everything. Having deposited the usual Agnihotra(-milk) (near the fire) having sat without breathing as long as one can hold the breath, having then breathed, having then offered the Agnihotra(-milk) (in the usual manner), one should stand near (the fire) with *bhūrbhuvaḥ svaḥ*. One-year-(bull) is the gift.

हुत्वा तदुद्वास्य पुनराधेयं तस्य प्रायश्चित्तिरित्याश्मरथ्यः॥३॥

3. Having offered (the Agnihotra-milk), having removed it (the Agnihotra-milk) one should again establish (the fires)—that is the expiation according to Āśmarathya.

1. Cp. MS I.8.7.

अथैकेषाम्॥ यद्यन्ते सदुन्नीय प्राङुदाद्रवेत्। स उपसाद्या तमितोरासीत। स यदा ताम्येदथ भूः स्वाहेति जुहुयात्। प्रजापतिर्वै भूतस्तमेवोपासरेत्स एवैनं तत उन्नयति नार्तिमार्छति यजमान इति विज्ञायते॥४॥

4. Now according to some (ritualists) if (the cause of expiation) happens near (the time of Agnihotra-performance) then having taken (milk into ladle)[1] one should run towards the east i.e. towards the Āhavanīya. Having sat down one should remain seated as long as one can control one's breath. When one will be exhaused and will breathe then one should make

the libation with *bhūḥ svāhā*. It is known (from a Brāhmaṇa-text) "Prajāpati indeed is *bhūḥ*. One should approach him; he (Prajāpati) causes him to take (milk into the ladle) the sacrificer does not get pain".[2]

1. See for details VI.7.6.
2. Cp. TB II.1.9.3.

यस्याग्निहोत्रं विच्छिद्येत द्व्यहे त्र्यहे चतुरहे वाग्नये तन्तुमते ऽष्टाकपालं निर्वपेत्॥५॥

5. One whose Agnihotra will be discontinued for two or three or four days should offer a sacrificial bread on eight potsherds to Agni Tantumat.

स्वयं कृण्वानः सुगमप्रयावं तिग्मशृङ्गो वृषभः शोशुचानः। प्रत्नं सधस्थमनुपश्यमान आ तन्तुमग्निर्दिव्यं ततान॥ त्वं नस्तन्तुरुत सेतुरग्ने त्वं पन्था भवसि देवयानः। त्वयाग्ने पृष्ठं वयमारुहेमाथा देवैः सधमादं मदेमेति याज्यानुवाक्ये॥६॥

6. The verses beginning with *svayaṁ kṛṇvānaḥ*... and *tvāṁ nastantuḥ*... should be used as invitatory and offering verses.[1]

1. TB II.4.2.5-6.

तन्तुं तन्वन्नुदबुध्यस्वाग्न उदुत्तममुद्वयं तमसस्पर्युदु त्यं चित्रमित्युपहोमाः॥७॥

7. (In this offering) before the libation to Agni Sviṣṭakṛt by-offerings should be performed with *tantuṁ tanvan*...[1] *udbudhysvāgne*...[2] *uduttamaṁ*...[3] *udvayaṁ tamasaspari*... and *udu tyaṁ citram*...[5]

1. TS III.4.2.e.
2. TS IV.7.13.m.
3. TS I.5.11.k.
4. TB III.9.11.2.
5. TB III.7.11.2.

हव्यवाहमभिमातिषाहं रक्षोहणं पृतनासु जिष्णुम्॥ ज्योतिष्मन्तं दीद्यतं पुरन्धिमग्निं स्विष्टकृतमाहुवेम॥ स्विष्टमग्ने अभि तत्पृणाहि विश्वा देव पृतना अभिष्य। उरुं नः पन्थां प्रदिशन्विभाहि ज्योतिष्मद्धेह्यजरं न आयुरिति संयाज्ये॥८॥

8. The verses beginning with *havyavāhamabhimātiṣāham*[1]

and *sviṣṭagne abhi*...[1] should be used as the invitatory and offering verses of the Sviṣṭakṛt-offering.

1. TB II.4.1.4.

IX.9

यस्याहवनीये ऽनुद्वाते गार्हपत्य उद्वायेदाहवनीयमुद्वाप्य गार्हपत्यं मन्थेदितः प्रथमं जज्ञे अग्निरित्येतया। अग्ने सम्राडिषे रय्यै रमस्व सहसे द्युम्नायोर्जपत्यायेत्यभिमन्त्र्य सम्राडसि विराडसि सारस्वतौ त्वोत्सौ समिन्धातामन्नादं त्वान्नपत्यायेत्युपसमिध्यान्वग्निरुषसामग्रमख्यदित्यन्यं प्रणीयाग्नये तपस्वते जनद्वते पावकवते ऽष्टाकपालं निर्वपेत्॥१॥

1. While Āhavanīya fire is not extinguished if the Gārhapatya gets extinguished having extinguished the Āhavanīya one should churn out the Gārhapatya with this verse beginning with *itaḥ prathamaṁ jañe agniḥ*...[1] Then having addressed the fire with *agne samrāḍiṣe*... then having added fuel with *samrāḍasi virāḍasi*... then having brought forward another (fire) with *anvagniruṣasāmagram*...[2] one should offer a sacrificial bread to Agni Tapasvat, Agni Janadvat and Agni Pāvakavat.[3]

1. TS II.2.4.8.
2. TS IV.1.2.k.
3. TB I.4.4.6-10.

सर्वत्रानुगतेष्टिमेतामेके समामनन्ति॥२॥

2. According to the opinion of some this offering is to be performed in all the cases[1] of extinction of fire.

1. Thus not in Agnihotra only. For this Sūtra cp. AB VII.8.

आयाहि तपसा जनेष्वग्ने पावको अर्चिषा। उपेमां सुष्टुतिं मम॥ आ नो याहि तपसा जनेष्वग्ने पावक दीद्यत्। हव्या देवेषु नो दधदिति याज्यानुवाक्ये॥३॥

3. The verses *āyāhi tapasā janeṣvagne*... and *ā no yāhi tapasā janeṣvagne*... should be used as invitatory and offering-verses.[1]

1. Cp. AB VII.8.

आहवनीये ऽनुगते ऽग्नये ज्योतिष्मते ऽष्टाकपालं निर्वपति॥४॥

4. After the Āhavanīya is extinguished one should offer a sacrificial bread to Agni Jyotiṣmat.[1]

1. Cf. MS I.6.8.

न तपस्वते॥५॥

5. (And) not to Agni Tapasvat (Agni Janadvat and Agni Pāvakavat).

यदि सायमहुते ऽग्निहोत्रे पूर्वो ऽग्निरनुगच्छेदधिश्रित्याग्निहोत्रमुन्नीय वाग्निना च सहाग्निहोत्रेण चानूद्द्रवेत्। यो ब्राह्मणो बहुवित्स उद्धरेत्। यत्पुरा धनमदायी स्यात्तद्दद्यात्। अच्युतेनैनं च्यावयतीति विज्ञायते॥६॥

6. After the evening-Agnihotra has been offered, if the fire in the east is extinguished, in that case, having kept the Agnihotra-milk on the fire or having taken the milk (into ladle) one should run towards the east (i.e. towards the Āhavanīya) along with the Agnihotra-milk. A much-knowing Brāhmaṇa should lift up the fire (from the Gārhapatya to the Āhavanīya). One should give that thing which one would not have given previously to a Brāhmaṇa as a gift. It is known from a Brāhmaṇa-text that one causes him to fall by means of something which is not fallen.[1]

1. Cp.. KS V.6; cp. MS I.8.8.

यदि प्रातरहुते ऽग्निहोत्रे ऽपरो ऽग्निरनुगच्छेदनुगमयित्वा पूर्वं पूर्ववन्मथित्वापरं पूर्ववदुद्धृत्य जुहुयात्॥७॥

7. After the morning-Agnihotra is offered if the fire in the west (Gārhapatya) is extinguished, having casued the fire in the east (Āhavanīya) to be extinguished, having churned out the Gārhapatya-fire in the same manner as described earlier, then having lifted the Āhavanīya (from the Gārhapatya) in the same manner as described earlier, one should offer the Agnihotra-offering.[1]

1. Cf. KS VI.6.

यदि त्वरेत पूर्वमन्ववसाय ततः प्राङुद्धृत्य जुहुयात्॥८॥

8. If one is in hurry (one need not churn out fire but) having considered the Āhavaniya (as the Gārhapatya) having then lifted fire up to the east from there one should offer (the Agnihotra-offering).[1]

1. Cp.. KS V.6.

जामि तु तद्यो ऽस्य पूर्वस्तमपरं करोति। अन्यत्रैवावसाय पूर्ववन्मथित्वापरं पूर्ववदुद्धृत्य जुहुयात्। ततः श्वोभूते ऽग्नये तपस्वते जनद्वत इति समानम्॥९॥

9. It, however, is the sameness (*jāmi*) namely one makes the eastern (i.e. the Āhavanīya) to be the western (i.e. the Gārhapatya). Having considered (the Gārapatya to be) somewhere else, having churned out the Gārhapatya as described earlier, having lifted the Āhavaniya in the same manner as described earlier, one should offer (the Agnihotra-offering). On the next day one should offer a sacrificial bread to Agni Tapasvad etc. in the same manner as described earlier.[1]

1. Cf. KS V.6.

अथैकेषाम्। यस्याग्निरनुगच्छेन्न कालमवधारयेत्। अनुगमयित्वा पूर्वं पूर्ववन्मथित्वापरं पूर्ववदुद्धृत्य जुहुयात्। वैश्वानरं द्वादशकपालं निर्वपेद्वारुणं यवमयं चरुम्॥१०॥

10. Now according to some, one whose Gārhapatya fire gets extinguished,[1] should not pay attention to the time. One should, in that case cause the Āhavanīya to be extinguished, then having churned out the Gārhapatya in the same manner as described earlier, having then lifted out (the Āhavanīya from the Gārhapatya), one should offer the Agnihotra. Then one should offer the sacrificial bread on twelve potsherds to Vaiśvānara or a sacrificial bread of barley to Varuṇa.[2]

1. After the Āhavanīya has been lifted.
2. See MS I.8.8.

यदि गार्हपत्य आहवनीयो वानुगच्छेत्तेभ्य एवावक्षाणेभ्यो ऽधि मन्थितव्यः। यदि न तादृशानीवावक्षाणानि स्युर्भस्मनारणी संस्पर्श्य मन्थितव्यः। स्वादेवैनं योनेर्जनयतीति विज्ञायते॥११॥

11. If the Gārhapatya or Āhavanīya gets extinguished one should churn out fire out of the same extinguished fuel pieces.

If there are no such extingushed fuel-pieces, having besmeared the churning sticks with ashes one should churn out fire. It is known (from a Brāhmaṇa-text): "One produces it (the fire) from its (of the fire) own womb."[1]

1. Cf. MS I.8.9.

एवं शकैधे तृणैधे च॥१२॥

12. The same is to be done in the case of (extinction) of fire with dung as the fuel or grass as the fuel.

अग्नये तपस्वते जनद्वत इति समानम्॥१३॥

13. Then the offering of a sacrificial bread to Agni Tapasvat or Janadvat etc. is common (i.e. as described above).

अनुगतेष्टेर्वा स्थान एता आहुतीर्जुहुयान्मित्राय स्वाहा वरुणाय स्वाहाग्नये स्वाहाग्नये व्रतपतये स्वाहाग्नये तपस्वते जनद्वते पावकवते स्वाहाग्नये शुचये स्वाहा सूर्याय स्वाहेति व्याहृतीभिर्विहृताभिः समस्ताभिश्च जुहुयात्॥१४॥

14. Or instead of the offering to be performed in the case of fire being extinguished[1] one should offer these libations in the Āhavanīya with *mitrāya svāhā*, *varuṇāya svāhā*, *agnaye śucaye svāhā*; *agnaye jyotiṣmate svāhā*; *sūryāya svāhā*; and with the sacred utterances (viz. *bhūḥ, bhuvaḥ suvaḥ*) severally and jointly.[2]

1. See IX. I.1; 4,6,10.
2. Thus first with *bhūḥ svāhā, bhuvaḥ svāhā, suvaḥ svāhā*, and then *bhūḥ, bhuvaḥ suvaḥ svāhā*;

IX.10

यदि प्राग्घोमकालादाहवनीयो ऽनुगच्छेद्गार्हपत्यादन्यं प्रणयेत्॥१॥

1. If the Āhavanīya-fire gets extinguished before the time of the Agnihotra-libation, one should lead forward another fire to the place of the Āhavanīya.

यदि होमकाले प्राण उदानमप्यगादिति गार्हपत्ये जुहुयात्॥२॥

2. If (the Āhavanīya-fire gets extinguished at the time of

the Agnihotra-libation) one should offer a libation (of ghee) with *prāṇa udānamapyagāt,* in the Gārhapatya-fire.

यदि गार्हपत्य उदानः प्राणमप्यगादित्याहवनीये॥३॥

3. If the Gārhapaty-fire (gets extinguished) one should offer a libation (of ghee) with *udānaḥ prāṇamapyagāt* in the Āhavanīya.

यदि दक्षिणाग्निर्व्यान उदानमप्यगादिति गार्हपत्ये॥४॥

4. If the Dakṣiṇa-fire (gets extinguished) one should offer a libation (of ghee) with *vyāna udānamapyagāt* in the Gārhapatya.

यदि सर्वे ऽनुगच्छेयुरग्निं मथित्वा यां दिशं वातो वायात्तां दिशमुद्धृत्य वायवे स्वाहेति जुहुयात्॥५॥

5. If (all the fires get extinguished), having churned out fire then having lifted up (the fire) towards that direction to which the wind blows, one should offer (a libation of ghee) with *vāyave svāhā.*

यद्यु वै निवाते मथित्वा विहारं साधयित्वापरेणाहवनीयं यजमान उपविश्य स्वयमग्निहोत्रं पिबेत्। अग्निहोत्रप्रत्याम्नायो भवतीति विज्ञायते॥६॥

6. If (all the fires get extinguished) when wind is still, in that case having churned out fire, then having prepared the sacrificial place (Vihāra), having sat dawn to the west of the Āhavanīya one should onself drink the Agnihotra milk[1]. It is known from a Brāhamṇa-text[2] that this is the substitute of the Agnihotra-offering.

1. For Sūtras I—6 cf. ŚB XI.5.3.8-12.
2. Not identified.

यदि प्रागस्तमयाज्जुहुयात्पुनरेवास्तमिते हुत्वा भवतं नः समनसावित्युपतिष्ठेत॥७॥

7. If one offers the Agnihotra-offering before the sun-set then in that case having offered it again after the sun-set, one should stand near the fire while praising it with *bhavataṁ naḥ samanasau*[1].

1. TS I.3.7.0.

यदि महारात्रे पुनरेवौषसं हुत्वैतयैवोपतिष्ठेत॥८॥

8. If (one offers the evening-Agnihotra-offering) in the midnight, (in that case) having again offered at the time of early morning, one should stand near the fire praising it with the same (verse).

यदि हविः प्रोक्षन्नग्निमभिप्रोक्षेद्धतेन यज्ञेन यजेत। पुनस्त्वादित्या रुद्रा वसवः समिन्धतामामिति पुनरग्निमुपसमिन्ध्यात्॥९॥

9. While sprinkling water on the oblation-material if one sprinkles water upon the fire[1] one would perform the sacrifice by means of a killed fire as it were.[2] In that case one may again add fuel to the fire with *punastvādityā rudrā vasavaḥ samindhatām*...[3]

1. In I.19.1, this is forbidden.
2. Cp. MS I.8.2, cp. also KS VI.2.
3. TS IV.2.3.n.

एवं सर्वेष्वग्न्युपघातेषु॥१०॥

10. The same (is to be done) in all the mistakes in connection with the fire.

अग्नये ऽग्निवते पुरोडाशमष्टाकपालं निर्वपेद्यस्याग्नावग्निमभ्युद्धरेयुः॥११॥

11. One should offer a sacrificial bread on eight potsherds to Agni Agnivat, if they lift up the fire after it has been lifted up.[1]

1. i.e. when the fire of the earlier offering is not yet extinguished new fire is lifted (taken) out from the Gārhapatya to the Āhavanīya. For the this Sūtra cf. TS II.2.4.6.

यथा कथा चाभ्युद्धरेयुः प्रायश्चित्तमित्याश्मरथ्यः। यद्यसंन्युप्ते स्पाशयेयुरनुगमयेयुरेनं न प्रायश्चित्तमित्यालेखनः॥१२॥

12. According to Āśmarathya this expiation (should be performed) in any case when the fire is lifted up towards the previously lifted up fire. According to Ālekhana when the lifted up is not placed (in the Āhavanīya place and at that stage) they may notice (that the earlier fire is still burning) then in that

case they shuld cause (the earlier fire) to be extinguished (and then place the lifted up fire and) then there is no (necessity of performing an) expiation.[1]

1. For this Sūtra cp. AB VII.6.

अग्नये ज्योतिष्मते ऽष्टाकपालमित्युक्तम्॥१३॥

13. It is said (in a Brāhmaṇa-text that one should offer) a sacrificial bread on eight potsherds to Agni Jyotiṣmat (if the fire has been been lifted up from the Gārhapatya and placed in the Āhavanīya gets extinguishd before the Agnihotra-offering is performed.. one should churn out fire on the pieces of wood brought to Āhavanīya with *itaḥ prathamaṁ jajñe* etc. as in IX.9.1).[1]

1. Cf. TS II.2.4.7; see also IX.9.1 and 4 above.

अथाहुतिं जुहुयात्त्रयस्त्रिंशत्तन्तव इति॥१४॥

14. Then one should offer (a liabtion of ghee) with *trayastriṁśattantavaḥ...*[1]

1. TS I.5.10.n.

यस्य सांनाय्ये ऽधिश्रिते हविषि वा निरुप्ते पुरुषः श्वानो रथो वान्तराग्नी वीयाद्दुर्वराहेडको वा तदत्रापो ऽन्वतिषिच्य गामन्वत्यावर्तयेद्वर्धतां भूतिर्दध्ना घृतेन मुञ्चतु यज्ञो यज्ञपतिमंहसः स्वाहेति॥१५॥

15. After the Sāṁnāyya is kept on fire or the oblation material has been taken out if a man, a dog, a chariot or a pig or a ram passes between the two fires (viz. Gārhapatya and Āhavanīya) having sprinkled water at that place, should cause a cow to walk there with *vardhatāṁ bhūtir dadhnā muñcatu...*[1]

1. For this Sūtra cp. in general MS I.8.9; AB VII.12.3; ŚB XII.4.1.4.

देवाञ्जनमगन्यज्ञस्ततो मा यज्ञस्याशीरागच्छतु पितॄन्पञ्जजनान्दिश आप ओषधीर्वनस्पतीञ्जनमगन्यज्ञस्ततो मा यज्ञस्याशीरागच्छत्विति षडाहुतीर्हुत्वेदं विष्णुर्विचक्रम इति वर्त्म समूहेत्। पदं वा लोभयेत्॥१६॥

16. Then having offered six libations of ghee with *devān janam agamad yajñaḥ...*[1] one should sweep out the path (the place) or erase the footprints[2] with *idaṁ viṣṇur vi cakrame...*[3]

1. MS I.4.4.
2. Cp.. MS I.8.9.
3. TS I.2.13.e.

यस्यानो वा रथो वान्तराग्नी यात्याहवनीयमुद्वाप्य गार्हपत्यादुद्धरेद्यदग्ने पूर्वं प्रभृतं पदं हि ते सूर्यस्य रश्मीनन्वाततान। तत्र रयिष्ठामनुसंभरैतं सं नः सृज सुमत्या वाजवत्या॥ त्वमग्ने सप्रथा असीत्येताभ्याम्॥ ततः पाथिकृतीं पूर्ववन्निर्वपेत्॥१७॥

17. If a cart or a chariot passes between the two fires, in that case having caused the Āhavanīya to be extinguished one should lift up fire from the Gārhapatya with these (verses) beginning with *yadagne pūrvaṁ prabhṛtaṁ* and *tvamagne sapratha asi*.[1] Then one should perform an offering to Agni Pathikṛt as described earlier.[2]

1. Cf.. TB I.4.4.10
2. See IX I.19-21; IX.4.2.

एतामेव निर्वपेत्॥१८॥

18. One should perform the same offering[1] (if),[2]

1. viz. to Agni Pathikṛt.
2. The sentence is incomplete. See the next Sūtra.

IX.11

स्तोत्रे शस्त्रे वा मूढे॥१॥

1. a singing of Stotra or recitation of a Śastra is confused.

यस्य वाग्निभिरग्नीन्व्यवेयुर्यो वा व्यवेयात्॥२॥

2. Or if someones go or someone goes with their (his) fires between the fires of another.

यस्य वाग्निभिरग्नीन्विहरेयुः॥३॥

3. Or at the time of preparing the sacrifical place some mix the fires of one with those of the others.

एतां जने प्रमीतस्य॥४॥

4. The Adhvaryu should also perform this (same offering) if (the sacrificer) dies in a foreign place.

तस्याभिवान्यवत्सायै पयसाग्निहोत्रं जुहुयादा शरीरस्याग्निभिः संस्पर्शनात्॥५॥

5. In the case of him (i.e. a sacrificer mentioned in Sūtra 4) he should offer the Agnihotra-offering by means of milk of

a cow which feeds the calf of another cow as long as the body (of the sacrificer) is touched by the fires (i.e. upto the cremation of the sacrificer).[1]

1. For this Sūtra cf. AB VII.4; ŚB XII.5.1.4.

सर्वं तूष्णीं क्रियेत॥६॥

6. Everything should be done silently (without any formula).

प्राचीनावीती दोहयति॥७॥

7. Wearing the sacred thread on the right shoulder and under the left arm he causes the cow to be milked.[1]

1. ŚB XII.5.1.6.

ये पुरोदञ्चो दर्भास्तान्दक्षिणाग्रान्कृत्वा दक्षिणार्धे गार्हपत्यस्य शीते भस्मन्यधिश्रित्य दक्षिणोद्वास्य सकृदेव सर्वं तूष्णीमुन्नीयाधस्तात्समिधं धारयन्दक्षिणेन विहारमुद्द्रवति॥८॥

8. Having caused the sacred-grass-blades which were previously pointing towards the north[1] to point towards the south,[2] having placed the milk on the cold ashes in the southern part[3] of the Gārhapatya, having taken it away (from the ashes) to the south,[4] having taken all the milk in only one scoop without any formula,[5] holding a fuel-stick below it[6] he runs (towards the Āhavanīya) to the south of the sacrificial place.

1. See VI.3.5.
2. Cf.. ŚB XII.5.1.12.
3. Contrast the normal practice:-VI.5.6-7.
4. Contrast VI.8.5.
5. Contrast VI.7.1; 6.
6. Contrast VI.8.5.

उपरि हि देवेभ्यो धारयतीति विज्ञायते॥९॥

9. It is known from a Brāhmaṇa-text: "One holds (a fuel-stick above the milk for the sake of gods and below for the sake of ancestors."[1]

1. Cp.. ŚB XII.5.1.10.

स उपसाद्य समिधमाधाय सकृदेव सर्वं तूष्णीं जुहुयात्॥१०॥

10. Having kept (the milk near the Āhavanīya), having

placed a fuel-stick (on the fire) he should offer all (the milk) only in one (libation)[1] silently (without any formula).

1. Thus there is no second libation; contrast VI.10.9.

अपि वा सोमं पितृमन्तं पूर्वस्याहुत्यामुपलक्षयेत्। अग्निं कव्यवाहनमुत्तरस्याम्॥११॥

11. Or in the first libation one may name Soma Pitṛmat at the time of offering the first libation and Agni Kavyavāhana... second (libation).

प्राशनोत्सेचनपरिषेचनानि न विद्यन्ते॥१२॥

12. The act of consuming the milk,[1] throwing of water,[2] and sprinkling water around[3] do not take place.

1. See VI.11.4.
2. VI.12.4.
3. See VI.5.4; VI. 14.1.

ब्राह्मणेभ्यो यज्ञायुधानि ददाति॥१३॥

13. He gives utensils of the sacrifice to the Brāhmaṇas.

ददात्येवायस्मयानि॥१४॥

14. (The son of the dead sacrificer) should give only the metal (utensils to the Brāhmaṇas).

अपो मृन्मयान्यभ्यवहरन्त्यमैव॥१५॥

15. (The relatives of the dead sacrificer) should throw the earthen (utensils) in the water.[1]

1. For Sūtras 13-15 cp. ŚB XII.5.2.14.

पुत्रस्य दृषत्स्यात्॥१६॥

16. The lower crushing stone should remain in the house only[1] and belong to the son.

1. The words *amaiva* of the Sūtra 15 belong to the Sūtra 16. Cp Āśvalāyanagṛhyasūtra IV.3.18.

यद्यप्रमीतं प्रमीतमुपशृणुयुरग्नये सुरभिमते पुरोडाशमष्टाकपालं निर्वपेत्॥१७॥

17. If (the relatives of the sacrificer) hear the (sacrificer)

to be dead when (he is actually) not dead, (the Adhvaryu) should offer a sacrificial bread on eight potsherds to Agni Surabhimat[1]

1. Cf. KS X.6; cp. AB VII.9.

यदि पूर्वस्यामाहुत्यां हुतायां यजमानो म्रियेत दक्षिणतः शीते भस्मन्युत्तरामाहुतिं निनयेत्॥१८॥

18. If the sacrificer dies after the first libation[1] has been offered, (the Adhvaryu) should pour the second libation in the southern side (of the Āhavanīya-fire) on the cold ashes.

1. out of the two libations of the Agnihotra.

भस्मोत्करं वा गमयेत्॥१९॥

19. Or he may pour it on the heap of the ashes.

यैषा पितृमेधे प्रथमाहुतिस्तामेवात्र कुर्यादित्येके॥२०॥

20. According to some, the first libation in the Pitṛmedha[1] should be offered at this stage (with the milk meant for the second libation).

1. See Pitṛmedhasūtras (ed. Caland) I.1.

यदि विसंस्थितायामिष्ट्यां यजमानो म्रियेत सर्वतः समवदाय सर्वा देवता अनुद्रुत्य स्वाहाकारेण जुहुयात्॥२१॥

21. If the sacrificer dies while the offering is not completely established (i.e. not yet completed), then in that case having taken the portion from all the sides (of the oblation-material) and having put them collectively (in the ladle), having recited the names of (all) the deities, he should offer (them) with the expression *svāhā*.[1]

1. Cf. AB VII.2.

यद्याहिताग्निः प्रोषितः प्रमीतो न प्रज्ञायेत यां दिशमभिप्रस्थितः स्यात्तामस्याग्निभिः कक्षं दहेयुः॥२२॥

22. The sacrificer who is staying away from his original place is not known to be dead,[1] the relatives should burn a heap of grass with his fires in that direction towards which he had proceeded.

1. Whether he is dead or living.

अपि वा त्रीणि षष्टिशतानि पलाशवृन्तानाम् तैः कृष्णाजिने पुरुषाकृतिं कुर्वन्ति। पलाशवल्कैः कुशैर्वा संधिषु संवेष्ट्य चत्वारिंशता शिरः प्रकल्पयते। दशभिर्ग्रीवां विंशत्योरस्त्रिंशतोदरं पञ्चाशतापञ्चाशतैकैकं बाहुम्। ताभ्यामेव पञ्चभिः पञ्चभिरङ्गुलीरुपकल्पयते। सप्तत्यासप्त्यैकैकं पादम्। ताभ्यामेव पञ्चभिः पञ्चभिरङ्गुलीरुपकल्पयते। अष्टाभिः शिश्नं द्वादशभिर्वृषणम्। तैः कृष्णाजिने पुरुषाकृतिं कृत्वा स्नापयित्वालंकृत्यान्तर्वेदि कृष्णाजिनं दक्षिणाग्रीवमधरलोमास्तीर्य तस्मिन्नेनमुत्तानं निपात्य पत्तोदशेनाहतेन वाससा प्रच्छाद्य बान्धवाः पर्युपविशन्ति। अभिमृशन्त्ययमस्यासौ यस्य त इमे अग्नय इति प्रेते ऽमात्याः। इत्येतदादि कर्म प्रतिपद्यते। कृत्वा तामस्याग्निभिर्दहेयुरिति वाजसनेयकम्॥२३॥

23. Or they prepare a luman figure out of three hundred sixty stalks of Palāśa-leaves on a black antelope-skin. Having tied (the body) in the joints by means of the skin of Palāśa-tree or with Kuśa-grass, (the Adhvaryu) should prepare head by means of forty (stalks), the neck with ten, the bosom with twenty, the belly with thirty, and each arm with fifty; he prepares fingers out of five from each group of fifty each; leg out of seventy (stalks); he prepares the toes out of five form (each group of seventy) he prepares penis with eight and testicles out twelve. Having prepared a human figure with those (stalks), having bathed, adorned, then within the altar having spread a black antelope skin with its neck to the South and hairy part downwards, having caused him (the human figure) to be placed on it with its face upwards, having covered the figure with a new cloth with its fringes pointing to the feet, the relatives (of the dead) sit near around (the figure). The kinsmen should touch the figure with *ayamasyāsau yasya ta ime agnayaḥ*. (The Adhvaryu) then procceeds with ritual mentioned in the *Sūtra; pretemātyāḥ*. After having done this the relatives should burn that figure by means of his (dead sacrificer's) fires—this is the view of Vājasaneyins.[1]

1. Cp.. ŚB XII.5.1.13; cp. Also AB VII.2.

यदि हवींष्यासन्नानि कृष्णशकुनिरुपर्युपर्यातिपतेत्पक्षाभ्यामाधून्वान इवाभिनिषीदेद्वेदं विष्णुर्विचक्रम इत्याहुतिं जुहुयात्॥२४॥

24. If a black bird i.e. crow flies above the oblation material

kept (on the altar) or sits on it while shaking them as it were with wings, one should offer a libation of ghee with *idaṁ viṣṇur vi cakrame*...[1]

1. TS I.2.13. e. For this Sūtra cp. XIV.31.1.

यद्युच्चैः पतेन्न तदाद्रियेत॥२५॥

25. If it flies at a very high level, then one may neglect this.

यद्युच्छ्रियमाणो यूपश्चषालं वा पद्येत ब्रह्म प्रतिष्ठा मनस इत्याहुतिं जुहुयात्॥२६॥

26. If a sacrificial post while it is being raised[1] or the top-ring (on the post) falls dawn, one should offer a liabtion (of ghee) with *brahma pratiṣṭhā manasaḥ*...[2]

1. For raising the sacrificial post, see VII.10.7.
2. TB II.7.11.1.

IX.12

यदि हविःशेषाननुद्वासिताननूयाजैरभ्याश्रावयेद्यद्वो देवा अतिपादया-नीत्याहुतिं जुहुयात्॥१॥

1. Before the remnants of the oblation material are taken away (from the altar)[1] if the Adhvaryu causes (the Āgnīdhra) to say *astu śrauṣaṭ*[2] in connection with the after-offerings, he should offer a libation of ghee with *yad vo devāḥ*...[3]

1. See III.4.5.
2. See III.5.1.
3. TB III.7.11.2.

यदि प्रणीता स्कन्देयुरुपदस्येयुर्वापो हि ष्ठा मयोभुव इति तिसृभिः पुनर्गृहीत्वा ततं म आप इत्याहुतिं जुहुयात्॥२॥

2. If the Praṇītā-(waters which have been brought forward) spill out or get evaporated, having taken them again with three verses beginning with *āpo hi ṣṭhā mayobhuvaḥ*...[1] one should offer a libation of ghee (in the Āhavanīya) with *tataṁ ma āpaḥ*...[2]

1. TS IV.1.5.b-d.
2. TB III.7.11.2.

यद्यग्न्याधेये सूर्यो ऽनाविः स्यादुद्वयं तमसस्पर्युदु त्यं चित्रमित्याहुतीर्जुहु-यात्॥३॥

3. At the time of establishement of fires if the sun will not be visible (because of being covered by clouds) one should offer libations of ghee (in the Āhavanīya) with *udvayaṁ tamasaspari...*[1] *udu tyaṁ citram...*[2]

1. TB III.7.11.2.
2. TB III.7.11.2.

यद्येनमुपधावेयुर्गोमायवो ऽवादिषुरेकसृको ऽवादीदभिमृताः स्मः परिधिं नः कुर्विति पालाशमिध्ममुप समाधायेमं मे वरुण तत्त्वा यामि त्वं नो अग्ने स त्वं नो अग्ने त्वमग्ने अयासि प्रजापत इति षडाहुतीर्हुत्वेमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्धमेतम्। शतं जीवन्तु शरदः पुरूचीस्तिरो मृत्युं दध तां पर्वतेनेति दक्षिणतो ऽश्मानं परिधिं दधाति॥४॥

4. If people run towards the sacrificer saying, "The jackals have cried; the alone-wandering jackal has cried; many people in our family are dying, prepare a protecting wall for us," then in that case, having placed fuel-sticks of Palāśa-tree on the fire, having then offered six libations of ghee, with *imam me varuṇa..., tattvā yāmi..., tvaṁ no agne..., sa tvaṁ no agne..., tvamagne ayāsi, prājāpate...*[1] he places a stone as a protecting wall to the south of (the Āhavanīya)[2] with *imaṁ jīvebhyaḥ...*[3]

1. For all these Mantras see TB III.7.11.3.
2. Or of those whose relatives are dying:—according to Rudradatta.
3. TB III.7.11.3.

नैय्यग्रोध इध्मः क्षत्रियस्य राष्ट्रमर्यादायाम्॥५॥

आश्वत्थो वैश्यस्य क्षेत्रमर्यादायाम्॥६॥

5-6. In the case of a Kṣatriya, (having placed the stone) on the boundry of his kingdom one should use the fuel consisting of Nyagrodha-wood; in the case of a Vaiśya... on the boundry of his field... fuel of Aśvattha-tree.

इष्टेभ्यः स्वाहेत्यष्टावाहुतीर्दार्शपूर्णमासिकैः सर्वप्रायश्चित्तैर्विकल्परेन्॥७॥

7. The eight libations with *iṣṭebhyaḥ svāhā...*[1] should

always be performed as an alternative to All-expiative libations of New and Full-moon-offerings.[2]

1. TB III.7.11.2.

2. For these libations see III.11.2-III.13.1.

यदि दौःष्वप्न्यमन्यद्वा भयं पश्येद्यत इन्द्र भयामह इत्याहुती जुहुयात्। जपेदित्येके॥८॥

8. If (the sacrificer) sees a bad dream or any other danger, he should offer two libations of ghee with *yata indra bhayāmahe....*[1] According to some one may mutter these verses.

1. TB III.7.11.4.

सर्वेषां वै घर्मो रुचां रोचते। तस्मात्प्रवर्ग्येण प्रचर्य प्रवृज्यमानस्य वोपश्रुत्याभिर्गीर्भिरिति जुहुयात्। जपेदित्येके॥९॥

9. The Gharama-pot glows most among all the glowing things; therefore after having performed the Pravargya-(ritual) or having heard about Pravargya being performed, one should offer a ghee-libation with *ābhirgīrbhiḥ...*[1] According some one may mutter (this verse).

1. TB III.7.11.4.

यदि होमायोपसमिद्धेष्वहुतेष्वग्निषु यजमानो ऽश्नीयाद्यत्ते वयं यथा ह तदित्याहुती जुहुयात्। समिधौ वादध्यात्। जपेदित्येके॥१०॥

10. While fuel is added to the fires for the performance of offering but the offering is not performed, if the sacrificer eats anything,[1] one should offer two libations of ghee with *yatte vayam...*[2] and *yathā ha tat...*[3] or one may put two fuel-sticks (with these verses). According to some, one may mutter (these verses).

1. This eating is probibited; see VI.25.13-14.
2. TS IV.7.15.v.
3. TS IV.7.15. w.

यन्म आत्मनो मिन्दाभूत्पुनरग्निश्चक्षुरदादित्येताभ्यामभिनिम्रुक्ताभ्युदितपर्याहितपरीष्टपरिवित्तपरिविन्नपरिविविदानो वा जुहुयात्। जपेदित्येके॥११॥

11. When one is asleep if the sun sets, or rises, one whose younger brother first establishes fires, first performs a Soma-sacrifice, first obtains the inherited property, first gets married,

or one who being younger, marries before the elder, anyone of such sacrificers should offer two libations with verses beginning with *yan ma ātmano mindābhūt*[1] and *punaragniścakṣuradadāt.*[2] According to some one should mutter these verses.

1. TS III.2.5.4.
2. TS III.2.5.4.

अनाज्ञातमिति तिस्रो ऽनाज्ञाते जुहुयात्। जपेदित्येके॥१२॥

12. When one does not know (whether mistake has occurred or not) one should offer three libations of ghee with *anājñātam....*[1]

1. TB III.7.11.5.

IX.13

यस्याज्यमनुत्पूतं स्कन्देच्छिन्दत्प्राणि दद्यात्॥१॥

1. A sacrificer whose ghee spills out before it is being purified[1] should give an animal (like a cow or sheep) which cuts (grass with its teeth and eats), to the Adhvaryu.

1. For the purification of ghee see II.6.7.

यद्युत्पूतं चित्रं देयम्॥२॥

2. If the ghee spills out after it has been purified, a shining thing should be given.

वरो देय इत्येकेषाम्॥३॥

3. According to some (ritualists) a (gift) chosesn (by the Adhvaryu) should be given.[1]

1. for the Sūtras 1-3 cf. MS I.4.13.

यदि स्रुग्गतं यदस्य गृहे पुष्कलं स्यात्तद्दद्यात्। सं त्वा सिञ्चामीति तत्संसिञ्चेदभि वा मन्त्रयेत॥४॥

4. If the ghee in the ladle spills out he should give to the Adhvaryu whatever is ample in his house with *saṁ tvā siñcāmi....*[1] He should pour the spilled ghee on the unspilled ghee or address (the ghee with that formula).

1. TS I.6.1.a.

देवां जनमगन्यज्ञ इत्येकेषामनन्तरमाज्याद्वदति॥५॥

5. (The tradition of some) mentions the formulae *devān janamagan yajñaḥ*...[1] immediately before the ghee.[2]

1. MS I.4.4.
2. In MS I.4.4 and KS IV.6 these formulae are mentioned before the formulae to be used for scooping the ghee. MS I.4.9 and KS XXX.6 prescribe these formulae for being used in connection with spilling out of the ghee.

यज्ञस्य त्वा प्रमयाभिमया प्रतिमयोन्मया परिगृह्णामीति तत्परिगृह्य भूपतये स्वाहेति प्राञ्चं प्रादेशं मिमीते। भुवनपतये स्वाहेति दक्षिणम्। भूतानां पतये स्वाहेति प्रत्यञ्चम्। भूत्यै स्वाहेत्युदञ्चम्। भुर्भूवः सुवरित्यूर्ध्वम्॥६॥

6. Having held that the spilled ghee with *yajñasya tvā pramayā*...[1] one should measure it with *bhūpataye svāhā*[2] with his span pointing to the east, with *bhuvanapataye svāhā*...[2] pointing to the south, with *bhūtānāṁ pataye svāhā*...[2] pointing to the west, with *bhūtyai svāhā*...[2] pointing to the north (and) with *bhūrbhuvaḥ suvaḥ*... upwards.

1. MS I.4.11.
2. TS II.6.6.3-4.

भूपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहेति स्कन्नमनु-मन्त्रयेतेति सर्वहविषामनवयवेन् श्रूयते॥७॥

7. *bhūpataye svāhā*... one addresses the spilled out (portion of the oblation-material). (This injunction) is heard[1] in connection with all the oblation-materials without any reference to any particular portion.

1. TS II.6.6.3-4; cp. MS III.8.6; ŚB I.3.3. 13-17; KS XXV.7.

यदि कपालं भिद्येत गायत्र्या त्वा शताक्षरया संदधामीति तत्संधायोपरि गार्हपत्ये धार्यमाणमभिजुहुयान्मनो ज्योतिर्जुषतामिति॥८॥

8. If a potsherd is broken, having joined it with *gāyatryā tvā śatākṣarayā sandadhāmi*... holding it (potsherd) above the Gārhapatya, one should offer a libation of ghee with *mano jyotirjuṣatām*...[1]

1. TS I.5.3.g.

अथैनदपो ऽभ्यवहरेदभिन्नो घर्मो जीरदानुरिति॥९॥

9. Then one should throw it into water with *abhinno gharmo jīradānuḥ...*[1]

1. TS I.5.10.m. For this Sūtra cp. III.20.9.

अथान्यत्संस्कृत्य कपालेष्वपिसृजेत्त्रयस्त्रिंशत्तन्तव इति यदि प्रागुपधानाद्भिद्येत॥१०॥

10. Then having prepared another (potsherd) one should include it into the other portsherds with *tryastriṁśattantavaḥ....*[1]

1. TS I.5.10.11.

अथ यद्युपहितानामेतेनैव मन्त्रेणान्यदुपध्यात्॥११॥

11. If (a potsherd) out of those which have been placed (on fire breaks) one should place another postsherd (on the fire) with the same formula.

यस्य वा मन्त्रस्य स्थाने भिद्येत॥१२॥

12. Or in that case one may place it with that formula, at the place of which it is broken,[1]

1. Thus with *dhṛṣṭirasi...*-etc. See I.22.2ff..

यदि प्रयुक्तानां प्रागर्थकर्मणः कपालं नश्येदाश्विनं द्विकपालं निर्वपेद्द्यावापृथिव्यमेककपालम्॥१३॥

13. If a potsherd out of those which have been kept ready is lost before the actual work with it is done, one should offer a sacrificial bread on two potsherds to Aśvins and a sacrificial bread on one potsherd to Dyāvāpṛthivyau.[1]

1. Cp. TS II.6.3.6.

भार्गवो होता भवति। एकहायनो दक्षिणा॥१४॥

14. (In this offering) the Hotṛ should belong to the Bhṛgu family. A one-year-old bull should be given as the gift.

मही द्यौः पृथिवी च न इति द्यावापृथिव्यर्चा स्रुवाहुतिमत्र वाजसनेयिनः समामनन्ति॥१५॥

15. According to the view of Vājasaneyins in this case a

libation of ghee should be offered by means of a spoon (*sruva*) with a verse beginning with *mahī dyauḥ pṛthivī ca.*[1]

1. TS III.3.10.h The view of the Vājasaneyins cannot be traced in ŚB.

IX.14

यद्येककपालः स्कन्देत्परि वावर्तेत प्रजापतेर्वर्तनिमनुवर्तस्वानु वीरैरनुराध्याम गोभिः। अन्वश्वैरनु सर्वैरनुपुष्टैरनु प्रजयान्विन्द्रियेण देवा नो यज्ञमृजुधा नयन्त्विति यथास्थानं कल्पयति॥१॥

1. if a sacrificial bread on one potsherd falls out of the potsherd or turns about[1] (the Adhvaryu) should keep it in its original place with *prajāpater vartinam...*[2]

1. According VI.30.1-2, this should not happen.
2. TB III.7.10.2-3.

तं यजमानो ऽभिमन्त्रयते प्रति क्षत्रे प्रतितिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रतितिष्ठामि गोषु। प्रति प्रजायां प्रतितिष्ठामि भव्ये॥ विश्वमन्याभिवावृधे तदन्यस्यामधिश्रितम्। दिवे च विश्वकर्मणे पृथिव्यै चाकरं नम इति। अथास्कान्द्यौः पृथिवीमित्याहुती जुहुयात्॥२॥

2. The sacrificer should address it with *prati kṣatre pratitiṣṭhāmi....*[1] Then (the Adhvaryu) should offer two libations of ghee with *askān dyauḥ...*[2]

1. TB III.7.10.3.
2. TB III.7.10.3-4.

वैश्वानरं द्वादशकपालं निर्वपेद्यदि पत्नीः संयाजयन्कपालमभिजुहुयात्॥३॥

3. While about to offer the Patnīsaṁyājas if one offers on a potsherd, one should offer a sacrificial bread on twelve potsherds to Agni Vaiśvānara.

एतामेव निर्वपेद्यो दर्शपूर्णमासयाजीत्युक्तम्॥४॥

4. It has been said (in a Brāhmaṇa-text) that if a performer of New and Full-moon-sacrifices (allows to pass a New-moon-day or a Full-moon-day without performing the New-moon-sacrifice or Full-moon-sacrifice) should perform the same offering.[2]

1. Cp. TS II.5.4. Cp. the offering to Agni Pathikṛt IX.4.2.
2. Mentioned in the Sūtra 3.

एतामेव निर्वपेद्यदकृत्वाग्रायणं नवस्याश्नीयात्॥५॥

5. (A sacrificer) who may eat of the new (crop) without having performed the Āgrayaṇa-offering[1] should perform the same[2] offering.[3]

1. See VI.29.2.
2. Mentioned in Sūtra 3.
3. Cp. AB VII.7.

आनीतो वा एष देवानां य आहिताग्निरदन्त्यस्य देवा अन्नम्। यदकृत्वाग्रायणं नवस्याश्नीयाद्देवेभ्यो भागं प्रतिक्लृप्तमद्यादार्तिमार्छेत्॥६॥

6. "One who has established fires is brought to the gods indeed. The gods eat his food when he eats of the new crop without having performed the Āgrayaṇa (offering); he would eat the portion allotted to the gods, he would come to be ruined".[1]

1. Cp. KS XII.7.

मारुतं त्रयोदशकपालं निर्वपेद्यस्य यमौ जायेयातां गावौ वा पुरुषौ वा॥७॥

7. (A sacrificer) in whose house (two) twin cattle or human beings are produced should offer a sacrificial bread on thirteen portsherds to Maruts.

निर्वीर्यतां वै पुरुष आशास्ते। अपशुतां गौः॥८॥

8. (A twin) human being expects (predicts) absence of progeny; a cow/bull (predicts) absence of cattle.

गायत्री पुरोऽनुवाक्या भवति। त्रिष्टुग्याज्या॥९॥

9. For this offering the invitatory verse should be in Gāryatrī-metre; the offering verse in Triṣṭubh metre.[1]

1. For Sūtras 7-9 cp. MS II.1.89. MS Prescribes a verse in Jagatī-metre to be used as the offering verse. Āpśs has made the change corresponding to the metre of the verse in TS. TS I.5.11. p and q are to be used.

आग्नावैष्णवमेकादशकपालं निर्वपेद्यमन्यस्याग्निषु याजयेयुर्यस्य वाग्निष्वन्यो यजेत॥१०॥

10. A sacrificer for whom the priests may offer the oblations in the fires of another or another (sacrificer) may

offer in his fire, should perform an offering of a sacrificial bread on eleven potsherds to Agni and Viṣṇu.

रौद्रं वास्तुमयं चरुं निर्वपेद्यस्य रुद्रः पशूञ्छमायेत॥११॥

11. The sacrificer in whose case Rudra kills his cattle should perform an offering of a rice-pap of Vāstu-grains.[1]

1. Perhaps this expression means rice-grains produced in the courtyard of one's own house.

एतयैवावृता निषादस्थपतिं याजयेत्॥१२॥

12. One may make a Niṣāda-chieftain to perform (the offering) in the same manner.

सा हि तस्येष्टिः॥१३॥

13. For this is (an offering) for him.

कृष्णाजिनं दक्षिणा कूटं वा कर्णो वा गर्दभो हरिणो वा हरिणपृणाका वा श्यामाकपात्रो वा शफको वेति विज्ञायते॥१४॥

14. It is known from a Brāhmaṇa-text that the skin of a black artelope, or an animal with broken horns or an earless ass or an antelope, a young antelope, a pot-full Śyāmāka-grains, or an antilope without hoofs should be given as a gift.[1]

1. For Sūtras 11-14 cp. MS II.2.4.

IX.15

यो ब्रह्मचारी स्त्रियमुपेयात्स गर्दभं पशुमालभेत॥१॥

1. If the (sacrificer) who has accepted the vow of chastity approaches a woman, then he should offer an ass as a sacrificial victim.

भूमावकपालं पुरोडाशं श्रपयेत्॥२॥

2. He should bake the sacrificial bread on the earth without using any potsherd.

अप्स्ववदानैश्चरेयुः॥३॥

3. The priests should perform the act of offering the portions of the body of the victim in water instead of fire.

रक्षोदेवत्यः स्यान्निर्ऋतिदेवत्यो वा॥४॥

4. The victim should be offerd to a demon as the deity or Nirṛti as the deity.

निर्ऋतिं पाकयज्ञेन यजेत॥५॥

5. (If) he offers to Nirṛti (the performance should be done) in the manner of a Pāka-yajña (domestic sacrifice).[1]

1. For the Sūtras 1-5 cp. Kātyāśs I.1.13-17; Pāraskaragṛhyasūtra III.12. Gautamadharmasūtra XXIII. 17 ff; Baudhāyanadharmasūtra II.130.35; ĀpastambaDharmasūtra I.26.3-9. See also *Indische Studien* X.p.102f. It should be, however, remembered that Āpśs mentions the sacrifice of an ass for aṇ Āhitāgni and not for a Vedic student (*brahmacārī*). A Brahmacārī cannot perform any ritual (either Śrauta or Gṛhya) because he does not have any fire.

यस्य हविः क्षायति तं यज्ञं निर्ऋतिर्गृह्णाति। तत्संस्थाप्यान्यद्धविस्तद्दैवतं निर्वपेत्॥६॥

6. Nirṛti takes, possession of one's sacrifice whose offering material gets burnt. Having caused that (ritual) to stand completely established (i.e. completed) (by means of the remainig offering-materials) he should perform an offering to the same deity to which the offering-material belongs.

अथैकेषाम्। यस्य पुरोडाशः क्षायति तं यज्ञं निर्ऋतिर्गृह्णाति। यदुच्छिष्टं स्यात्तेन प्रचरेद्द्वेष्याय तां दक्षिणां हविरुच्छिष्टं च दद्यात्। तमेव निर्ऋत्या ग्राहयतीति विज्ञायते॥७॥

7. Now according to some: Nirṛti takes possession of him whose offering-material gets burnt. He should perform the ritual with whatever remains. He should give the same gift and remnants of the offering-material to his enemy. He indeeed makes him to be possessed by Nirṛti—This is known from a Brāhmaṇa-text.[1]

1. For Sūtras 6-7 cp. MS I.4.13.

सर्वदाहे प्रायश्चित्तम्॥८॥

8. (This) expiation (mentioned in Sūtras 5-7) (should be performed) only if the offering-material is completely burnt.

यदि वावदानेभ्यो न प्रभवेत्॥९॥

9. Or if one will not be able to take the portions (in order to offer in the fire).[1]

1. According to Baudhāśs XXVII.12 if one can take portions there is no need to perform an expiation. Sūtra-s 8 and 9 make one sentence.

यद्यप्रत्तदैवतं हविर्व्यापद्येतान्यद्धविस्तद्दैवतं निर्वपेत्॥१०॥

10. In case the offering-material becomes defiled before it has been offered, one should perform an offering to the same deity to which that offering-material belongs.

तत्र स्रुगादानप्रभृतयो मन्त्रा आवर्तेरन्॥११॥

11. In that (repeated-ritual) the formulae beginning with those used for taking the ladle,[1] should be repeated.

1. i.e from those of the Prayājas (fore-offerings).

यावदन्ते वा व्यापद्येत॥१२॥

12. Or (only those formulae should be repeated) at the end i.e. before) which the defilement has occured.

यदि प्रत्तदैवतमाज्येन शेषं संस्थापयेत्॥१३॥

13. If (the offering-material gets defiled) after it has been offered to the deity, one should make the remaining part (of the offering) to stand completely established (i.e. complete it) by means of ghee.

यस्य सर्वाणि हवींषि नश्येयुर्दुष्येयुरपहरेयुर्वाज्येनैता देवताः प्रतिसंख्याय यजेत॥१४॥

14. One whose all offering-materials get burnt or are defiled or are stolen should offer ghee to these deities (i.e. the deities of those offering-materials) after having counted them.

अथान्यामिष्टिमनुल्बणां तन्वीत। यज्ञो हि यज्ञस्य प्रायश्चित्तिः॥१५॥

15. And then one should perform another defectless offering. For sacrifice is the expiation of the sacrifice.[1]

1. Cp. AB VII.4.4.

अपो व्यापन्नं हविरभ्यवहरतीति विज्ञायते॥१६॥

16. It is known from a Brāhmaṇa-text,[1] "One should throw the defiled offering-material into water."

1. not identified.

यदार्याणामभोजनीयं स्यान्न तेन यजेत॥१७॥

17. One should not perform a sacrifice with something which is not worthy to be eaten by the Āryas.

यस्य पुरोडाशो दुःशृतस्तद्धविर्यमदैवत्यं यममेव तद्गच्छतीति विज्ञायते। संस्थाप्य तदन्वाहार्यपचने चतुःशरावमोदनं पक्त्वा चतुरो ब्राह्मणान्भोजयेत्॥१८॥

18. It is known from a Brāhmaṇa-text:[1]—When a sacrificial bread is badly baked then this becomes an offering-material having Yama as its deity; it goes to Yama only. Having caused it to stand completely established (i.e. having completed the ritual connected with it), then having cooked rice-pap of four Śarāva (-full rice-grains) one should feed four Brāhmaṇas with it.

तेषां भार्गवः प्राशितॄणामेकः स्यात्॥१९॥

19. Out of those eaters (at least) one should be from Bhṛgu-family.

यो ऽदक्षिणेन यज्ञेन यजेत स यज्ञः प्रक्षामो ऽनायुः। उर्वरां दद्यात्॥२०॥

20. If one performs a sacrifice without a sacrificial gift, that sacrifice is burnt (as it were) lifeless (as it were). In that case one should give a fertile land as a sacrificial gift (as an expiation).

यद्यादिष्टां दक्षिणामन्तरियादुर्वरा प्रतिष्ठिता देया। सा प्रायश्चित्तिः॥२१॥

21. If one does not give the promised sacrificial gift, then one should give a well-established (i.e. defectless) fertile land as a gift. That is the expiation[1]

1. For Sūtras 2-21 cp..MS.I.4.12.

यद्यभागां देवतामावाहयेदाज्येनैनां यथोढां यजेत। पुरस्ताद्वा स्विष्टकृतः॥२२॥

22. If the Hotṛ-priest invokes a deity which does not have a share (in that particular ritual), the Adhvaryu should offer

ghee to that deity in that order in which it has been invoked. Or the Adhvaryu should do the same immediately before the Sviṣṭakṛt offering.

यदि भागिनीं नावाहयेद्यत्र स्मरेत्तदुपोत्थाय मनसावाह्य यद्वो देवा अतिपादयानीत्याहुतिं जुहुयात्॥२३॥

23. If (the Hotṛ-priest) does not invoke a deity which does have a share (in that particular ritual), the Adhvaryu, after having got up and mentally invoked (that deity), should offer ghee to that deity at any time when he will remember (that deity) with *yadvo devā atipādayāni*...[1]

1. TB III.7.11.2.

IX.16

यदि पुरा प्रयाजेभ्यो बहिःपरिध्याहुतिः स्कन्देदाग्नीध्रं ब्रूयादेतां संकृष्य जुहुधीति। तां सो ऽञ्जलिना जुहोति। तस्मै पूर्णपात्रो देयः॥१॥

1. Before the fore-offering if the offering-material spills (from the ladle) outside the enclosing sticks, (the Adhvaryu) should tell the Āgnīdhra, "Having scratched it together, offer it". He (the Āgnīdhra) offers that offering by means of his folded hands. A pot filled (with rice or barley) should be given to him (by the sacrificer).[1]

1. For this Sūtra cp. MS I.4.13.

यत्किंच यज्ञे मृन्मयं भिद्येत तदपो ऽभ्यवहरेद्भूमिर्भूमिमगादिति॥२॥

2. Whatever earthen utensil breaks in the course of the performance of sacrifice, one should throw it in water with *bhūmirbhūmimagāt*.[1]

1. ṢaḍB I.6.20.

आहवनीये दारुमयाणि॥३॥

3. (One should throw the broken) wooden utensils in the Āhavanīya(-fire) (without any formula).

यद्यृक्तो यज्ञं भ्रेष आगच्छेद्भूरिति गार्हपत्ये जुहुयात्। यदि यजुष्टो भुव इति दक्षिणाग्नौ। यदि सामतः सुवरित्याहवनीये॥४॥

4. If there is a mistake on the part of a Ṛc-verse one should

offer a libation of ghee in the Gārhapatya-fire with *bhūḥ*, if ... a *yajus* (formula) ... in the Dakṣiṇa-fire with *bhuvaḥ*; if..., a *sāman* (melody)... in the Āhavanīya-fire with *suvaḥ*.[1]

1. For this Sūtra cp. AB V.32; ŚB XI.5.8.6; JB I.358.

यदि सर्वतः सर्वा जुहुयात्॥५॥

5. If (there are mistakes in connection with all (*ṛc, yajus,* and *sāman*) one should offer (all the libations) with all (the expressions viz. *bhūḥ bhuvaḥ*, *svaḥ*).

तदिदं सर्वप्रायश्चित्तं सर्वत्र क्रियेतेत्याश्मरथ्यः। यत्रानाम्नातं तत्र क्रियेतेत्यालेखनः। सर्वत्र समभ्युच्चयः स्यादित्परम्॥६॥

6. According to Āśmarathya this is the expiation for all (the mistakes and it should be performed in all the cases).[1] According to Ālekhana it should be performed wherever mentioned. The other view is that it should be added everywhere (i.e. it is to be performed in addition to the specific expiation which is prescribed in connection with a specific mistake).

1. Instead of any other expiation, cp.AB V.32.

यद्येनं विहारे बहिर्वा भयं विन्देत्प्रजापतिर्विश्वकर्मा तस्य मनो देव यज्ञेन राध्यासम्। अर्थेगा अस्य जहितो ऽवसानपते ऽवसानं मे विन्देत्याहुतिं जुहुयात्॥७॥

7. If the sacrificer gets frightened[1] either within the sacrificial place (Vihāra) or outside it, he should offer a libation (of ghee in the Āhavanīya) with *prajapatir viśvakarmā*...[2]

1. Cp. IX.12.8.
2. TB III.7.9.7.

यस्य हविर्निरुप्तं स्कन्देच्छिन्दत्प्राणि दद्यात्। यद्युत्पूतं चित्रं देयम्। वरो देय इत्येकेषाम्॥८॥

8. A sacrificer whose offering-material (rice etc.) when taken spills out, should give an animal (like a cow or sheep) which cuts (grass with its teeth and eats) (to the Adhvaryu). If (the offering-material) which has been purified (spills out) then

a shining thing should be given; according to some, in this case, a gift chosen (by the Adhvaryu) should be given.[1]

1. For this Sūtra cp. IX.13.1-3.

यस्य देवते अवदाने हवींषि याज्यानुवाक्ये वा विपरिहरेयुर्यस्य वा देवतायै गृहीतमहुतं स्कन्देद्देवतान्तरये वा यदस्य गृहे पुष्कलं स्यात्तद्दद्यात्॥९॥

9. The sacrificer in whose sacrifice the deities, portions of the offering-material, offering-materials or invittory and offering verses are exchanged or the offering-material taken for a particular deity but not yet offered spills out, or a deity is omitted, should give something which is abundant in his house (to the Adhvaryu as a gift).

त्वं नो अग्ने स त्वं नो अग्न इति सर्वत्रान्तरये विपर्यासे चैते आहुती जुहोतीत्येके॥१०॥

10. According to some ritualists in all the cases of omission or exchange these libations of ghee should be offered with *tvaṁ no agne*...[1] and *sa vaṁ no agne*...[2]

1. TB III.7.11.3.
2. TB III.7.11.3

यस्य पुरोडाश उद्वा पतेत्सं वा विजेत तमुद्वास्य बर्हिषदं कृत्वा किमुत्पतसि किमुत्प्रोष्ठाः शान्तः शान्तेरिहागहि। अघोरो यज्ञियो भूत्वासीद सदनं स्वमासीद सदनं स्वम्॥ मा हिंसीर्देव प्रेषित आज्येन तेजसाज्यस्व मा नः किंचन रीरिषः। योगक्षेमस्य शान्त्या अस्मिन्नासीद बर्हिषीत्येताभ्यामभिमन्त्रयेताभि च घारयेत्॥११॥

11. If a sacrificial bread (when kept on the potsherds) either jumps (goes away) or gets broken, having taken it away (from the potsherds) having kept it on the sacred grass, one should address it with these two (verses) *kimutpatasi kimutproṣṭhāḥ*...[1] and (then) should pour ghee on it (with the same verses).

भूत्वा प्रभवति यजमानो यस्यैतां यज्ञे प्रायश्चित्तिं कुर्वन्ति॥१२॥

12. The sacrificer in whose sacrifice this expiation is done prospers after having become rich.

IX.17

स्कन्ना द्यौः स्कन्ना पृथिवी स्कन्नं विश्वमिदं जगत्। स्कन्नादो विश्वा भूतानि प्र स्कन्नाज्जायतां हविः॥ इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः। इहो सहस्र-दक्षिणो रायस्पोषो निषीदतु॥ अयं यज्ञो वर्धतां गोभिरश्वैरियं वेदिः स्वपत्या सुवीरा। इदं बर्हिरति बर्हींष्यन्येमं यज्ञं विश्वे अवन्तु देवाः॥ पयस्वतीरोषधय इत्येताभिश्चतसृभिः पृषदाज्यं स्कन्नमभिमन्त्र्यापो ऽभ्यवहृत्य निर्णिज्य स्रुचं शत-मानं हिरण्यं स्रुच्यवधायेदं विष्णुर्विचक्रम इत्यन्यत् पृषदाज्यं गृहीत्वाश्वेनाव्घ्राप्या-यतने सादयेत्॥१॥

1. Having addressed the clotted ghee which has been spilled out, with these four verses beginning with *skannā dyauḥ...*[1] having thrown it in water, having washed the ladle, having put gold of hundred Mānas (in weight) into the ladle, having scooped another clotted ghee (into the ladle) with *idaṁ viṣṇur vi cakrame...*[2], having caused it to be smelled by a horse, he should place it on its place on the altar.[3]

1. KS XXXV.2.
2. TS I.2.13.e.
3. For the ritual in this Sūtra cf. TS III.2.6.2-3.

अथैकेषाम्॥ पृषदाज्ये स्कन्ने पृषदाज्ये पृषदाज्यमभिगृह्य मनो ज्योतिर्जुष-तामित्याहुतिं जुहुयात्॥२॥

2. Now according to some (ritualists), if the clotted ghee spills out, having poured some other clotted ghee in the (pot of the previous) clotted ghee one should make a libation (of the clotted ghee) with *mano jyotir juṣatām...*[1]

1. TS I.5.3.g.

एवं सोमे स्कन्ने सोमे सोममभिगृह्य जुहुयात्॥३॥

3. In the same manner if Soma spills out, one should make a libation (of clotted ghee) after having poured some other Soma juice into the remaining Soma juice.

यदपामृक्षच्छकुनिर्मुखेन निर्ऋते तव। अग्निष्टत्सर्वं शुन्धतु हव्यवाड् घृतसूदन इति कृष्णशकुन्यवमृष्टमभिमन्त्रयते। अभ्यवहरणादि पूर्ववत् निर्लिख्यते ऽत्र पात्रम्॥४॥

4. One should address (the clotted ghee) touched by a black bird with *yadapāmṛkṣat...*[1] The act of throwing (into the

water) etc. should be done as (described) earlier.[2] The pot is scrubbed in this case[3] (and used again).

1. KS XXXV.4.
2. See Sūtra 1.
3. Cf. TS III.2.6.2-3.

यदवालिक्षच्छ्वपान्मुखेन निर्ऋते तव। अग्निष्टत्सर्वं शुन्धतु हव्यवाड् घृतसूदन इति श्वापदावमृष्टमभिमन्त्रयते। अभ्यवहरणादि पूर्ववत् नात्र पात्रं प्रयुज्यते।। अन्यस्मिन्गृह्णाति।।५।।

5. One should address (the clotted ghee) touched by a beast having feet similar to those of a dog (viz. jackal etc.) with *yadavālikṣat*...[1] The act of throwing (into water) etc. should be done as (described) earlier.[2] Here the pot is not to be used (again). One scoops (new clotted ghee) in another (pot).[3]

1. Cp. KS XXXV.4.
2. See Sūtra 1.
3. Cp. TS III.2.6.2-3.

यदि पशुरुपाकृतो वाश्येत यदस्य पारे रजस इत्याहुतिं जुहुयात्। यस्माद्भीषावाशिष्ठास्ततो नो अभयं कृधि। प्रजाभ्यः सर्वाभ्यो मृड नमो रुद्राय मीढुष इति जुहुयादभि वा मन्त्रयेत।।६।।

6. If a victim which has been dedicated (to the deity)[1] bleats, one should offer a libation (of ghee in the Āhavanīya-fire) with *yadasya pāre rajasaḥ*....[2] Then one should offer a libation (of ghee in the Āhavanīya fire) with *yasmād bhīṣāvāśiṣṭhāḥ*...[3] or address (the victim with this verse).

1. For dedication of a victim see VII.12.8.
2. TS IV.2.5.f.
3. TB III.7.8.1.

यद्यु वै निषीदेदेतयैव यस्माद्भीषा न्यषद इति द्वितीयाम्।।७।।

7. If (the dedicatd victim) sits down one should offer (the first libation) with this (verse)[1] only and the second with *yasmād bhiṣā nyaṣadaḥ*....[2]

1. TS IV.2.5.f.
2. TB III.7.8.1-2.

निषण्णे तं मैत्रावरुणदण्डेनोत्थापयेत्॥८॥

8. After the victim has sat dawn, one should cause it to stand up by means of the staff of the Maitrāvaruṇa(-priest),[1]

1. The sentence is incomplete. See the next Sūtra.

IX.18

उदुस्र तिष्ठ प्रतितिष्ठ मा रिषो मेमं यज्ञं यजमानं च रीरिषः। सुवर्गे लोके यजमानं हि धेहि शं न एधि द्विपदे शं चतुष्पदे इति॥१॥

1. with *udusra tiṣṭha pratitiṣṭha...*[1]

1. TB III.7.8.2. This formula is used, if the victim is a bull.

उच्छागेति छागम्। उन्मेषेति मेषम्। उद्वश इति वशाम्॥२॥

2. (One should use the word) *chāga* (instead of the word *usra* if the victim is) a he-goat; *meṣa* (...) (...) a ram; *vaśe* (...) (...) a sterile cow.

यस्माद्भीषावेपिठा इति द्वितीयां वेपमाने॥३॥

3. (If the dedicated victim) trembles one should use the verse beginning with *yasmād bhīṣāvepiṣthāḥ*[1] as the second.

1. TB III.7.8.2. The first verse should be TS IV.2.5.f.

यस्माद्भीषा पलायिष्ठा इति द्वितीयां पलायिते॥४॥

4. (If the dedicated victim) runs away one should use the verse beginning with *yasmād bhīṣāpalāyiṣṭāḥ*[1] as the second.

1. TB III.7.8.2. The first verse should be TS IV.2.5.f.

अनागच्छत्यन्यं तद्रूपवर्णवयसं तद्दैवतमुपाकृत्य यजेत॥५॥

5. (If the run away victim) does not return, having dedicated another victim of the same form, colour, and age to the same deity one should perform the sacrifice.

यस्माद्भीषा समज्ञास्था इति द्वितीयामकामसंज्ञपने॥६॥

6. If the victim dies naturally one should use the verse beginning with *yasmād bhīṣā samajñāsthaḥ*[1] as the second.

1. TB III.7.8.2. The first verse should be TS IV.2.5.f.

य इदमकस्तस्मै नमस्तस्मै स्वाहेति सर्वत्र तृतीयाम्॥७॥

7. In all these cases (of expiations), with the verse beginning with *ya idamakastasmai namastasmai svāhā*[1] one should offer the third (libation of ghee).

1. TB III.7.8.3.

न वा उ वेतन्म्रियसे। आशानां त्वा। दण्ड विश्वा आशाः। आपो हि ष्ठा मयोभुव इत्येताभिश्चतसृभिरपो ऽभ्यवहृत्यान्यं तद्रूपवर्णवयसं तद्दैवतमुपाकृत्य यजेत॥८॥

8. Having thrown (the naturally dead victim) in the water with these four verses viz. *na vā u etan mriyase...*[1], *āśānām tvā...*[2] *viśvā āśāḥ...*[3] *āpo hi ṣṭhā mayobhuvaḥ...*[4] another victim of the same form, colour, and age one should perform the sacrifice to the same deity.

1. KS XXX.9.
2. TB III.7.5.8.
3. TB III.7.8.3.
4. TS IV.1.5.b.

यस्माद्भीषा निमेहसीति द्वितीयां मूत्रं कुर्वंति। यस्माद्भीषा शकृत्करोषीति द्वितीयां शकृत्कुर्वंति॥९॥

9. (If the victim dedicated to a deity) urinates, one should offer the second libation with *yasamād bhiṣā nimehasi...* If it evacuates faeces one should offer the second libation *with yasmād bhīṣā śakṛt karoṣi....*

ऊर्ध्व ऊ षु ण ऊतय इत्युच्छ्रयन्तमभिमन्त्रयते॥१०॥

10. If the victim raises his fore-feet, one addresses it with *ūrdhva uṣa ṇa ūtaye...*[1]

1. TS IV.1.4.d.

यद्युपपाय्यमानो न पिबेन्न वा उ वेतन्म्रियस इत्युपपाययेत्॥११॥

11. If (the victim) being caused to drink[1] does not drink (water), one should cause it to drink with *na vā u vetanmriyase...*[2]

1. See VII.13.11.
2. KS XXX.9.

गर्भं स्रवन्तीमगदामकर्माग्निर्होता पृथिव्यन्तरिक्षं द्यौर्यतश्च्युतदग्नावेव तत्प्राप्नोति निर्ऋतिं पराचैरिति पशूखां स्रवन्तीमभिमन्त्रयते॥१२॥

12. If the pot (in which the limbs) of the victim (are going to be cooked) leaks, one should address it with *garbhaṁ sravantīm*...[1] and then one should join it or take another pot.

1. For the formula cp. IX.4.1.

यर्हि पशुमाप्रीतमुदञ्चं नयन्तीत्युक्तम्॥१३॥

13. It is said (in a Brāhmana-text),[1] "After the Āprī-verses have been recited when they lead the victim to the north....[1]

1. TS III.1.3.1-2.

ये पशुं विमथ्नीरन्यस्तान्कामयेतार्तिमार्छेयुरिति कुविदङ्गेति नमोवृक्ति-वत्यर्चाग्नीध्रे जुहुयात्। आहवनीये शामित्रे वा निरूढपशुबन्धे॥१४॥

14. One who desires that those who rob one's victim should get pain, should offer a libation (of ghee) in the Āgnīdhra-fire with a verse containing the word *namovṛkti* beginning with the words *kuvidaṅga* or (one may offer the libation) in the Āhavanīya or Śāmitra-fire provided that the animal-sacrifice is Nirūḍhapaśubandha (an animal-sacrifice taken out of the Soma-sacrifice).

1. TS I.8.21.d.

यदि वपा हविरवदानं वा स्कन्देदा त्वा ददे यशसे वीर्याय चास्मास्वम्निया यूयं दधाथेन्द्रियं पय इत्यादाय यस्ते द्रप्सो यस्त उदर्षो दैव्यः केतुर्विश्वं भुवन-माविवेश। स नः पाह्यरिष्ट्यै स्वाहेत्याहुतिं जुहुयात्॥१५॥

15. If the omentum or a portion (of the limbs of the victim) falls out (of the ladle), having taken it (back into the ladle) with *ā tvā dade yaśase vīryāya*...[1] one should offer a libation (of ghee in the Āhavanīya with *yaste drapso yasta udarṣaḥ*....[2]

1. TB III.7.10.1.
2. TB III.7.10.1-2.

यद्यष्टापदीत्यनुबुध्यते धाता रातिः सूर्यो देवो दिविषद्भ्य इत्याहुती हुत्वाष्टापृड्हिरण्यमुष्णीषेणावेष्ट्य॥१६॥

16. If one comes to know (after the act of killing that the victim) is pregnant then having offered two libations of ghee

with *dhātā rātiḥ*...[1] and *sūryo devo diviṣadbhyaḥ*...[2] then having enclosed a gold-plate with eight drops, in a turban,[3]

1. TS I.4.44. a.
2. TS III.3.10.c.
3. The sentence is incomplete. See the next Sūtra.

IX.19

कोशे ऽवधाय द्वितीये ऽवधाय तृतीये ऽवदधाति॥१॥

1. then having kept the turban into another piece of cloth, then having kept this bundle into second piece of cloth he keeps it into a third piece of cloth.[1]

1. Cf. KS XIII.10.

विबिलानिव कोशान्कृत्वाथैनामध्वर्युरभिमन्त्रयते यस्यास्ते हरितो गर्भ इति॥२॥

2. Having made all the bundles tightly tied up, without leaving any cavity,[1] the Adhvaryu addresses her (i.e. the killed female victim) with *yasyāste harito garbhaḥ*...[2]

1. Cf.. KS XIII.10.
2. TS III.3.10.b.

आ वर्तन वर्तयेति प्रदक्षिणं गर्भमावृत्य वि ते भिनद्मि तकरीमित्युल्बमाछ्-यति॥३॥

3. With *āvartana vartaya*...[1] having turned around the foetus, with *vi te bhinadmi takarīm*...[2] he cuts the womb.

1. TS III.3.10.c.
2. TS III.3.10.d.

बहिस्ते अस्तु बालित्यन्तरा सक्थिनी गर्भं निरस्य शूले प्रणीक्ष्य शामित्रे निहत्य श्रपयति॥४॥

4. With *bahiste astu bāl*[1] having taken out the foetus from between the thighs (of the mother-animal),[2] having impaled it upon a pike, having kept it on the Śāmitra-fire, he roasts the embryo.

1. TS III.3.10.e.
2. Cf. KS XIII.10; ŚB IV.5.2.3.

उरुद्रप्सो विश्वरूप इन्दुरिति गर्भरसाय पात्रमुपोहति॥५॥

5. With *urudrapso viśvarūpaḥ*...[1] he holds a pot under (the foetus) for (collecting) the oily portion of the foetus.[2]

1. TS III.3.10.f.
2. Cf.. KS XIII.10.

पशुपुरोडाशं निरुप्य गर्भपुरोडाशं निर्वपति भक्तिद्यावापृथिव्यमेककपा-लम्॥६॥

6. Having poured out the material for the animal-sacrificial bread,[1] (the Adhvaryu) pours out (the material for) the embryo-bread to be prepared on one potsherd for Bhakti and Dyāvāpṛthivī.

1. i.e. after the ritual mentioned in VII.22.3.

पशुपुरोडाशेन प्रचर्य गर्भपुरोडाशेन प्रचरति भक्तिद्यावापृथिव्येनेति॥७॥

7. Having performed the ritual of the animal-sacrificial-bread, he performs, the ritual of the embryo-bread for Bhakti and Dyāvapṛthivī.

पशोर्दैवतान्यवद्यन्गर्भस्य पुरस्तान्नाभ्या अन्यदवदाय दैवतेष्ववदधाति। उपरिष्टादन्यत्सौविष्टकृतेषु॥८॥

8. While cutting portions for the deity of the animal, he should keep the cut portions of the embryo after having cut from the upper side of the navel, among the (portions for) the deities, (and) from the lower side (of the navel) among the (portions) for the Sviṣṭakṛt-offering.[2]

1. See VII.22.6.
2. Cf. TS III.4.1.3-4; cp. KS XIII.10; MS IV.8.9.

त्रैधं गर्भरसं व्यानयति दैवतसौविष्टकृतैडेषु॥९॥

9. He should divide the oily portion of the embryo into the three portions viz. for the deity (of the animal), for the Sviṣ ṭakṛt and for the Iḍā.

एकपदी द्विपदीति पुरस्तात्स्विष्टकृतो जुहोति॥१०॥

10. Before the Sviṣṭakṛt-offering he makes a libation of ghee in the Āhavanīya with *ekapadī dvipadī*...[1]

1.TS III.3.10.g.

अष्टाप्रूड्‌ढिरण्यं दक्षिणा॥११॥

11. The plate of gold with eight drops (together with the covering) is the sacrificial gift (to be given to the Adhvaryu).

गर्भस्य दक्षिणं पूर्वपादं प्रच्छिद्य विष्णुं शिपिविष्टं यजति प्र तत्ते अद्य शिपिविष्ट नामेति। उत्तरया वा॥१२॥

12. Having cut the right front foot of the embroyo he offers it to Viṣṇu Śipiviṣṭa with *pra tatte adya sipiviṣṭa nāma*...[1] or (offers it) with the next (verse).[3]

1. Cf. TS III.4.1.4.
2. TS II.2.12.5.
3. viz. *kimit te viṣṇo*... (TS II.2.12.t).

मरुतो यस्य हि क्षय इति गर्भं गर्भपुरोडाशं चोत्तरेण गार्हपत्यस्य शामित्रस्य वा शीते भस्मन्युपोप्य मही द्यौः पृथिवी च न इति शीतेन भस्मनाभिसमूह्यैतं युवानमिति पञ्चभिरुपतिष्ठते॥१३॥

13. Having thrown (offered) the embryo and embryo-sacrificial-bread on the cold ashes in the northern part of the Gārhapatya-fire or the Śamitra-fire[2] with *maruto yasya hi kṣaye*...[1] having covered these oblations by means of cold ashes with *mahi dyauḥ pṛthivī ca naḥ*...[3], he stands near the fire praising with five verses beginning with *etaṁ yuvānam*...[4]

1. TS VI.2.11.d; cf. ŚB IV.5.2.17.
2. Cf. KS XIII.10.
3. TS III.3.10.h; cf. TS III.4.1.2-3
4. TS III.3.9.a-e; cf. KS XIII.10.

तदिदं गर्भिणिप्रायश्चित्तं सर्वत्र क्रियेतेत्याश्मरथ्यः। यत्रानाम्नातं तत्र क्रियेतेत्यालेखनः॥१४॥

14. According to Āśmarathya, this expiation is to be performed in connection with every pregnant female victim; according to Ālekhana, it should be performed there where it is mentioned.

यद्यनपवृक्तार्थो यूपो विरोहेत्तस्मिंस्त्वाष्ट्रं साण्डं लोमशं पिङ्गलं बहुरूपं सवनीयस्योपालम्भ्यं कुर्यात्॥१५॥

15. If the sacrificial post, before its work is compelte, sprouts, then one should make an uncastrated, hairy brown

and multicoloured he-goat to be offered to Tvaṣṭṛ as a victim in addition to the victim on the Sutyā-day to be bound to the same post.[1]

1. Cp. TB I.4.7.1.

त्वाष्ट्रं चरुमत्र वाजसनेयिनः समामनन्ति॥१६॥

16. According to the view of the Vājasaneyins[1] there should be a rice-pap for Tvaṣṭṛ in this case.

1. not found in the ŚB.

त्वाष्ट्रीरेवात्र स्रुवाहुतीर्जुहोतीत्येके॥१७॥

17. According to some (the Adhvaryu) offers libations (of ghee) to Tvaṣṭṛ by means of a spoon in this case.

IX.20

यदि यूपः सुषिरः स्यादतीसारेण यजमानो म्रियेत। वैष्णव्या व्याहृतिभिः प्राजापत्यया च हुत्वा तं संवृश्च्याग्नौ प्रवृज्याथान्यं साधयेत्॥१॥

1. If the sacrificial post is hollow, the sacrificer will die on account of excessive purgation. (In this case), having offered libations of ghee with a verse addressed to Viṣṇu,[1] with sacred utterances, and with a verse addressed to Prajāpati,[1] then having cut that (post) into pieces, having burnt out those pieces in the (Āhavanīya)-fire, one should then prepare another (post).

1. viz. *idaṁ viṣṇur vi cakrame*... TS I.2.13.e.
2. viz. *prajāpate na tvad etāni*... TS I.8.14.m.

यदि क्रिम्णः क्रिमय एनं भक्षयेयुः। पूर्ववत्प्रायश्चित्तम्॥२॥

2. If the post is hollowed by worms, if worms may eat it, then (there should be) an expiation as above.

यद्यावृश्चनमास्कन्देत्पत्न्येनमतिचरिष्यतीति विद्यात्। व्याहृत्यादि समानमुत्तरम्॥३॥

3. If (the tree cut off for the sacrificial post) falls on its very stump, one should know that the wife will transgress. Then one should perform the same expiation[1] from the offering with the sacred utterances (Vyāhṛtis) onwards.

1. See Sūtra 1.

यदि दक्षिणा पतेत्प्रत्यङ्वा सं वा शीर्येत शाखासु वा सज्येत यजमानो म्रियेत। वैष्णव्याः स्थाने यामी। समानमुत्तरम्।।४।।

4. If (the tree cut off for the sacrificial post) falls to the south or to the west or it becomes shattered, or if it gets entangled in the branches (of another tree) the sacrificer will die. In that case one should employ a verse addressed to Yama instead of one to Viṣṇu. The further ritual is the same (as described in the Sūtra 1).

यद्यप्सु पतेदप्सु म्रियेत। वैष्णव्याः स्थाने वारुणी। समानमुत्तरम्।।५।।

5. If the tree (cut off for the sacrificial post) falls into water, the sacrificer will die in water. In that case one should employ a verse addressed to Varuṇa (instead of one to Viṣṇu). The further ritual is same (as described in the Sūtra 1).

यदि प्रासहा हरेयुः सर्वस्वं जीयेत। वैष्णव्याः स्थान ऐन्द्री। समानमुत्तरम्।।६।।

6. If (the sacrificial post) is forcefully carried off, (the sacrificer) will lose all his possession. In that case one should employ a verse addressed to Indra instead of one to Viṣṇu. The further ritual is the same as (described in the Sūtra 1).

यदि मूल उप शुष्कः स्यान्न पितृभ्यो यथापुरं करिष्यतीति विद्यात्। यदि मध्ये क्षुधा मरिष्यति। यद्यग्रे न स्वर्गं लोकं गमिष्यतीति।। यद्यग्निष्ठा विच्छिद्येत यजमानो म्रियेत। यदि पूर्वा पत्नी। एतद्वा विपरीतम्। यदि दक्षिणा माहिषेयः पुत्रः। यद्युत्तरान्वग्ज्येष्ठः। यदि दक्षिणापूर्वा ब्रह्मा। यदि दक्षिणापरा होता। यद्युत्तरापराध्वर्युः। यद्युत्तरपूर्वाग्नीध्रः।।७।।

7. If the tree cut off for the sacrificial post is dried at the root, one should know that the sacrificer will not perform the ritual for ancestors as earlier (because of the loss of money); if (it is dried out) in the middle, he will die on account of hunger; (if it is dried out) in the top part he will not go to the heaven; if the edge facing the fire (i.e. western side of the sacrificial post) is cut, the sacrificer will die; if the eastern edge (is cut) the wife of the sacrificer (will die); or this is reverse; if the southern edge (is cut) the son of the first wife (will die); if the northern edge (is cut) the second eldest son (will die); if the south-eastern

edge (is cut) the Brahman (will die); if the south-western (edge is cut) the Hotṛ (will die); if the north-eastern edge (is cut) the Adhvaryu (will die); if the north-eastern edge (is cut) the Āgnīdhra (will die).

शुष्कादिषु सर्वेषु याम्यादि समानमुत्तरम्॥८॥

8. In all these cases like dried etc. the ritual beginning with the use of the verse addressed to Yama etc. is the same (as described in Sūtra 4 and Sūtra 1).

यदि लोहिन्यो लेखाः प्रसव्यं यूपं परिहरेयुर्न साहस्रं क्रतुमाहरिष्यतीति विद्यात्। श्वेताश्चेत्प्रदक्षिणं क्षिप्रं साहस्रं क्रतुमाहरिष्यतीति॥९॥

9. If there are red lines (on the stump of the tree) from right to left one should know that the sacrificer will not perform a sacrifice with one thousand cows as sacrificial gifts; if there are white lines (running on the stump of the tree) from left to right, (one should know that) soon the sacrificer will perform a sacrifice with one thousand cows as sacrificial gifts.

यद्याहुतौ हुतायां कृष्णो धूमो दक्षिणां दिशमभि निहन्याद्वातो वा प्रसव्यं धूममावेष्टयेद्यजमानो म्रियेत। सर्वप्रायश्चित्तं जुहुयाज्जुहुयात्॥१०॥

10. After a libation is offered, if black smoke will strike the southern direction or if wind will envelope the smoke from right to the left, the sacrificer will die. In that case one should offer the all-expiation-libation.[1]

1. For this see IX.1.11.

THE SOMA-SACRIFICE: AGNIṢṬOMA

X.1

सोमेन यक्ष्यमाणो ब्राह्मणानार्षेयानृत्विजो वृणीते यूनः स्थविरान्वानूचानानूर्ध्ववाचोऽङ्गहीनान्॥१॥

1. One who is going to perform a Soma-sarifice should select priests who must be Brāhmaṇas belonging to Ṛṣi-families,

being either young or old, those who have studied Veda,[1] those who have loud voice and those who are not devoid of any limb.

1. For this qualification cf ŚB III.1.1.5.

तेभ्यः सोमं प्राह॥२॥

2. He (the sacrificer) tells them (through Somapravāka) about the Soma(-sacrifice).

तं पृच्छति क ऋत्विजः के याजयन्ति कच्चिन्नाहीनः कच्चिन्न न्यस्तमार्त्विज्यं कच्चित्कल्याण्यो दक्षिणा इति छन्दोगब्राह्मणं भवति॥३॥

3. (One who has been invited to work as a priest) asks him, "Who are the priests? Who make the sacrificer perform the Soma-sacrifice? Is it by any chance a sacrifice abandoned by other pirests[1] Is the priest-hood by any chance denied by other priests? Are the gifts (the cows) auspicious?"—this is said in Brāhmaṇa-text of the Sāmaveda.[2]

1. *nāhīnaḥ* is to be read as *na hīnaḥ*. The *a* in *na* seems to have been lengthened stylistically. Therefore I read *kaccina hīnaḥ*.
2. Not known.

अथ जपति महन्मे ऽवोचो भर्गो मे ऽवोचो यशो मे वोचः स्तोमं मे ऽवोचः क्लृप्तिं मे ऽवोचो भुक्तिं मे ऽवोचः सर्वं मे ऽवोचस्तन्मावतु तन्मा-विशतु तेन भुक्षिषीयेति॥४॥

4. Then (the invited priest) mutters *mahan me vocaḥ*...[1]

1. Cp. TMB I.1.1.

पद्वा नामासि स्तुतिः सोमसरणी सोमं गमेयमिति पन्थानमातिष्ठते॥५॥

5. (The invited priest) sets out on the path (leading to the house of the sacrificer) with *padvā nāmāsi*...[1]

1. Cp. TMB I.1.1.

देवो देवमेतु सोमः सोममेत्वृतस्य पथा विहाय दौष्कृत्यमित्यभिप्रव्रजति॥६॥

6. With *devo devametu somaḥ*...[1] he should proceed further.

1. Cp. TMB I.1.2-3.

पितरो भूरिति दक्षिणावृत्तः पितृनुपतिष्ठते॥७॥

7. Having turned towards the south he should stand praising the ancestors with *pitaro bhūḥ*.

तान्वृणीते चतुरः सर्वान्वैकैकशः॥८॥

8. (After the invited priests have arrived, the sacrificer) should formally select the four chief priests or all the priests one by one,[1]

1. The sentence is not complete. See the next Sūtra.

अध्वर्युं प्रतिप्रस्थातारं नेष्टारमुन्नेतारमित्यध्वर्यून्। ब्रह्माणं ब्राह्मणाच्छंसिनमाग्नीध्रं पोतारमिति ब्रह्मणः। होतारं मैत्रावरुणच्छावाकं ग्रावस्तुतमिति होतॄन्। उद्गातारं प्रस्तोतारं प्रतिहर्तारं सुब्रह्मण्यमित्युद्गातॄन्॥९॥

9. viz. Adhvaryu, Pratiprasthātṛ, Neṣṭṛ and Unnetṛ as Adhvaryus i.e. Adhvaryu and his associates; Brahman, Brāhmaṇāchaṁsin, Āgnīdhra and Potṛ as the Brahmans i.e. the Brahman and his associates; Hotṛ, Maitrāvaruṇa, Acchāvāka and Grāvastut as the Hotṛs i.e. the Hotṛ and his associates; Udgātṛ, Prastotṛ, and Subrahmaṇya as the Udgātṛs i.e. Udgātṛ and his associates.

सदस्यं सप्तदशं कौषीतकिनः समामनन्ति॥१०॥

10. The Kauṣītakins[1] consider the Sadasya as the seventeenth.

1. e.g. KB XVII.7.

स कर्मणामुपद्रष्टा भवति॥११॥

11. He (the Sadasya) should look after the sacrificial activities.

यदि चतुर आद्यान्॥१२॥

12. If he selects only four then he should choose the first of each of the four[1] groups.

1. viz. Adhvaryu, Brahman, Hotṛ and Udgātṛ.

अथ वरणाः॥१३॥

अग्निर्मे होतादित्यो मे ऽध्वर्युश्चन्द्रमा मे ब्रह्मा पर्जन्यो म उद्गाताकाशो मे सदस्य आपो मे होत्राशंसिनो रश्मयो मे चमसाध्वर्व इत्युपांशु देवतादेशनम्। असौ मानुष इत्युच्चैः॥१४॥

13-14. Now the (formulae for selecting the priests)[1]: *agnirme hotādityo me' dhvaryu...* the mention of the deity

should be made inaudibly. The words *asau mānuṣaḥ* should be added at the end of each of these formulae, the name of the particular person being uttered in the place of the word *asau* and it being pronounced loudly.

1. For the formulae see ṢaḍB II.10.2.

X.2

स्वर्गकामो ज्योतिष्टोमेन यजेत। एककामः सर्वकामो वा। युगपत्काम-येताहारपृथक्त्वे वा॥१॥

1. The sacrificer who desires to get heaven should perform the Jyotiṣṭoma-sacrifice.[1] One who has one desire or all the desires should perform this sacrifice.[2] If one has all the desires one should peoclaim them either simultaneously or separately at different performances.[3]

1. i.e. the Agniṣṭoma Jyotiṣṭoma. Thus it is a sacrifice in which there are four *jyotis* (lights) viz. Trivṛt-stoma, Pañcadaśa-stoma, Saptadś-astoma, and Ekaviṁśa-stoma.
2. Cp. TMB VI.3.2.
3. Cp. III.14.8-10.

वसन्ते ज्योतिष्टोमेन यजेत॥२॥

2. One should perform the Jyotiṣṭoma in spring.

अग्निष्टोमः प्रथमयज्ञः॥३॥

3. The Agniṣṭoma (should be performed as) the first sacrifice by any sacrificer.[1]

1. Cf. TMB XVI.1.2; TS VII.1.1.4; KB XVI.9.

अतिरात्रमेके पूर्वं समामनन्ति॥४॥

4. Some ritualists[1] are of the view that Atiratra is the first sacrifice to be performed by a sacrificer.

1. Cp. Nidānasūtra III.1-2.

वसन्तेवसन्ते ज्योतिष्टोमेन यजेत। तस्य तिस्रो दक्षिणा इति छन्दोगब्राह्मणं भवति॥५॥

5. In every spring (season) one should perform an Agni-

ṣṭoma; of this (sacrifice)[1] there should be three cows as the sacrificial gifts—this is said in a Brāhmaṇa of the Sāmaveda.[1]

1. Not known.

रथंतरसाम्ना बृहत्साम्नोभयसाम्ना वा प्रथमं यजेत॥६॥

6. One should perform the first Soma-sacrifice with Rathantara or Bṛhat, or both the Sāmans.[1]

1. Cf. JB I.291. This Sāman serves as the first Pṛṣṭhstotra which runs parallel to the second Śastra of the Hotṛ.

न रथंतरसामानमकृत्वा बृहत्सामानमाहरेदित्येके॥७॥

7. According to some (ritualists) one should not perform the sacrifice with Bṛhtsāman without having previously performed a sacrifice with Rathantara-sāman.

यदीष्ट्या यदि पशुना यदि सोमेन यजेतामावास्यायां वैव पौर्णमास्यां वा यजेत॥८॥

8. When one performs an Iṣṭi or an animal-sacrifice or a Soma-sacrifice one should perfom it either on the New-moon-day or Full-moon-day.

देव वरुण देवयजनं मे देहीति यजमानो राजानं देवयजनं याचेत्॥९॥

9. (The sacrificer) should beg of the king a place for sacrifice with *deva varuṇa devayajanaṁ me dehi*.[1]

1. AB VII.20; TMB XXIV. 18. For the Sūtra cf. ṢaḍB II.4.4.

स यदि ददाति देवयजनवान्भूया इत्येनमाह। यदि न ददाति यदहं देवयजनं वेद तस्मिंस्त्वा देवयजन आ क्षिणोमीति॥१०॥

10. If (the king) gives (the land) the sacrificer should say to him, "May you be a possessor of a place of sacrifice". If he does not give, the sacrificer should say, "I destroy you in that place of sacrifice which I know".[1]

1. Cp. ṢaḍB II.10.5-6.

अथैनमनुव्याहरन्ति। मन उपावधीर्मनस्त्वा हास्यतीति ब्रह्मा। वाचमुपावधीर्वाक्त्वा हास्यतीति होता। प्राणमुपावधीः प्राणस्त्वा हास्यतीत्यध्वर्युः। चक्षुरुपावधीश्चक्षुस्त्वा हास्यतीत्युद्गाता। आत्मानमुपावधीरात्मा त्वा हास्यतीति सदस्यः।

प्रजापतिमुपावधीः प्रजा त्वा हास्यतीति यजमानः। अङ्गान्युपावधीरङ्गानि त्वा हास्यन्तीति होत्रकाः। भूतान्युपावधीर्भूतानि त्वा हास्यन्तीति सर्व ऋत्विजः॥११॥

11. Then (the priests etc. also) curse the king. Thus the Brahman curses with *mana upāvadhīḥ,* ...; the Hotṛ curses him with *vācamupāvadhīḥ*...; the Adhvaryu curses him with *prāṇamupāvadhīḥ*...; the Udgātṛ curses him with *cakṣurupā vadhīḥ*; the Sadasya curses him with *ātmanamupāvahīḥ*...; the sacrificer curses him with *prajātimupāvadhīḥ*...; the hotrakas curse him with *aṅgānyupāvadhīḥ*...; all the priests curses him with *bhūtānyupāvadhīḥ*...[1]

1. All this is found to be given only by Āpastamba and Satyāṣāḍha.

X.3

राजा देवयजनं याचति। अग्निर्होता स मे होता होतर्देवयजनं मे देहीति होतारम्। आदित्यो ऽध्वर्युः स मे ऽध्वर्युरध्वर्यो देवयजनं मे देहीत्यध्वर्युम्। चन्द्रमा ब्रह्मा स मे ब्रह्मा ब्रह्मन्देवयजनं मे देहीति ब्रह्माणम्। पर्जन्य उद्गाता स मे उद्गातोद्गातर्देवयजनं मे देहीत्युद्गातारम्। आकाशः सदस्यः स मे ऽसदस्यः सदस्य देवयजनं मे देहीति सदस्यम्। आपो होत्रशंसिनस्ते मे होत्राशंसिनो होत्राशंसिनो देवयजनं मे दत्तेति होत्रकान्। रश्मयश्चमसाध्वर्यवस्ते मे चमसाध्वर्यवश्चमसाध्वर्यवो देवयजनं मे दत्तेति चमसाध्वर्यून्॥१॥

1. The king begs (of the priests) the place of sacrifice. Thus with *agnirhotā* ... of the Hotṛ, with *āditytyo'dhvaryuḥ*... of the Adhvaryu; with *candramā brahmā* ... of the Brahman; with *parjanya udgātā*... of the Udgātṛ; *ākāśaḥ sadasyaḥ*... Of the Sadasya; *āpo hotrāśaṁsinaḥ*... of the Hotrakas; with *raśmayaścamasādhvaryavaḥ*... of the Camasādhvaryus.[1]

1. Cp. ṢaḍB II.10.8-9.

अपि वा न देवयजनं याचेत्। देवता एवोपतिष्ठेत सक्षेदं पश्य विधर्तरिदं पश्य नाकेदं पश्य। रमतिः पनिष्ठर्तं वर्षिष्ठममृता यान्याहुः सूर्यो वरिष्ठो अक्षभिर्विभात्यनु द्यावापृथिवी देवपुत्रे इति॥२॥

2. Or, rather, he should not beg the place of sacrifice. He should only stand while praising the deities with *sakṣedaṁ paśya*...[1]

1. TB III.7.7.1.

एदमगन्म देवयजनं पृथिव्या इति देवयजनमध्यवस्यति॥३॥

3. (The sacrificer) should occupy the place of sacrifice[1] with *etadaganma*...[2]

1. Cp. ŚB III.1.2.11.
2. TS I.3.2.0.

प्राग्वंशस्य मध्यमं स्थूणाराजमारभ्य जपतीति वाजसनेयकम्॥४॥

4. According to the opinion of the Vājasaneyins[1] (the sacrificer) should mutter (the verse *etadaganma*...) after having held the middle big beam of the Prāgvaṁśa(-hall).

1. See ŚB III.1.1.11.

ततः संभारयजूंषि जुहोति॥५॥

5. Then i.e. after the Vihāra is prepared, Āhavanīya-fire is taken from the Gārhapatya and established) (the Adhvaryu) offers the libations with the Saṁbhārayajus-formulae.

अग्निर्यजुर्भिः सविता स्तोमैरित्येषो ऽनुवाक आम्नातः॥६॥

6. The section[1] beginning with *agniryajurbhiḥ savitā stomaiḥ* is considered (to be containing the Sambhārayajus-formulae).[2]

1. TĀ III.8.
2. For Sūtras 5 and 6 cp. MS I.9.8; KS IV.15.

अत्र राजानमाहृत्य पयसौदनेन परिवेविषन्त्याक्रयात्॥७॥

7. At this stage having brought the Soma-king, they should serve it by means of rice-pap (cooked) in milk, upto the parchase of Soma.[1]

1. For the Purchase of Soma see X.25.1.

स्वे दक्षे दक्षपितेह सीद देवानां सुम्ने महते रणाय। स्वासस्थस्तनुवा संविशस्व पितेवैधि सूनव आ सुशेवः। शिवो मा शिवमाविश सत्यं म आत्मा श्रद्धा मे ऽक्षितिस्तपो मे प्रतिष्ठा। सवितृप्रसूता मा दिशो दीक्षयन्तु सत्यमस्मीति पुरस्ताद्दीक्षणीयाया आहवनीयं यजमान उपतिष्ठते। सप्तहोतारं मनसानुद्रुत्याहवनीये संग्रहं हुत्वा॥८॥

8. Befor the Dīkṣaṇīyā-offering, the sacrificer stands near the Āhavanīya-fire with *sve dakṣe dakṣapiteha*....[1] Having

mentally gone through the Saptahotṛ-formula,[2] having offered (a ghee)-libation with the second part of the same formula called Graha,[3]

1. TB III.7.7.9.10.
2. TĀ II.5.
3. Cf. TB IV.2.2.5. The sentence is incomplete. See the next Sūtra.

X.4

दीक्षणीयायास्तन्त्रं प्रक्रमयति॥१॥

1. (The Adhvaryu) begins the procedure of the Dikṣaṇīyā-offering.

आग्नावैष्णावमेकादशकपालं निर्वपति। आग्नावैष्णवं वा घृते चरुम्॥२॥

2. He pours out the material (i.e. rice grains) for the sacrificial bread[1] to be prepared on eleven potsherds for Agni-and-Viṣṇu. Or he takes out the material for the rice-pap[2] cooked in (with) ghee for Agni-and-Viṣṇu.

1. Cp.. TB I.5.9.2.
2. Cf. MS III.6.1.

पुरोडाशो ब्रह्मवर्चसकामस्य। घृते चरुः प्रजाकामस्य पशुकामस्य वा॥३॥

3. In the ease of a sacrificer desirous of the Brahman-splendour there should be the sacrificial bread; In the case of (a sacrificer) desirous of progeny or of cattle, there should be rice-pap in ghee.[1]

1. Cf.. KS XXII.13.

आदित्यं घृते चरुं द्वितीयं प्रजाकामपशुकामस्यैके समामनन्ति॥४॥

4. According to the opinion of some (ritualists) in the case of a sacrificer desirous of progeny or desirous of cattle there should be the second (offering of) rice-pap in (with) ghee for Ādityas.[1]

1. ŚB III.1.3. 2-5 also this view is mentioned but not accepted.

पञ्चदश सप्तदश वा सामिधेन्यः॥५॥

5. In the Dīkṣaṇīyā-offering there should be fifteen[1] or seventeen[2] enkindling-verses.

1. Cf. KB VII.2.
2. AB I.1; ŚB III.1.3.6.

प्राग्वंशमेके पूर्वं समामनन्ति। दीक्षणीयामेके॥६॥

6. According to some ritualists the preparation of Prāgvaṃśa (shed) should be done first; according to some others the performance of the Dīkṣaṇīyā-offering should be done first.

पत्नीसंयाजान्ता दीक्षणीया संतिष्ठते॥७॥

7. The Dīkṣaṇīyā-offering stands completely established (i.e. concluded) ending with the Patnīsaṁyājas.[1]

1. Cf. TB I.5.9.2.

धारयति ध्रौवमाज्यम्॥८॥

8. He holds (i.e. preserves) the ghee in the Dhruvā.[1]

1. For being used for the Dīkṣāhutis (see X.8.5). Cf. ŚB III.1.4.17.

यत्प्रागग्नीषोमीयात्तेनोपांशु चरति॥९॥

9. He performs all that which is before the (animal-sacrifice) to Agni-and-Soma,[1] inaudibly.[2]

1. For this see XI.16.1ff.
2. i.e. the formulae in the main ritual are to be recited inaudibly. (See XXIV.3.31).

अथैकेषाम्। यावत्यस्य वाग्भवति तावतीं दीक्षणीयायामन्वाह। ततो नीचैस्तरां प्रायणीयायाम्। नीचैस्तरामातिथ्यायाम्। उपांशूपसत्सु। उच्चैरग्नीषो-मीये॥१०॥

10. Now according to some (ritualists),[1] one should recite in one's usual tone at the time of the Dīkṣaṇīyā-offering; in a lower tone than that at the time of the Prāyaṇīyā-offering; in a still lower tone at the time of the Ātithyā-offerings; inaudibly at the time of the Upasad-offerings loudly at the time of the animal-sacrifice for Agni-and-Soma.

1. Unknown.

मन्द्रेण दीक्षणीयायाम्। मन्द्रतरेण प्रायणीयायाम्। मन्द्रतरेणातिथ्यायाम्। उपांश्रूपसत्सु। उच्चैरग्नीषोमीये॥ उपांशु वा दीक्षणीयायाम्। उपांशुतरं प्रायणीयायाम्। उपांशुतरमातिथ्यायाम्। उपांश्रूपसत्सु। उच्चैरग्नीषोमीये॥११॥

11. In a deep tone at the time of the Dīkṣaṇīyā-offering; in a deeper tone at the time of the Prāyaṇīyā-offering; in a still deeper tone at the time of the Ātithyā-offering; inaudibly at the time of Upasad-offerings; loudly at the time of the animal-sacrifice for Agni and Soma. Or inaudibly at the time of the Dīkṣaṇīyā-offering; more inaudibly at the time of the Prāyaṇīyā-offering; inaudibly at the time of the Upasad-offerings; loudly at the time of the animal-sacrifice for Agni-and Soma.

दर्शपूर्णमासप्रकृतीनां सोमे ऽग्न्यन्वाधानं व्रतोपायनमारण्याशनं जागरणमन्वाहार्यस्य च दानं पत्न्याः संनहनं विमोचनमिति न विद्यन्ते॥१२॥

12. In a Soma-sacrifice (the offerings) (Iṣṭis) having the New-and-Full-moon-offerings as the basic paradigm, do not contain (the following rites): adding fuel to fires, entering into vow, eating of the forest products, waking, giving the Anvāhārya (-mess), binding and setting free (the girdle) of the wife of the sacrificer.

अग्न्यन्वाधानं तु दीक्षणीयायां क्रियेत पत्न्याश्च संनहनम्॥१३॥

13. In the Dīkṣaṇīyā-offering, however, adding fuel to the fire and binding girdle of the wife of the sacrificer is done.

दीक्षासु यूपं कारयति॥१४॥

क्रीते राजन्युपसत्सु वा॥१५॥

14-15. The Adhvaryu causes (the carpenter) to prepare the sacrificial post during the Dīkṣā-days or during the Upasad-days after the (Soma-) king is purchased.

X.5

प्राचीनवंशं करोति पुरस्तादुन्नतं पश्चान्निनतं सर्वतः परिश्रितम्॥१॥

1. (The Adhvaryu) prepares the Prācīnavaṁśa (shed) raised towards the east, lower towards the west, enclosed towards all the sides.

अवान्तरदिक्षु स्रक्तयः॥२॥

2. The corners (of this shed should be) towards the interimediary directions.

स्रक्तिष्वारोकान्करोति॥३॥

3. He should make windows in the corners.[1]

1. Cf.. KS XXII.13; MS III.6.1;

प्रतिदिशं द्वाराणि॥४॥

4. (There should be) doors towards every direction.

पुरस्ताद्द्वारं स्वर्गकामः। दक्षिणतो यः कामयेत पितृलोक ऋध्नुयामिति। पश्चान्मनुष्यलोककामः। उत्तरतो यः कामयेत देवलोक ऋध्नुयामिति। उत्तरतः पुरस्ताद्यः कामयेतोभयोर्लोकयोर्ऋध्नुयामिति। सर्वतो यः कामयेत सर्वासु दिक्ष्वृध्नुयामिति॥५॥

5. (A sacrificer) desirous of heaven (should have) a door (only towards) the east; one who desires, "May I prosper in the world of ancestors...."[1] to the south; one desirous of the world of human beings... to the west; one who desires, "May I prosper in the world of gods..." to the north; one who desires, "May I prosper in both the worlds..." to the north-east; One who desires, "May I prosper in all the directions..." in all the directions.[1]

1. Cp. MS III.6.1.

उत्तरेण बहिः प्राग्वंशं परिश्रिते यजमानः केशश्मश्रु वापयते॥६॥

उपपक्षावग्रे ऽथ श्मश्रूण्यथ केशान्। अपि वा श्मश्रूण्युपपक्षावथ केशान्॥७॥

6-7. In an enclosed place towards the north, outside the Prāgvaṁśa (shed), the sacrificer gets the hair on the head and beard shaved off—first the hair in the armpits, then the beard, and then the hair on the head; or rather (first) beard, then the hair in the armpits and then the hair on the head.

आप उन्दन्त्विति दक्षिणं गोदानमुनत्ति। ओषधे त्रायस्वैनमिति प्रागग्रं दर्भमन्तर्धाय स्वधिते मैनं हिंसीरिति स्वधितिनाभिनिधाय देवश्रूरिति प्रवपति॥८॥

7-8. The Ádhvaryu moistens the hair near the right ear of the sacrificer with *āpa undantu*...[1] Then having held a blade of Darbha-grass with its point to the east, between the hair and the razor with *oṣadhe trāyasvainam,*[3] having then placed the razor on that Darbha-blade, with *svadhite mainaṁ hiṁsīḥ*[4] he cuts out that with *devaśrūḥ*....

1. TS I.2.1.a
2. Cf. MS III.6.2.
3. TS I.2.1.b
4. TS I.2.1.e.
5. TS I.2.1.d.

एवमुत्तरं गोदानम्॥९॥

9. He does the same in connection with the hair near the left ear.

ओषधे त्रायस्व मा स्वधिते मा मा हिंसीः स्वस्त्युत्तराण्यशीयेति यजमानो जपति॥१०॥

10. The sacrificer mutters *oṣadhe trāyasva mā*...[1], *svadhite mā mā hiṁsīḥ*[2] and *svasti uttarāṇi aśīya.*[3]

1. Modification of TS I.2.1.b.
2. Modification of TS. I.2.1.c.
3. TS I.2.1.e.

अभ्यन्तरं नखानि कारयते॥११॥

सव्यस्याग्रे कनिष्ठिकातः॥१२॥

हस्त्यान्यग्रे ऽथ पद्यानि॥१३॥

11-13. (The sacrificer) should get his nails pared in such a way that after they are pared they will be inside the points of the fingers[1], of the left (hand) beginning from the little finger.[2] First of the hands and then those of the feet.

1. *abhyantaram.*
2. Contrast ŚB II. 1.2.4 which prescribes right hand thumb to be the first.

औदुम्बरेण दतो धावते लोहितमनभिगमयन्॥१४॥

14. He should clean his teeth with a (twig) of Udumbara not causing any blood to come out (of the teeth).

स्थावरास्वप्सु स्नाति शङ्खिनीष्ववकिनीषु लोमशे तीर्थे॥१५॥

15. He should take bath in still water[1] in which there are conch-shells and Avakā-plants at a bathing place on the banks of which there is grass.[2]

1. Cf. TS VI.1.1.2.
2. Cf. KS XXII. 13.

कुण्डे हिरण्यमवधाय तस्मिन्स्नातीति वाजसनेयकम्॥१६॥

16. According to the Vājasaneyins[1] having put a piece of gold in a basin (full of water) he should take bath in that water.

1. Not known from the available ŚB.

X.6

आपो अस्मान्मातरः शुन्धन्त्विति। हिरण्यवर्णाः शुचयः पावकाः प्रचक्रमुर्हित्वावद्यमापः। शतं पवित्रा वितता ह्यासु ताभिर्नो देवः सविता पुनात्विति। हिरण्यवर्णाः शुचयः पावका इति चैताभ्याम्॥१॥

1. (The sacrificer takes bath) with the verse *āpo asmān mātaraḥ...*[1] and with the verse *hiraṇyavarṇāḥ śucayaḥ...*[2] and the two verses *hiraṇyavarṇāḥ śucayaḥ...*[3]

1. TS I.2.1.f.
2. MS I.2.1.
3. TS V.6.1.a-b; see MS II. 6.2.

उदाभ्यः शुचिरापूत एमीत्युद्गाहमानो जपति। अपोऽश्नाति॥२॥

2. While coming out of the water he mutters *udābhyaḥ śucirā pūta emi....*[1] Then he sips water.[2]

1. TS I.2.1f.
2. Cf. TS VI.1.1.3.

एवं पत्नी केशवर्जम्॥३॥

3. The wife of the sacrificer does all the things except (shaving of) the hair on the head, in the same manner.

अथास्मै क्षौममहतं महद्वासः प्रयच्छति॥४॥

4. Then (the Adhvaryu) gives a big unwashed linen cloth to him (the sacrificer).[1]

तत्प्रतिगृह्णाति दीक्षासि तपसो योनिस्तपो ऽसि ब्रह्मणो योनिर्ब्रह्मासि क्षत्रस्य योनिः क्षत्रमस्यृतस्य योनिर्ऋतमसि भूरारभे श्रद्धां मनसा दीक्षां तपसा विश्वस्य भुवनस्याधिपत्नी सर्वे कामा यजमानस्य सन्त्विति॥५॥

5. (The sacrificer) takes it with *dikṣāsi tapaso yoniḥ...*[1]

1. TB III.7.7.1-2.

सोमस्य तनूरसि तनुवं मे पाहि दीक्षासि तनूरसि तां त्वां शिवां स्योनां परिधिषीयेति तत्परिधाय सोमस्य नीविरसीति नीविमनुपरिकल्पयते॥६॥

6. With *somasya tanūrarsi...*[1] having worn (that cloth) he should tie a knot with *somasya nīvirasi...*[2]

1. TS I.2.1.g; see VS IV.2.c.
2. VS IV.10.

ऊर्जे त्वेत्यन्नमश्नाति सर्पिर्मिश्रं दधि मधु चाभ्युपसेकम्॥७॥

7. With *ūrje tvā* he eats food (rice) mixed with ghee having poured curds and honey in it.

यदस्य प्रतिप्रियं तदश्नाति॥८॥

8. he (also eats) whatever he likes.

तदेवास्यामुष्मिंल्लोके भवतीति विज्ञायते। तथाशितः स्याद्यथा ततो दीक्षासु कनीयःकनीयो व्रतमुपेयात्॥९॥

9. It is known (from a Brāhmaṇa-text) that the same food (is available) to him in the other word. He should eat the food now in such a manner that afterwards during the Dīkṣā (period) he should be able to observe vow of eating less and the less food (without being harmed).[1]

1. Cf. MS III.6.2; KS XXII.13.

पुरस्तात्केशवपनाद्वाससो वा परिधानाद्भोजनमेके समामनन्ति॥१०॥

10. Some ritualists are of the opinion that the act of taking food should occur before the shaving of the hair or before the act of wearing the cloth.

महीनां पयो ऽसीति दर्भपुञ्जीलाभ्यां नवनीतमुद्यौति॥११॥

11. (The sacrificer) should take out (of the pot) some butter (intended for anointing the body) by means of two bunches of Darbha-grass with *mahīnāṁ payo'si....*[1]

1. TS I.2.1.h.

वर्चोधा असीति तेन पराचीनं त्रिरभ्यङ्क्ते। मुखमग्रे॥१२॥

12. He should thrice anoint his body (with that butter) (every time) in the outer direction[1] with *varcodhā asi...*[2] First, (he should anoint) the face.

1. TS I.2.1.h.
2. Cf. KS XXIII.1.

अनुलोममङ्गानि॥ स्वक्तो भवति॥१३॥

13. He should anoint the limbs in the direction of hair. He should become properly anointed.

X.7

वृत्रस्य कनीनिकासीति त्रैककुदेनाञ्जनेनाङ्क्ते॥१॥

1. With *vṛtasya kanīnikāsi...*[1] (the sacrificer) applies collyrium obtained from the Trikakud (-mountain) (to his eyes).

1. TS I.2.1.i. See VI.1.1.5.

यदि त्रैककुदं नाधिगच्छेद्येनैव केन चाञ्जनेनाञ्जीतेति वाजसनेयकम्॥२॥

2. According to the view of the Vājasaneyins[1] one should apply any (collyrium) if one does not get the one from the Trikakud.

1. Cf. ŚB III.1.3.12.

सतूलया दर्भेषीकया शरेषीकया दर्भपुञ्जीलेन वाभ्यन्तरं द्विर्दक्षिणमनि-धावमानः। सकृत्सव्यम्॥३॥

3. (He should apply the collyrium) by means of a tufted blade of Darbha or Śara[1]-(grass) or by means of a bunch of Darbha-blades, inwards and without moving it backwards,[2] twice to the right (eye) and once to the left.

1. Cf. ŚB III.1.3.13.
2. Cf. TS I.1.1.6.

अपि वा द्विर्दक्षिणं त्रिः सव्यम्। त्रिस्त्रिर्वोभे॥४॥

4. Or (he applies collyrium) twice to the right (eye) and thrice the left;[1] or thrice both (the eyes).[2]

1. Cp. TS I.1.1.6 where it is precribed that in all there should be the application of collyrium for five times.
2. Cf. MS III.6.3.

अथैनमुत्तरेण बहिः प्राग्वंशाद्दर्भपुञ्जीलैः पवयति॥५॥

5. To the north outside[1] the Prāgvaṁśa, (the Adhvaryu) then purifies him (the sacrificer) by means of bunches of Darbha-(grass).

1. Cf. TS VI.1.2.1.

द्वाभ्यां पवयति त्रिभिः पवयतीत्युक्तम्॥६॥

6. It has been said in a Brāhmaṇa-text, "(The Adhvaryu) should purify (the sacrificer) by means of two (bunches of Darbha grass each time), by means of three (bunches of Darbha grass each time) etc.[1]

1. See TS VI.1.1.7-8, cp. ŚB III.1.3.18-20.

एकविंशत्या त्रेधा विभक्तया सप्तभिःसप्तभिर्द्विरूर्ध्वं नाभेरुन्मार्ष्टि सकृदवाक्॥७॥

7. He should purify him by means of twenty-one bunches of Darbha-grass, divided into three (groups of) seven bunches each—twice above the navel upwards and once (below the navel) downwards.[2]

1. Cf. ŚB III.1.3.22.
2. MS III.6.3.

अन्वञ्चं पावयतीत्येके॥८॥

8. According to some ritualists[1] he purifies him downwards (from the head to the feet).

1. Cf. KS XXIII.1.

यं द्विष्यात्तं तिर्यञ्चमक्ष्णया वा पावयेत्॥९॥

9. He should purify him whom he hates either cross-wise[1] or obliquely[2]

1. Cf. KS XXIII.1.

2. Cf. MS III. 6.3.

चित्पतिस्त्वा पुनात्वित्येतैः प्रतिमन्त्रम्॥१०॥

10. He should purify with each of the formula beginning with *citpatistvā.*[1]

1. TS I.2.1.k.

अच्छिद्रेण पवित्रेणेति सर्वत्रानुषजति॥११॥

11. To each of the formula he adds *acchidreṇa pavitreṇa.*[1]

1. TS I.2.1.k.

चित्पतिर्मा पुनातु वाक्पतिर्मा पुनातु देवो मा सविता पुनात्विति पाव्यमानो जपति॥१२॥

तस्य ते पवित्रपत इति च॥ पवमानः सुवर्जनः पवित्रेण विचर्षणिः। यः पोता स पुनातु मा॥ प्राजापत्यं पवित्रं शतोद्यामं हिरण्मयम्। तेन ब्रह्मविदो वयं पूतं ब्रह्म पुनीमह इति च॥१३॥

12-13. (The sacrificer) while being purified mutters *citpatir mā punātu...*[1] and *tasya te pavitrapate...*[2] and *pavamānaḥ suvarjanaḥ...*[3]

1. VS IV.4.
2. TS I.2.1.1.
3. TB I.4.8.1-6.

यद्देवा देवहेडनं त्वमग्ने अयासीति च पूतः॥१४॥

14. And when he becomes purified (he mutters) *yaddevā devahedanam...*[1]

1. TB III.7.12.1ff.

प्राग्वा दीक्षणीयाया जुहुयात्। जपेदित्येके॥१५॥

15. Or (with the verses mentioned in Sūtras 13-14) he should offer a libation of ghee before the Dīkṣaṇīyā-offering.[1] Or according to some he should mutter (these verses before the Dīkṣaṇīyā-offering).

1. Thus before X.3.8.

X.8

आ वो देवास ईमह इति पूर्वया द्वारा प्राग्वंशं प्रविश्येन्द्राग्नी द्यावापृथिवी इत्यपरेणाहवनीयं दक्षिणातिक्रम्य त्वं दीक्षाणामधिपतिरसीत्याहवनीमुपोपविशति ॥१॥

1. With *ā vo devāsa īmahe*[1]... having entered into the

Prāgavaṁśa through the eastern door, with *indrāgnī dyāvā-pṛthivī...*[2] having stepped beyond towards the south along the west of the Āhavanīya fire, with *tvaṁ*[1] *dīkṣāṇāmadhipatirasi...*[3] (the sacrificer) sits near the Āhavanīya.

1. TS I.2.1.m.
2. TS I.2.1.n
3. TS I.2.1.q

एष एवात ऊर्ध्वं यजमानस्य संचरो भवति॥२॥

2. From now onwards this is the passage for the sacrificer.

अत्र दीक्षणीयामेके समामनन्ति॥३॥

3. According to the view of some ritualists the Dīkṣaṇīyā-iṣṭi (should take place) now.

1. Thus the ritual mentioned in X.3.8--X.4.7 should take place here.

पुरस्ताद्दीक्षाहुतीभ्यः संभारयजूंष्येके॥४॥

4. According to the view of some ritualists the libations with *Saṁbhāra-yajuṁṣi* should be performed before the Dīkṣ ā-libations.[1]

1. Thus instead of performing these earlier (see X.3.5.)

यद्दीक्षणीयाया ध्रौवमाज्यं ततो दीक्षाहुतीः स्रुवेण चतस्रो जुहोति। स्रुचा पञ्चमीम्। आकूत्यै प्रयुजे ऽग्नये स्वाहेत्येतैः प्रतिमन्त्रम्॥५॥

5. (The Adhvaryu) offers by means of a spoon four Dīkṣā libations of ghee which remains[1] out of the Dīkṣaṇīyā-offering in the Dhruvā, and by means of a ladle (Juhū) the fifth; each (libation) with one of the Mantras beginning with *ākūtyai prayuje*[2] and *agnaye svāhā.*[3]

1. See. X.4.8.
2. TS I.2.2.a.
3. TS I.2.2.b. For this Sūtra cp. TS VI.1.2.1.

द्वादशगृहीतेन स्रुचं पूरयित्वा विश्वे देवस्य नेतुरिति पूर्णाहुतिं षष्ठीम्॥६॥

6. Having filled the (Juhū-) ladle by means of twelve times scooped (ghee) he offers the sixth as a full libation[1] with *viśve devasya netuḥ...*[2]

1. Cf. TS VI.1.2.7.
2. TS I.2.2.c.

यत्राध्वर्युरौद्ग्रहणानि जुहोति तद्यजमानो ऽध्वर्युमन्वारभ्य पञ्च जुहोति वाचा मे वाग्दीक्षतां स्वाहा। प्राणेन मे प्राणो दीक्षतां स्वाहा। चक्षुषा मे चक्षुर्दीक्षतां स्वाहा। श्रोत्रेण मे श्रोत्रं दीक्षतां स्वाहा। मनसा मे मनो दीक्षतां स्वाहेति॥७॥

7. When the Adhvaryu offers the Audgrahaṇa (Elevatory) libations, then the sacrificer having held the Adhvaryu from behind offers five libations of ghee[1] with *vācā me vāg dīkṣ-atāṁ svāhā...*[2]

1. For this ritual cp. KB VII.4, JB II.65.
2. Cp. JB II.65.

अध्वर्युं वा जुह्वतमनुमन्त्रयते॥८॥

8. Or when the Adhvaryu is offering (the Dīkṣā-libations) (the sacrificer) (only) follows him with these formulae.[1]

1. Cf. KB VII.4.

वातं प्राणं मनसान्वारभामहे प्रजापतिं यो भुवनस्य गोपाः। स नो मृत्यो-स्त्रायतां पात्वंहसो ज्योग्जीवा जरामशीमहीति पूर्णाहुतिं हूयमानामनुमन्त्रयते॥९॥

9. When the full libation is being offered (the sacrificer) should follow it with *vātaṁ prāṇṁ manasānvārabhāmahe...*[1]

1. TB III.7.7.2-3.

अत्र संभारयजूंष्येके॥१०॥

10. According to some ritualists the libations with *saṁbhāra-yajūṁṣi* should be offered at this stage.[1]

1. Cp. X.3.5.

कृष्णाजिनेन यजमानं दीक्षयति॥११॥

11. (The Adhvaryu) consecrates the sacrificer by means of the black antelope-skin.[1]

1. Cf. TS VI.1.3.2.

द्वाभ्यां समस्य दीक्षेतान्तर्मांसाभ्यां बहिर्लोमाभ्याम्॥१२॥

12. (The sacrificer) should get himself consecrated by means of two (black-antelope-skins) with their fleshy sides insi-des and hairy sides outsides after having put one over the other.[1]

1. Cf. KS XXIII.3; MS III.6.6.

यद्येकं स्याद्दक्षिणं पूर्वपादं प्रतिषीव्येत्। अन्तान्वा॥१३॥

13. If there is only one (skin), (the Adhvaryu) should (fold and) stich the front right foot or (he should fold and stick) the ends (of the skin).[1]

1. Cf. MS II.6.6; KS XXVIII.3.

द्वे विषूची प्रतिमुञ्चेत पादं वा प्रतिषीव्येदित्येके॥१४॥

14. According to some ritualists,[1] he should either fasten the two skins each other invertely[2] or stitch the foot.

1. Cf. MS III.6.6; KS XXIII.3.
2. So that the head of a skin will be attached to the foot of the other.

अन्तर्वेदि कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तृणाति॥१५॥

15. Within the altar he should spread the skin of black-antelope with its neck pointing to the east and with its hairy side upwards.

ऋक्सामयोः शिल्पे स्थ इति शुक्लकृष्णे राजी आलभते। संमृशतीत्येके॥१६॥

16. With *ṛksāmayoḥ śilpe stha*[1] (the sacrificer) should touch[2] the two lines on the skin of black antelope. According to some (ritualists) he should hold them.[3]

1. TS I.2.2.d.
2. KS XXIII.3; MS III.6.6.
3. Cf. ŚB III.2.1.5.

X.9

इन्द्र शाक्वर गायत्रीं प्रपद्ये तां ते युनज्मीन्द्र शाक्वर त्रिष्टुभं प्रपद्ये तां ते युनज्मीन्द्र शाक्वर जगतीं प्रपद्ये तां ते युनज्मीन्द्र शाक्वरानुष्टुभं प्रपद्ये तां ते युनज्मीन्द्र शाक्वर पङ्क्तिं प्रपद्ये तां ते युनज्मीत्येतैः प्रतिमन्त्रं प्रतिदिशं कृष्णाजिनमभिमृशीत। मध्य उत्तमेन॥१॥

1. (The sacrificer) touches the skin in each direction with one of the formulae beginning with *indra śākvara*[2] and touches it in the middle with the last formula.

1. East, south, west and north.
2. TB III.7.7.3-4.

अथ प्राङ्मुखो जान्वक्नो ऽभिसर्पति॥२॥

2. Then with his face to the east, and with his right knee bent in he should crawl towards (the skin).[1]

1. Cf. ŚB III.2.1.38.

इमां धियं शिक्षमाणस्येति कृष्णाजिनं भसत्तआरोहति॥३॥

3. With *imāṁ dhiyaṁ śikṣamāṇasya...*[1] he should ascend the skin from the hinder part.[2]

1. TS I.2.2.e.
2. Cf. ŚB III.2.1.9.

सुत्रामाणमित्यारोहञ्जपति। इमां सु नावमारुहमित्यारूढः। आहं दीक्षामरुहमृतस्य पत्नीं गायत्रेण छन्दसा ब्रह्मणा चर्तं सत्ये ऽधायि सत्यमृते ऽधाय्यृतं च मे सत्यं चाभूतां ज्योतिरभूवं सुवरगमं सुवर्गं लोकं नाकस्य पृष्ठं ब्रध्नस्य विष्टपमगममिति च॥४॥

4. While ascending he mutters *sutrāmāṇam...*[1] (After he has) ascended (he mutters) *imāṁ su nāvam...*[2] and *āhaṁ dīkṣāmaruham...*[3]

1. TS I.5.11.t.
2. TS I.5.11.u; cf. KS II.3.
3. TB III.7.7.4.

अत्र पत्नी शिरसि कुम्बकुरीरमध्यूहते॥५॥

5. At this stage the wife of the sacrificer puts the Kumbakurīra[1] on the head.

1. Hair-net; see Sūtra 7 below.

कृष्णं जीवोर्णानामिति वाजसनेयकम्॥६॥

6. According to the Vājasaneyaka[1] (the Kumbakurīra should be made) out of black wool of a living ram.

1. Not found in the ŚB.

जालं कुम्बकुरीरमित्याचक्षते॥७॥

7. They call a (hair-) net to be Kumbakurīra.

विष्णोः शर्मासीत्यहतेन वाससा दक्षिणमंसं यजमानः प्रोर्णुते नक्षत्राणां मातीकाशात्पाहीति शिरः॥८॥

8. With *viṣṇoḥ śarmāsi...*[1] the sacrificer covers the right shoulder with a new cloth; with *nakṣatrāṇāṁ mātīkāśāt pāhi*[2] (he covers) the head.

1. TS I.2.2.g.
2. TS I.2.2.h.

उष्णीषेण प्रदक्षिणं शिरो वेष्टयत इति वाजसनेयकम्॥९॥

9. According to the Vājasaneyins[1] he covers the head with a turban by the right.

1. The ŚB does not mention this.

न पुरा सोमस्य क्रयादपोर्ण्वीतेत्युक्तम्॥१०॥

10. It has been said (in a Brāhmaṇa-text)[1] "(The sacrificer) should not uncover (his head) before the (ritual of the) purchase of the Soma (-plant) (is performed)".

1. TS VI.1.3.2-3.

प्राचीनमात्रा वाससा पत्नीं दीक्षयति॥११॥

11. (The Adhvaryu or Pratiprasthātṛ) consecrates the wife (of the sacrificer) by means of a cloth with its (fringes) on the font side.

1. For the meaning of the word *prācīnamātṛ vāsas* see the next Sūtra.

ऊर्ध्ववास्यं ब्रुवते॥१२॥

12. They call a cloth to be worn in such a way that its fringes would come on the upper part of the body (to be a *prācīnamātṛ vāsas*).

शरमयी मौञ्जी वा मेखला त्रिवृत्पृथ्व्यन्यतरतःपाशा। तया यजमानं दीक्षयति। योक्त्रेण पत्नीम्॥१३॥

13. There should be a broad girdle made of Śara (-grass) or of Muñja (-grass), triply woven and having a noose on either-

side. With it (the Adhvaryu) consecrates the sacrificer and with a yoke-halter the wife of the sacrificer.[1]

1. Cf. TS VI.1.3.3-5; cp. ŚB III.2.1.11,13.

ऊर्गसीति नाभिं प्रति परिव्ययति द्वेष्यं मनसा ध्यायन्॥१४॥

14. Thinking of the enemy[1] (the sacrificer) binds (the girdle) round his waist with *ūrgasi*...[1]

1. Cf. KS XXIII.4; MS III.6.7.
2. TS I.2.2.f.

उत्तरेण नाभिं निष्टर्क्यं ग्रन्थिं कृत्वा प्रदक्षिणं पर्यूह्य दक्षिणेन नाभिमवस्थापयति॥१५॥

15. (He binds the girdle) to the left of the navel, having made a loose knot and having moved (the girdle) by the right he fixes it to the right of the navel.

अत्र दर्शपूर्णमासवत्पत्नीं संनह्यति। सं त्वा नह्यामीति विकारः॥१६॥

16. Now (the Adhvaryu) fastens the yoke-halter round the waist of the sacrificer's wife as in the New and Full-moon-sacrifices.[1] (Instead of *aśāsānā*...) there should be a modification in the formula and the formula *saṁ tvā nahyāmi*...[2] should be used.

1. See II.5.2-6.
2. TS III.5.6.a.

इन्द्रस्य योनिरसि मा मा हिंसीरिति कृष्णविषाणां यजमानाय प्रयच्छति॥१७॥

17. With *indrasya yonirasi*...[1] he gives the horn of black antelope to the sacrificer.[2]

1. TS I.2.1.i.
2. Cf. TS VI.1.3.6.

आबध्नातीत्येके॥१८॥

18. According to some ritualists[1] he ties (the horn to the piece of cloth).[2]

1. So the followers of the white yajurveda see ŚB III.2.1.29.

त्रिवलिः पञ्चवलिर्वा दक्षिणावृद्भवति। सव्यावृदित्येके॥१९॥

19. It is a horn which has three or five curves[1] and which

is turned towards the right side; according to some ritualists (it is) turned towards the left side.

1. For five curves cf. KS XXIII.4.

X.10

कृष्यै त्वा सुसस्याया इति तया वेदेर्लोष्टमुद्धन्ति॥१॥

1. With *kṛṣyai tvā rayyai tvā...*[1] (the sacrificer) digs out a clod of earth from the altar by means of (horn).

1. TS I.2.2.k.
2. See TS VI.1.3.7.

सुपिप्पलाभ्यस्त्वौषधीभ्य इत्यर्थे प्राप्ते शिरसि कण्डूयते॥२॥

2. With *supippalābhyas tvauṣadhībhyaḥ...*[1] he scratches his head (by means of it) if it is necessary.[2]

1. TS I.2.2.1.
2. Cp. TS VI.1.3.7. Cp. MS III.6.7.

विषाणे विष्यैतं ग्रथिं यदस्य गुल्फितं हृदि मनो यदस्य गुल्फितमित्यङ्गानि॥३॥

3. (He scratches) his (limbs by means of horn) with *viṣāṇe viṣyaitam...*[1]

1. Cp. MS I.13.2.

ऊर्ध्वसदसि वानस्पत्यः सुद्युम्नो द्युम्नं यजमानाय धेहीत्यौदुम्बरं दीक्षितदण्डं यजमानाय प्रयच्छति। यो वा यज्ञियो वृक्षः फलग्रहिः॥४॥

4. With *ūrdhvasadasi vānaspatyaḥ...*[1] the gives the staff (meant for) a consecrated[2] made of Udumbara-wood[3] or of any tree which deserves to be used in a sacrifice or which bears fruits.[4]

1. MS I.2.2.
2. Cf. TS. VI.1.4.1.
3. Cf. TS VI.1.4.1.
4. Cf. KS XXIII.4.

आस्यदघ्नश्चुबुकदघ्नो· वा॥५॥

5. It (should be) so high as to reach his mouth or his chin.

सूपस्था देवो वनस्पतिरिति तं यजमानः प्रतिगृह्योरुव्यचा असि जनधाः स्वभक्षो मा पाहीति चमसं व्रतप्रदानमभिमन्त्र्य केशिनीं दीक्षां

जपत्यग्निर्दीक्षितः पृथिवी दीक्षा सा मा दीक्षा दीक्षयतु तया दीक्षया दीक्षे। वायुर्दीक्षितो ऽन्तरिक्षं दीक्षा सा मा दीक्षा दीक्षयतु तया दीक्षया दीक्षे। आदित्यो दीक्षितो द्यौर्दीक्षा सा मा दीक्षा दीक्षयतु तया दीक्षया दीक्षे। चन्द्रमा दीक्षितः श्रोत्रं दीक्षा सा मा दीक्षा दीक्षयतु तया दीक्षया दीक्षे। प्रजापतिर्दीक्षितो मनो दीक्षा सा मा दीक्षा दीक्षयतु तया दीक्षया दीक्षे। वाचा मे वाग्दीक्षतामग्नये समष्टवा उ। प्राणेन मे प्राणो दीक्षतां वायवे समष्टवा उ। चक्षुषा चक्षुर्दीक्षतां सूर्याय समष्टवा उ। श्रोत्रेण मे श्रोत्रं दीक्षतां चन्द्रमसे समष्टवा उ। मनसा मे मनो दीक्षतां प्रजापतये समष्टवा उ। भूर्भुवः सुवस्तपो मे दीक्षा सत्यं गृहपतिरिति॥६॥

6. Having taken it with *sūpasthā devo vanaspatiḥ*...[1], then having addressed the wooden pot intended for carrying the fast-milk with *uruvyacā asi*...[2] the sacrificer mutters the Dīkṣā-formulae of *keśin*[2] beginning with *agnir dīkṣitaḥ*...[3]

1. TS I.2.2.m.
2. Cp. KS VII.4; cp. JB II.68.
3. JB II.65.

अथैनमध्वर्युरभिमन्त्रयते॥७॥

7. Then the Adhvaryu addresses him (the sacrificer)[1],

1. See the next Sūtra.

X.11

पृथिवी दीक्षा तयाग्निर्दीक्षया दीक्षितो ययाग्निर्दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि। द्योर्दीक्षा तयादित्यो दीक्षया दीक्षितो ययादित्यो दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि। दिशो दीक्षा तया चन्द्रमा दीक्षया दीक्षितो या चन्द्रमा दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि। आपो दीक्षा तया वरुणो राजा दीक्षया दीक्षितो यया वरुणो राजा दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि ओषधयो दीक्षा तया सोमो राजा दीक्षितो यया सोमो राजा दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि। वाग्दीक्षा तया प्राणो दीक्षया दीक्षितो यया प्राणो दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि। पृथिवी त्वा दीक्षमाणमनुदीक्षताम्। अन्तरिक्षं त्वा दीक्षमाणमनुदीक्षताम्। द्यौस्त्वा दीक्षमाणमनुदीक्षताम्। दिशस्त्वा दीक्षमाणमनुदीक्षन्ताम्। आपस्त्वा दीक्षमाणमनुदीक्षन्ताम्। ओषधयस्त्वा दीक्षमाणमनुदीक्षन्ताम्। वाक्त्वा दीक्षमाणमनुदीक्षताम्। ऋचस्त्वा

दीक्षमाणमनुदीक्षन्ताम्। सामानि त्वा दीक्षमाणमनुदीक्षन्ताम्। यजूंषि त्वा दीक्षमाणमनुदीक्षन्ताम्। अहश्च रात्रिश्च कृषिश्च वृष्टिश्च त्विषिश्चापचितिश्चापश्चौषधयश्चोर्क् च सूनृता च तास्त्वा दीक्षमाणनुदीक्षन्तामिति॥१॥

1. with *pṛthivī dīkṣā...*[1]

1. TB III.7.7.4-9.

संभारयजूंषि चैनमध्वर्युर्वाचयति॥२॥

2. And the Adhvaryu makes him (the sacrificer) recite the Sambhāra-formulae.[1]

1. KS IX.15; Cp. X.3.5.

अथाङ्गुलीर्न्यचति॥३॥

स्वाहा यज्ञं मनस इति द्वे। स्वाहा दिव इति द्वे। स्वाहा पृथिव्या इति द्वे। स्वाहोरोन्तरिक्षादिति द्वे। स्वाहा यज्ञं वातादारभ इति मुष्टीकरोति वाचं च यच्छति॥४॥

3-4. Then (the sacrificer) bends[1] the fingers (of both the hands): with *svāhā yajñaṁ manasaḥ* the two (small fingers); with *śvāhā divaḥ* the two (ring fingers); with *svāhā pṛthivyāḥ* the two (middle-fingers); with *svāhororantarikṣāt* the two (index-fingers); he makes fists with *svāhā yajñaṁ vātādārabhe*[2] and restrains his speech.[3]

1. Cf. ŚB III.1.3.25.
2. For the formulae cp. TS I.2.2.n with some differences. See also MS I.2.2; KS II.3.
3. Cf. TS VI.1.4.3; ŚB III.2.1.36.

अथैनं त्रिरुपांश्वावेदयति त्रिरुच्चैरदीक्षिष्टायं ब्राह्मणो ऽसावमुष्य पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्तामुष्याः पुत्रो ऽमुष्याः पौत्रो ऽमुष्या नप्तेति॥५॥

5. Then (the Adhvaryu) declares him (the sacrificer) as "consecrated"—thrice inaudibly and thrice loudly[1] with the words (meaning). This Brahmin—N.N., the son of N.N., the grandson of N.N., the great-grandson of N.N., the son of N.N. (mother), the grandson of N.N. (grand-mother), the great-grandson of N.N. (great-grand-mother) has been consecrated.

1. Cf. TS VI.1.4.3.

ब्रह्मणो वा एष जायते यो दीक्षते। तस्माद्राजन्यवैश्यावपि ब्राह्मण इत्येवावेदयति॥६॥

6. He who undergoes consecration is indeed born of Brahman. Therefore (the Adhvaryu) declares even a Kṣatriya and a Vaiśya also as a Brahmin.[1]

1. Cp. ŚB III.2.1.40.

X.12

अपराह्णे दीक्षयेत्॥१॥

1. (The Adhvaryu) should consecrate (the sacrificer) in the afternoon.[1]

1. Cf. KB VII.2.

यं कामयेत तपस्वी स्यादिति तं पूर्वाह्णे॥२॥

2. In the case of whom he desires that (the sacrificer) should be an ascetic, him (he should consecrate) in the forenoon.

स वाग्यतस्तपस्तप्यमान आस्त आ नक्षत्रस्योदेतोः॥३॥

3. He (the sacrificer) restrained in speech remains practising penance upto the rise of a constellation.[1]

1. Cf. TS VI.1.4.3f.

वत्सस्यैकं स्तनमवशिष्येतरान्व्रतं दोहयित्वा याः पशूनामृषभे वाचस्ताः सूर्यो अग्ने शुक्रो अग्रे ताः प्रहिण्वो यथाभागं वो अत्र शिवा नस्ताः पुनरायन्तु वाच इति जपित्वा व्रतं कृणुतेति वाचं विसृजते॥४॥

4. Having left one udder (unmilked) for the sake of the calf, and having caused (the milker) milk the other three (udders) for the sake of fast-food (milk), having muttered *yāḥ paśūnāmṛṣabhe....*[1] (the sacrificer) releases his speech with words (meaning) "Do you prepare the fast-food."

1. Cp. MS I.2.3.

एष्ट्रीः स्थेति चतस्रो ऽङ्गुलीरुत्सृजति। द्वे अन्यतरतो द्वे अन्यतरतः॥५॥

5. With *eṣṭrīḥ stha...* he opens the four fingers: two (the little finger and the ring finger) of one hand (and the same) two of the other.

जागर्त्येतां रात्रिम्। क्रीते राजनि द्वितीयाम्॥ श्वःसुत्यायां तृतीयाम्॥६॥

6. He remains wakeful through that night; after the king Soma is purchased, through the second night; when the Soma-pressing is to be made tomorrow through the third night.[1]

1. If the Soma-sacrifice consists of one Dīkṣā day and three Upasad-days, the sacrificer has to remain wakeful on the night between the Dīkṣā-day and the first Upasad-day; then on the night between the first and second upasad-day and on the night between the third Upasad-day and the Sutyā-day. He may sleep on the night between the second Upasad-day and the third Upasad-day.

चनसितं विचक्षणमिति नामधेयान्तेषु निदधाति॥७॥

चनसितेति ब्राह्मणम्। विचक्षणेति राजन्यवैश्यो॥८॥

7-8. At the end of the names he adds the words *canasita* and *vicakṣaṇa* (while addressing) them—(he adds) the (word) *canasita* at the end of the name of a Brāhmaṇa, and *vicakṣaṇa* (at the end of the names of) a Kṣatriya or a Vaiśya.[1]

1. The word *canasita* means "enlightened"; the word *vicakṣaṇa* means "discerning one". These are the honorific terms. AB I.6. and KB VIII.3 prescribe the use of the word *vicakṣaṇa* only. GB I.3.19. and II.2.23 prescribe the word *canasita*.

परिणयेन मानुषीं वाचं वदति॥९॥

9. He speaks (even) the ordinary speech (also) politely.

न स्त्रिया न शूद्रेण संभाषेत॥१०॥

10. He should not have a conversation with a woman or a Śūdra.

नैनमनुप्रपद्येत॥११॥

11. He should not go after him (a Śūdra).

यद्येनं शूद्रेण संवाद उपपद्येत ब्राह्मणराजन्यवैश्यानामेकं ब्रूयादिममित्थं ब्रूहीति वाजसनेयकम्॥१२॥

12. According to Vājasaneyins, if a conversation with a Śūdra becomes necessary, he (the sacrificer) should ask a Brāhmaṇa or Kṣatriya or a Vaiśya: "Tell him thus."[1]

1. Cf. ŚB III.1.1.10.

कामं शूद्रेण संभाषेत यः पापेन कर्मणानभिलक्षितः स्यादिति शाट्याय-नकम्॥१३॥

13. According to Śāṭyānaka, he should at will converse with a Śūdra who is not characterised by any evil activity.

अभिवदति नाभिवादयतेऽप्याचार्यं श्वशुरं राजानमिति शाट्यायनकम्॥१४॥

14. He does not greet any one when one is greeting him—even if the one may be his teacher, father-in-law or a king.[1]

1. Cp. JB II.63.

X.13

अग्निर्वै दीक्षितस्तस्मादेनं नोपस्पृशेत्॥१॥

1. A consecrated (sacrificer) is indeed fire (as it were); therefore no one should touch him.

न चास्य नाम गृह्णीयात्॥२॥

2. And no one should utter his name.[1]

1. Cp. KS XXIII.6.

न पुरा दक्षिणाभ्यो नेतोः कृष्णविषाणामवचृतेत्॥३॥

3. He should not abandon the horn of black antelope before the dakṣiṇā (-cows) are carried forth.[1]

1. Cf. TS VI.1.3.8.

न च दन्तान्दर्शयते॥४॥

हस्तेनापिगृह्य स्मयते॥५॥

4-5. And he does not show his teeth. Having covered his face, he smiles.[1]

1. Cf. TS VI.1.3.6; cp. MS III.68-7; cp. MS III.6.7.

मधु मांसं स्त्रिमनृतमुपरिशय्यां ष्ठीवनं विकाले निष्क्रमणं दीक्षितविमि-तात्प्रवासमिति वर्जयेत्॥६॥

6. He should avoid honey, flesh, woman, flashood, sleeping on an elevated place, spitting,[1] going out (of the sacrificial

place) at an improper time[2] (and) staying away from the enclosure of the consecrated (sacrificer).[3]

1. Cf. KS XXIII.3.
2. Cp. MS III.6.7.
3. Cp. TS VI.2.5.5.

न दिवा मूत्रपुरीषे कुर्यात्॥७॥

यदि कुर्याच्छायायाम्॥८॥

7-8. He should not pass urine or excrements during the day time; if he does he should do it in the shade.[1]

1. Cp. MS III.6.6.

मूत्रं चिकीर्षन्नियं ते यज्ञिया तनूरिति तृण लोष्टं वापादायापो मुञ्चामि न प्रजामंहोमुचः स्वाहाकृताः पृथिवीमाविशतेति मूत्रं विसृज्याचम्य पृथिव्या संभवेत्यापात्तं प्रतिनिदधाति॥९॥

9. When he wants to pass urine, having taken (a blade of) grass or a clod of earth (in his hand)[1] with *iyaṁ te yajñiyā tanūḥ*, having passed urine, with *apo muñcāmi*..., having sipped water, he puts down (the blade of grass or the clod of earth which had been taken) with *pṛthivyā saṁbhava*.[2]

1. From the place where he would urinate.
2. For this Sūtra cf. ŚB III.2.2.20-21.

यन्मे ऽत्र पयसः परीतोषात्तदर्पिथ। अग्निहोत्रमिव सोमेन तदहं पुनरादद इति रेतः स्कन्नमनुमन्त्रयते॥१०॥

10. With *yanmetra payasaḥ*...[1] he addresses the (involuntarily) discharged semen.

1. For the formula cp. KātyāŚS XXV.11.21;cp. BaudhāŚS XXVIII.9.

यदत्रापि रसस्य मे निरष्ठविषमस्पृतम्। अग्निष्टत्सोमः पृथिवी पुनरात्मन्दधातु म इति छर्दित्वा ष्ठुत्वा वा। यदन्नमद्य ते नक्तं न तत्प्रातः क्षुधो ऽवति। सर्वं तदस्मान्मा हिंसीर्नहि तदददृशे दिवेति स्वप्ने ऽन्नं भुक्त्वा॥ रुद्रियाभ्यो ऽद्भ्यः स्वाहेति लोहितमुत्पतितं दृष्ट्वा॥११॥

11. After having urinated or spat (he should recite) *yadatrāpi rasasya me*...[1] Having eaten food in the dream (he should recite) *yadannamadya te naktam*.... Having seen blood which has gushed out (one should recite) *rudriyābhyodbhyaḥ svāhā*.

1. Cp. GB I.2.7.

X.14

बीभत्सा नाम स्थापः स्वाहाकृताः पृथिवीमाविशतेति स्नूहानम्। कृपा णाम स्थापः स्वाहाकृताः पृथिवीमाविशतेत्यश्रु। तपस्या नाम स्थापः स्वाहाकृताः पृथिवीमाविशतेति स्वेदम्॥१॥

1. (The consecrated sacrificer should recite over) the phlegm (coming out of his nose) *bibhatsā nāma stha...* (he should recite over) the tear (coming out of his eyes) *kṛpā nāma stha...*; (he should recite over) the sweat (coming out of his body) *tapasyā nāma stha...*

न प्रतीच्या द्वारा निष्क्रामति॥२॥

2. He does not go out (of the sacrificial hall) form the western door.

नाक्रतुसंयुक्तामाहुतिं जुहोति॥३॥

3. He does not offer any libation which is not connected with the sacrifice.[1]

1. Cf. TS VI.1.4.5; KS XXIII.7; MS III.6.10.

नाग्निहोत्रम्॥४॥

4. (He does) not (perform) the Agnihotra (-ritual).[1]

1. Cf. MS III.6.6.

न दर्शपूर्णमासाभ्यां यजते॥५॥

5. He does not perform the New and Full-moon-offerings.[1]

1. Cf. MS III.6.6.

न ददाति॥६॥

न पचते॥७॥

6-7. He does not give (anything not connectd with the sacrifice); does not cook food.[1]

1. Cf. MS III.6.5.

द्वादशाहमवरार्ध्यं दीक्षितो भवति। मासं संवत्सरं यदा वा कृशः स्यादित्यपरम्॥८॥

8. He remains consecrated at least for twelve days; or

there is another (rule) that he should remain consecrated at least for one month or for one year or until he becomes lean.

विज्ञायते च। यदा वै दीक्षितः कृशो भवत्यथ मेध्यो भवति। यदास्मिन्नन्तर्न किंचन भवत्यथ मेध्यो भवति। यदास्य त्वचास्थि संधीयते ऽथ मेध्यो भवति। यदास्य कृष्णं चक्षुषोर्नश्यत्यथ मेध्यो भवति॥९॥

9. And it is known (from a sacred text): "When the consecrated (sacrificer) becomes lean, he becomes worthy of performing a sacrifice; when there is nothing in his inside, then he becomes worthy of performing a sacrifice; when his bone becomes stuck to his skin, then he becomes worthy of performing a sacrifice; when the black of his eye is lost, (i.e. when the pupil cannot be seen), then he becomes worthy of performing a sacrifice."[1]

1. Cp. MS III.6.6.

पीवा दीक्षते। कृशो यजते। यदस्याङ्गानां मीयते जुहोत्येव तदिति विज्ञायते॥१०॥

10. "Being fat, he becomes consecrated; being lean he performs the sacrifice; whatever of his limbs is reduced, that verily, does he offer"—this is known from a sacred text.[1]

1. Cp. MS III.6.6.

X.15

एका दीक्षा तिस्र उपसदः पञ्चमीं प्रसुतः। तिस्रो वा दीक्षास्तिस्र उपसदः सप्तमीं प्रसुतः। चतस्रो वा दीक्षास्तिस्र उपसदो ऽष्टमीं प्रसुतः॥१॥

1. (In connection with a one-day-soma-sacrifice) there should be one Dīkṣā (-day) (and) three Upasad-days; on the fifth day Soma should be pressed. Or there should be three Dīkṣā-days, three Upasad-days, and on the seventh day Soma should be pressed. Or there should be four Dīkṣā-days; three Upasad-days, and on the eighth day Soma should be pressed.

अमावास्यायां दीक्षा यजनीये वा। पौर्णमास्यां यजनीये वा सुत्यमहः॥२॥

2. The Dīkṣā(consecration) (should-take place) either on the new-moon-day or on any (other day) worthy for sacrifice.

On the full-moon-day, or on any (other day) worthy for a sacrifice the soma-pressing day should take place.

एतद्वा विपरीतम्॥३॥

3. Or this should be in the reverse manner.

अमावास्यायां दीक्षा यजनीये वा॥ अमावास्यायां यजनीये वा सुत्यमहः॥ पौर्णमास्यां दीक्षा यजनीये वा। पौर्णमास्यां यजनीये वा सुत्यमहः॥४॥

4. The Dīkṣā(consecration) (should take place) either on the new-moon-day or on any (other day) worthy for a sacrifice. on the now-moon-day or on any (other day) worthy for a sacrifice the soma-pressing-day should take place. The Dīkṣā (should take place) either on the full-moon-day or on any (other day) worthy for a sacrifice. On the full-moon-day or on any (other day) worthy for a sacrifice, the soma-pressing-day should take place.

नैनमन्यत्र दीक्षितविमितादभिनिम्रोचेदभ्युदियाद्वा॥५॥

5. The sun should not either set or rise while (the consecrated is anywhere else than in the hut meant for the consecrated.[1]

1. Cf. MS III.6.9; KS XXIII.2; ŚB II.2.2.27.

वारुणीरभिनिम्रुक्तो जपेत्॥ सौरीरभ्युदितः॥६॥

6. (The consecrated) in whose case the sun sets (while he is out of his hut) should mutter verses addressed to Varuṇa; In whose case the sun rises... (should mutter) verses addressed to Sūrya.

अबद्धं मन इत्यमेध्यं दृष्ट्वा जपति॥७॥

7. Having seen anything unworthy of sacrifice, he mutters *abaddhaṁ manaḥ....*[1]

1. TS III.1.1.2.

उन्दतीर्बलं धत्तेत्यववृष्टः॥८॥

8. When he is showered upon by rain, (he should mutter) *udantīr balaṁ dhatta....*[1]

1. TS III.1.1.3.

दक्षिणोनाहवीयं प्राङ् शेते न न्यङ्नोत्तानो नाग्नेरपपर्यावर्तेत॥९॥

9. He sleeps with his face to the east, towards the south of the Āhavanīya.[1] He does not sleep with his face downwards, or upwards. He should not turn his face away from the fire.[2]

1. Cf. TS VI.2.5.5.
2. Cp. KS XXIII.5; MS III.6.9.

यद्यपपर्यावर्तेत विश्वे देवा अभि मामाववृत्रन्निति जपेत्॥१०॥

10. If he turns away his face (from the fire) he should mutter *viśve devā abhi māmāvavṛtran.*[1]

1. TS I.2.3.e.

नान्यत्र कृष्णाजिनादासीत। यद्यन्यत्रासीत देवां जनमगन्यज्ञ इति जपेत्॥११॥

11. he should not sit anywhere except on the black-antelope-skin. If he sits anywhere else, he should mutter *devān janamagan yajñaḥ...*[1]

1. For this Sūtra cp. MS III.6.6.

न दण्डात्कृष्णाजिनादिति विप्रच्छिद्येत। उभे निधाय मूत्रपुरीषे कुर्यात्॥१२॥

12. He should not be separated from the staff, and black antelope's skin. He should urinate or void excrement after having kept these down.

यावदुक्तं पत्न्या दीक्षितव्यञ्जनानि॥१३॥

13. The peculiarities mentioned so far in connection with the consecrated (also apply) to the wife of the sacrificer.

समानं ब्रह्मचर्यम्॥१४॥

14. The rules regarding continance are comman (to both).

न दीक्षितवसनं परिदधीत। नास्य पापं कीर्तयेत्। नान्नमश्नीयात्॥१५॥

15. No one should put on the garment of the consecrated, nor should mention his evil nor eat his food.[1]

1. Cf. MS III.6.7.

यज्ञार्थे वा निर्दिष्टे शेषाद्भुञ्जीरन्। संस्थिते वाग्नीषोमीये। हुतायां वा वपायाम्॥१६॥

16. Or (others) may eat remnants of food required for the sacrifice after is has been assigned. Or they may eat it after the

animal-sacrifice for Agni and Soma has stood being completed or after the omentum has been offered.

X.16

न पुरा नक्षत्रेभ्यो वाचं विसृजेत्। यदि विसृजेदिदं विष्णुस्त्वमग्ने व्रतपा असीति जपित्वा वाचं यच्छेत्॥१॥

पुनर्वा दीक्षेत॥२॥

1-2. (The consecrated sacrificer) should not release his speech before (the appearance of) the constellations. If he releases, he should mutter *idaṁ viṣṇuḥ*...[1] and *tvamagne vratapā asi*[2] or he should again undergo the consecration-rite.[3]

1. TS I.2.13.e.
2. TS I.1.14.n.
3. For these Sūtras cp. X.12.3; KS XXIII.5; MS III.6.9.

अथैकेषाम्। वैष्णवीमाग्नावैष्णवीं सारस्वतीं बार्हस्पत्यामुत्तमामनूच्य वाग्यन्तव्येति॥३॥

3. Now according to some (ritualists), (in that case) having recited a verse addressed to Viṣṇu, to Agni-and-Viṣṇu, to Sarasvatī, and the last to Bṛhaspati, he should restrain his speech.

दुग्धमेवाभिविसृजेदित्यालेखनः॥४॥

4. According to Ālekhana, he should release the speech after the (fast) milk has been milked out.

यवागू राजन्यस्येत्युक्तम्॥५॥

5. It has been said (in a Brāhmaṇa-text) "The gruel should be (the fast-food) of a Kṣatriya".

यवागूमेकदुग्धं वा व्रतयेदित्यवर्णसंयोगेनैक उपदिशन्ति॥६॥

6. Some (teachers) teach that without any reference to the caste either gruel or milk of a single cow should be taken as the fast-food.

तद्धैतदेके पयो व्रतयन्ति। तदु तथा न कुर्यात्। पयस्येव यवागूं श्रपयित्वा व्रतयेत्॥७॥

7. There are some who take only milk as the fast-food; but one should not do this. Having cooked gruel in milk only one should take it as the fast-food.

यदि व्रतधुगल्पं दुहीतान्यां दुह्यात्॥८॥

8. If the cow yielding the fast-food-milk yields only a little milk, one should milk another (cow).

यद्यन्या न स्यादद्भिः संसृज्य श्रपयेत्॥९॥

9. If another cow is not available having mixed water, one should cook that milk.

यदि पयो न स्यादप्स्वेव यवागूं श्रपयित्वा व्रतयेत्॥१०॥

10. If milk is not available, having cooked the gruel, in water only one should use it as the fast-food.[1]

1. Cp. ŚB III.2.2.14.

अप्यन्ततः पिप्पलानि। नत्वेव न व्रतयेदग्निहोत्रस्याविच्छेदायेति॥११॥

11. As the last alternative, one should take berries. (In any case) it should not happen (that the consecrated sacrificer) does not take any thing as the fast-food, so that the Agnihotra will not be discontinued.

यदि दधीयादेतदेवास्मै दधि कुर्युः॥१२॥

12. If he desires to eat curds, (the assistants) should prepare curds out of the same (milk) (and give it to the consecrated).

यद्यन्नीयाद्धाना अस्मा अन्वावपेयुः सक्तूनस्मा अन्वावपेयुर्घृतमस्मा अन्वानयेयुः॥१३॥

13. If he desires to eat food (the assistants) should put parched barley-grains or the flour of parched barley-grains, in (the fast-milk) or should procure ghee for him.

अप्यग्निहोत्रहविषामेवैकं व्रतयेन्मांसवर्जम्॥१४॥

14. (Or the consecrated sacrificer) may take as fast-food one of the substances prescribed for the Agnihotra,[1] excluding meat.

1. See VI.15.1.

सो ऽयं दैक्षो वादो भवतीति खल्वाहुः। सर्वेषामुपसत्स्वनारभ्यस्तनकल्प आम्नातः॥१५॥

15. They say that these rules apply only to the Dīkṣā-period. The rule regarding the udders[1] to be milked mentioned in connection with the Upasads is valid for all (castes)[2] without any specification.

1. See XI.4.9.
2. In contrast to X.16.5.

अपराह्णे ऽधिवृक्षसूर्ये वा व्रतप्रदो वाचं यमयति। अग्नीञ्ज्योतिष्मतः कुरुत दीक्षित वाचं यच्छ पत्नि वाचं यच्छेति संप्रेष्यति॥१६॥

16. In the afternoon or when the sun is on the top of the trees the (assistant) who gives the fast-food (to the consecrated) causes him to restrain his (=consecrated) speech. He gives the call with these words: "Do you make the fires full of flames; O consecrated! restrain the speech; O wife (of the consecrated)! restrain your speech."[1]

1. Cp. ŚB III.2.2.26.

X.17

उदितेषु नक्षत्रेषु पूर्ववद्वाचो विसर्गः॥१॥

1. After the constellations have arisen, speech-release (should occur) as (described) earlier.[1]

1. See X.12.4.

एवमुपोदयं यमयति। उदित आदित्ये विसृजते॥२॥

2. In the same manner (the assistant) makes (the sacrificer) restrain (his speech) at the time of the sun-rise. After the sun has risen (the sacrificer) should release his speech.

मध्यंदिने मध्यरात्रे च व्रतयति॥३॥

3. (The consecrated sacrificer) consumes the fast-milk at the time of the mid-day and mid night.

अतिनीय वा मानुषं कालम्॥४॥

4. Or (he consumes) after having passed the time of men (i.e. when they generally take food).[1]

1. Cf. MS III.6.6; cp. ŚB III.2.2.16.

सायं दुग्धमपररात्रे प्रातर्दुग्धमपराह्ण इत्येके॥५॥

5. According to some[1] in the second half of the hight (he consumes the milk) milked in the evening; (and) in the afternoon (he consumes the milk) milked in the morning.

1. Cf. ŚB III.2.2.16.

गार्हपत्ये दीक्षितस्य व्रतं श्रपयति। दक्षिणाग्नौ पत्न्याः॥६॥

6. (The assistant) cooks the fast-milk for the consecrated on the Gārhapatya-fire; (and that) for the wife of the sacrificer on the Dakṣiṇa-fire.

याग्निहोत्रस्य स्कन्नस्य प्रायश्चित्तिः सा व्रतस्य॥७॥

7. The expiation which is to be performed in the case of spilling of the Agnihotra-milk[1] should be performed in the case of spilling) of fast milk (also).[2]

1. See IX.6.7.
2. Cf. KS XXIII.7.

अग्निहोत्रवत्तूष्णीमुन्नीयापरेणाहवनीयं व्रतमत्याहृत्य प्रयच्छन्नाह व्रत्य व्रतय व्रतमुपेहीति॥८॥

8. Having taken up (milk) in the same manner as in the Agnihotra[1] but silently (without reciting any formula) having (then) brought the fast (milk) to the west of the Āhavanīya, while giving it (to the consecrated sacrificer) (the Adhvaryu) says, *vratya vrataya vratamupehi*...[2]

1. See VI.7.1ff.
2. MS III.6.6.

दैवीं धियं मनामह इति हस्ताववनिज्य ये देवा मनोजाता मनोयुज इति दक्षिणेनाहवनीयं परिश्रिते व्रतयति॥९॥

9. With *daivīṁ dhiyaṁ manāmahe*...[1] having washed his hands,[2] with *ye devā manojātā manoyujaḥ*...[3] (the sacrificer) drinks (the fast-milk) in an enclosed place to the south of the Āhavanīya.

1. TS I.2.3.a.
2. Cf. MS III.6.9; cp. KS XXIII.5.
3. TS I.2.3.b.

नैनमदीक्षिता व्रतयन्तं पश्यन्ति॥१०॥

10. Unconsecrated (persons) should not see him while he is drinking the fast-milk.

शिवाः पीता भवथ यूयमापो ऽस्माकं योनावुदरे सुशेवाः। इरावतीरनमीवा अनागसः शिवा नो भवत जीवस इति व्रतयित्वा नाभिदेशमभिमृशते॥११॥

11. After having drunk the fast-milk, (the sacrificer) touches himself near the navel with *śivāḥ pītā bhavatha*...

अपश्च पीत्वा जपति॥१२॥

12. And after having drunk water he mutters (the same verse).

तूष्णीं पत्नी स्व आयतने व्रतयति॥१३॥

13. The wife of the sacrificer drinks (the fast-milk) silently (without any formula) in her own place.

X.18

अग्ने त्वं सु जागृहीति स्वप्स्यन्नाहवनीयमभिमन्त्रते॥१॥

1. While about to sleep, (the sacrificer) addreses the Āhavanīya(-fire)[1] with *agne tvaṁ su jāgṛhi*...[2]

1. Cf. TS VI.1.4.5-6.
2. TS I.2.3.c.

त्वमग्ने व्रतपा असीति प्रबुध्य मुष्टी वाचं वा विसृज्यादीक्षितवादं वोदित्वा॥२॥

2. He recites *tvamagne vratapā asi*...[1] after he has awakened or has opened his fist, or released his speech, or having uttered the words not permitted to be uttered by a consecrated.[3]

1. TS I.2.3.d.
2. Cf. TS VI.1.4.6.
3. Cf. MS III.6.9.

विश्वे देवा अभि मामाववृत्रन्निति प्रबुध्य जपति। पुनर्मनः पुनरायुरागात्पुनः प्राणः पुनराकूतमागात् वैश्वानरो ऽदब्धस्तनूपा अवबाधतां दुरितानि विश्वेति च॥३॥

3. Having become awakened he mutters *viśve devā abhi māmāvavṛtran*...[1] and *punarmanaḥ punarāyuḥ*...[2]

1. TS I.2.3.e; cp. TS VI.1.4.7.
2. Cp. MS III.6.9; cf. ŚB III.2.2.23.

तस्माद्दीक्षितो द्वादशाहं भृतिं वन्वीत। यज्ञमेव तत्संभरतीति विज्ञायते॥४॥

4. It is known (from a Brāhmaṇa-text):[1] "Therefore a consecrated sacrificer should beg for the material (of the sacrifice) for twelve days. He thereby collects the sacrifice itself."

1. KS XXIII.6.

पूषा सन्येति सनीहारान्संशास्ति॥५॥

5. (The consecrated sacrificer) directs the bringers of wealth with *pūṣā sanyā*...[1]

1. TS I.2.3.e; cf. KS XXIII.6.

चन्द्रमसीत्येतैर्यथालिङ्गं प्रतिगृह्णाति॥६॥

6. He accepts (the wealth) with *candramasi*...[1] in accordance with the characteristic word in the formula[2].

1. TS I.2.3.b.
2. Thus one should use *cardramasi* in accepting gold. One should accept gold, cloth, horse etc. while using the relevent forming.

देवः सविता वसोर्वसुदावेत्यन्यानि॥७॥

7. He accepts the other (materials) with *devaḥ savitā*....[1]

1. TS I.2.3.e, f, g.

वायवे त्वेति तासां नष्टामनुदिशति॥८॥

वरुणाय त्वेत्यप्सु मृताम्॥९॥

निर्ऋत्यै त्वेत्यवसन्नां संशीर्णां वा॥१०॥

8-10. He assigns the one (cow) of them if lost,[1] (to the

deity mentioned in the formula) with *vāyave tvā*.[2] If died in water[3] with *varuṇāya tvā*,[4] if sunk down or decayed[5] with *nirṛtyai tvā*.[6]

1. Cf. MS III.6.10.
2. TS I.2.3.i.
3. MS III.6.10.
4. TS I.2.3.1.
5. MS III.6.10; cp. KS XXIII.6.
6. TS I.2.3.i.

X.19

मरुद्भ्यस्त्वेति ह्रादुनिहतां मेष्कहतामप्सु वा मग्नाम्॥१॥

1. With *marudbhyastvā*[1] (the consecrated sacrificer assigns the cow if it) is struck down by hail or killed by a wild beast,[2] or drowned in water.[3]

1. MS III.6.10.
2. *Meṣka*= wild beast (Rudradatta).
3. Cf. for this Sūtra MS III.6.10.

रुद्राय त्वेति महादेवहताम्॥२॥

2. With *rudrāya tvā*[1] (the sacrificer assigns it) (if it) is killed by the Great God[2] (Mahādeva i.e. Rudra) (i.e. due to fever).

1. MS III.6.10.
2. MS III.6.10.

इन्द्राय त्वा प्रसह्वन इति यां सेनाभीत्वरी विन्देत॥३॥

3. With *indrāya tvā prasahvane...*[1] (if it) is stolen by an attacking enemy.

1. The formula accurs only here.

यमाय त्वेत्यविज्ञातेन यक्ष्मणा मृताम्॥४॥

4. With *yamāya tvā*[1] if it dies on account of an unknown disease.[2]

1. KS XXIII.6.
2. Cf. KS XXIII.6.

अनुदिष्टानामधिगतां न गोषु चारयेत्॥५॥

5. He should not cause the cow which has been reobtained after she has been assigned to move among (his other) cows.[1]

1. i.e. such a cow should not be accepted by the sacrificer for his personal use. It should be given as a gift to a Brāhmaṇa.

पृथगरणीष्वग्नीन्त्समारोप्य रथेन प्रयाति॥६॥

6. Having caused the fires (mystically) to mount upon the churning sticks,[1] he should go away by means of a chariot.[2]

1. For details see VI.28.8-14.
2. These rules apply to the sacrificer in case he is required to go out.

तदभावे रथाङ्गमादाय॥७॥

7. In the absence of it (chariot) having taken up a part of a chariot[1] he should go.

1. See the Sūtra 14.

भद्रादभि श्रेय इति प्रयाणः॥८॥

8. The verse *bhadrādabhi śreyaḥ...*[1] is be recited at the time of going away.[2]

1. TS I.2.3.m-n.
2. Cf. TS III.1.1.4.

देवीराप इत्यपोऽतिगाहते॥९॥

9. He enters the water (to be crossed over)[1] with *devīr-āpaḥ...*[2]

1. Cf. KS XXIII.6; MS III.6.9.
2. TS I.2.3.k.

अच्छिन्नं तन्तुं पृथिव्या अनुगेषमिति हस्तेन लोष्टं विमृद्नात्या पारात्॥१०॥

10. With *acchinnaṁ tantuṁ pṛthivyāḥ...*[1] he crushes a clod of earth with his hand upto the bank[2] (and scatters the loosened earth over the water).

1. TS I.2.3.1.
2. Cf. TS VI.1.4.9.

पृथिव्या संभवेति सिकता लोष्टं वा मध्ये पारे च न्यस्यति॥११॥

11. With *pṛthivyā sambhava...*[1] he throws down in the middle (of the stream) and on the other bank sand or a clod of earth.

1. TS I.3.5.g.

एवं नाव्यासीनस्तरन्॥१२॥

12. When he is sitting in a boat and thus crossing (the water also) he should do in the same way.[1]

1. For Sūtras 10-12 cf. MS III.6.9; KS XXIII.6.

अरणीभ्यामरणीभिरित्येके॥१३॥

13. From the two churning sticks—according to some[1] from many churning sticks,[2]

1. Not known.
2. The sentence is incomplete. See the next Sūtra.

रथेन रथाङ्गेन वा न विप्रच्छिद्येत॥१४॥

14. or from the chariot or from the part of a chariot, he should not be separated.[1]

1. For Sūtras 13-14 cf. MS III.6.9; KS XXIII.6.

अत्र देवयजनाध्यवसानमेके समामनन्ति॥१५॥

15. According to the opinion of some (ritualists) the acquisition of the sacrificial ground should be done at this stage.[1]

1. after having been consecrated elsewhere.

य इहाध्यवस्येत्स प्रयायात्॥ य आदितो न स प्रयाति॥१६॥

16. He who acquires (the place of sacrifice) at this stage, should go (there from his original place). He who (has acquired the place) form the beginning[1] does not go away.

1. i.e. at the time mentioned in X.3.3.

नित्यानि देवयजनानि॥१७॥

17. The obligatory places of sacrifice (should be as follows):[1]

1. Contrast the "optional" (*kāmya*) places of sacrifice mentioned in X.20.5.

X.20

दक्षिणतऽउन्नतमुदीचीनावनतं प्राक्प्रवणं प्रागुदक्प्रवणं वा देवयजनम्॥१॥

1. The sacrificial place should be (slightly) raised towards the south, (slightly) depressed towards the north, (slightly) sloping towards the east, or sloping towards the north-east.[1]

1. Cf. MS III.8.4; cp. ŚB III.1.1.2.

यत्र वा बहवो ब्राह्मणाः संराधयेयुः॥२॥

2. Or it should be one which may be praised by many Brāhmaṇas.[1]

1. Cf. KS XXV.3.

अग्नयो वाव देवयजनम्। यत्र क्वचाग्नीनाधाय यजते देवयजन एव यजत विज्ञायते॥३॥

3. "The (sacred) fires indeed are the place of sacrifice. At any place after having established fires (if) one performs a sacrifice it is as good as one performs it on the (proper) place of sacrifice"— thus is known (from a Brāhmaṇa-text).[1]

1. MS III.8.5; cf. KS XXV.3.

दक्षिणा वाव देवयजनम्। दक्षिणाश्चेत्कल्याणीर्ददाति देवयजन एव यजत इत्येके॥४॥

4. "The sacrificial gifts indeed are the place of sacrifice. If one gives good sacrificial gifts, it is as good as one performs it on the (proper) place of sacrifice"—thus some[1] (say).

1. Not known.

पुरोहविषीति काम्यानि॥५॥

5. The optional types of sacrificial places (are described in the Brāhmaṇa-text in the section beginning with) *puroha-viṣi*.[1]

1. See for details TS VI.2.6.1ff; cp. MS III.8.4.; KS XXV.3-4.

निर्व्रस्के ऽभिचरन्यजेत॥६॥

6. A sacrificer performing black magic should perform a sacrifice on a *nirvraska* (-place).[1]

1. Cf. MS III.8.4. For the meaning of the word *nirvrasa* see the next Sūtra.

यस्माद्वृक्षाद् वल्मीकानिति निर्हरेयुरथो अभिखनेयुः॥७॥

7. (The word *nirvraska* means a place) form which they have rooted out trees and ant-hills and have dug up.

परोक्षं गुहा वने याजयेदभिशस्यमानम्॥८॥

परोक्षं पृष्ठान्युपेयुः॥ सर्वमुपांशु क्रियेत। स्थले यजेत॥९॥

यः कामयेतोभयेषां देवमनुष्याणां प्रकाशं गच्छेयमिति न प्राचीनं देवयजनाद्देवयजनमात्रमुच्छिंषेत्॥१०॥

8-10. (The Adhvaryu) should cause a (sacrificer against whom) black magic is being performed, to perform a sacrifice in a hidden manner,[1] secretly in a forest. The (Sāmavedic priests) should chant the Pṛṣṭha-stotras in a secret manner.[2] Every thing should be done inaudibly.[3] One should perform a sacrifice on an elevated place— one who desires may I shine among both the gods and men,[4] to the east of one's sacrificial place, one should not leave (any space) of the measurement of (another) sacrificial place.[5]

1. i.e. every syllable in every formula should be changed into *a* or *ā*.
2. i.e. they should not be based on their original verses.
3. For these Sūtras cf. MS III.8.4.
4. Cf. MS III.8.4.
5. Cf. ŚB III.1.1.3; ṢaḍB II.10.12; GB I.2.14; cp. TS VI.2.6.1.

यत्रापो देवयजनं चान्तरेण पन्था अभिविधावेत्तस्मिन्याजयेद्यं कामयेत नैनमुत्तरो यज्ञ उपनमेदिति॥११॥

11. In the case of a sacrificer about whom (the Adhvaryu) desires that no further sacrifice should be possible to him, he should make him perform a sacrifice on a place where a road runs between water and the place of sacrifice.[1]

1. Cf. KS XXV.2.

कौत्साद्राजानं क्रीणीयादन्यस्माद्वा ब्राह्मणादित्युक्त्वाहाप्यब्राह्मणादिति॥१२॥

12. Having said, "One should purchase king (Soma-plant) from a (Brāhmaṇa) belonging to Kutsa-family, or from another Brahmaṇa" a Brāhmaṇa-text[1] says, or "even from a non-Brāhmaṇa."

1. Not known.

उत्तरवेदिदेश उपरवदेशे वा लोहितं चर्मानडुहं प्राचीनग्रीवमुत्तरलोमास्तीर्य दक्षिणे चर्मपक्षे राजानं निवपति। उत्तरस्मिन्नुपविशति सोमविक्रयी॥१३॥

13. Either at the place of the Uttaravedi or at the place of the Uparavas,[1] having spread out the skin of a red bull with its

neck to the east and the hairy side turned upwards, (the Adhvaryu) scatters the king (Soma-plant)[2] upon the southern half of the skin. The Soma-vendor sits down upon the northern half.

1. i.e. the place on which the Uttaravedi or the Uparavas would be prepared at a later stage.
2. Cf. MS III.7.4.

उदकुम्भं राजानं सोमविक्रयिणमिति सर्वतः परिश्रित्योत्तरेण द्वारं कृत्वा विचित्यः सोमा३ इत्युक्तम्॥१४॥

14. Having enclosed the jar of water, king (Soma-plant) and the Soma-vendor (by means of a curtain put up around all these), leaving an opening to the north, the Adhvaryu should do all the things mentioned in the section beginning with the words *victiyaḥ somāḥ* ("Is the Soma to be selected (or not)?"[1]

1. TS VI.1.9.1.

सोमविक्रयिन्सोमं शोधयेत्युक्त्वा पराङावर्तते॥१५॥

15. Having said, "O Soma-vendor, do you sift the Soma", he turns away.

न साम्येक्षमुपेयात्। न यजमानः सोमं विचिनुयात्॥१६॥

16. He should not look at the Soma, having slightly turned (*sāmyekṣa*). The sacrificer should not select the soma.[1]

1. Cf. MS III.7.4.

नास्य पुरुषो नाध्वर्युनाध्वर्युपुरुषः॥१७॥

17. Nor (should) his assistant, nor the Adhvaryu nor the Adhvaryu's Assistant (selects the Soma).

1. MS III.7.4.

राज्ञो विचीयमानस्योपद्रष्टारः स्युः॥१८॥

18. They should not look on while the king (Soma) is beign selected.[1]

1. Cf. MS III.7.4; Cp. KS XXIV.2.

अहं त्वदस्म्याजुह्वान इत्येताभ्यामाहवनीयं यजमान उपतिष्ठते॥१९॥

19. The sacrificer should stand near the Āhavanīya,

praising it with two verses beginning with the words *ahaṁ tvad asmī* and *ājuhvānaḥ*.[2]

1. TB III.7.7.10.
2. TB III.7.7.10.

X.21

प्रायणीयायास्तन्त्रं प्रक्रमयति॥१॥

1. (The Adhvaryu) starts the procedure of the Prāyaṇīyā (-offering).

वेदं कृत्वाग्नीन् परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥२॥

2. Having prepared Veda (grass-brush),[1] having spread (sacred grass) around the fires,[2] he performs the rites beginning with the washing of the hands.[3]

1. See I.6.4-6.
2. See I.14.12-15.
3. Sec I.15.4 ff.

यथार्थं पात्राणि प्रयुनक्ति। स्थालीं कपालानां स्थाने॥३॥

3. He arranges the utensils in accordance with the requirement.[1] In the place of potsherds (he sets down) the cooking pot.[2]

1. See I.15.6.
2. For here instead of sacrificial bread, rice-pap is to be prepared.

निर्वपणकाले ऽदित्यै पयसि चरुः प्रायणीयः॥४॥

4. At the time of pouring out the oblation-material, (the paddy for) the rice-pap cooked in milk to be offered to Aditi[2] as the Prāyaṇīya-oblation, (should be poured out).

1. See I.17.12.
2. Cf. MS III.7.2.

प्राक् संप्रेषात्कृत्वा पत्नीवर्जं संप्रेष्यति॥५॥

5. Having done the rites upto before the Saṁpraiṣa,[1] he gives calls excluding the one in connection with the (girdling of the) sacrificer's wife.[2]

1. Thus upto II.13.11.
2. For the girdling has already been done (see X.9.16).

याः कृतायां वेद्यां चोद्यन्ते सैव तासां वेदिः। याः स्तीर्णे बर्हिषि तदेव तासां बर्हिः॥६॥

6. For those offerings (constituting a part of the soma-sacrifice), which are prescribed (to be performed) after the Vedi (altar) for an earlier offering has been already prepared, the same (old) Vedi should be used. For those offerings (which are prescribed to be performed) after the sacrificial grass has been already scattered, the same sacrificial grass should be used.

आज्यग्रहणकाले ऽननूयाजे प्रायणीये चतुर्जुह्वां गृह्णाति। चतुरुपभृति समानयनार्थम्॥७॥

7. In the Prāyaṇīya-offering which is to be done without the after-offerings (Anuyāja),[1] at the time of scooping ghee,[2] (the Adhvaryu) scoops ghee for four times in the Juhū(-ladle); for the sake of being poured into the Juhū, (he scoops ghee) four times in the Upabhṛt(-ladel).

1. For these see II.7.4.
2. See Sūtra 10 below.

अप्रयाज उदयनीये न जुह्वां गृह्णाति। चतुरुपभृत्यनूयाजार्थम्॥८॥

8. In the Udayanīyā-offering which is to be performed with out the fore-offerings (Prayāja) he does not scoop ghee in the Juhū; (but) he scoops (ghee) four times in the Upabhṛt for the sake of after-offerings.

षड्ढोत्रा प्रायणीयमासादयति॥९॥

9. With the Ṣaḍḍhotṛ-formula[1], he places the (rice-pap) of the Prāyaṇīyā-offering on the altar.[2]

1. TĀ III.4.
2. Cf. TB II.2.8.1.

प्रयाजवदननूयाजमित्युक्तम्॥१०॥

10. It has been said (in a Brāhmaṇa-text), "The Prāyaṇīyā (-offering) (should be performed) with the fore-offerings and without the after-offerings."

1. TS VI.1.5.3.

चतुर आज्यभागान्प्रतिदिशं यजति। पथ्यां स्वस्तिं पुरस्तादग्निं दक्षिणतः सोमं पश्चात्सवितारमुत्तरतः। मध्ये ऽदितिं हविषा॥११॥

11. He offers four[1] ghee portions in the four directions (respectively)—in the east to Pathyā Svasti, in the south to Agni, in the west to Soma (and) in the north to Savitṛ. (He offers) the oblation (of rice-pap) in the middle to Aditi.

1. In the basic paradigm the number of ghee-portions is two. See II.18.1.

अदितिमिष्ट्वा मारुतीमृचमनूच्याज्येन चरुमभिपूर्यैता देवता यजति। ध्रौवाद्वा। स्विष्टकृतं षष्ठम्॥१२॥

12. (Or) having offered an oblation to Aditi, having recited a verse to Maruts,[1] having filled up (the vessel of) the rice-pap with ghee, he offers (libations of this ghee) to these deities;[2] or he (offers the ghee) from the Dhruvā (-ladle). He offers the sixth oblation to Sviṣṭakṛt (Agni).

1. TS I.5.4.p.
2. mentioned in Sūtra 11.

शंय्वन्ता संस्थाप्या वा॥१३॥

13. The offering should end with the Śaṁyuvāka[1] or it should be caused to stand completely established (i.e. performed upto the normal paradigmatic end).[2]

1. Cf. TB I.5.9.3; KB VII.9. For Śaṁyuvāka see III.7.10,12.
2. Cf. KS XXII.9;MS III.7.2.

पत्नीस्तु न संयाजयेत्॥१४॥

14. One should not however, offer the Patnīsaṁyāja-libations.[1]

1. Cf. KS XXIII.9; AB I.11.

ता उदयनीये संयाजयेत्॥१५॥

15. One should offer them in the Udayanīyā-offering.[1]

1. Cf. KS XXIII.9.

समे वा कार्ये॥१६॥

16. Or both (the Prāyaṇīyā and Udayanīyā) should be made similar.[1]

1. Thus both should have the Patnīsaṁyāja or should end at the normal end.

धारयति ध्रौवमाज्यम्॥१७॥

17. (The Adhvaryu) preserves the ghee in the Dhruvā.[1]

1. See X.22.1

प्राग्वंशे बर्हिः स्थालीमनिष्कसितां मेक्षणमित्युदयनीयार्थं निदधाति॥१८॥

18. For the sake of the Udayanīyā-offering he places the sacred grass (*barhis*), the unscrapped cooking pot, and the *Stapula*[1] in the Prāgvaṁśa.

1. See XIII.23.2. For this Sūtra cf. TS VI.1.5.5.

X.22

प्रायणीयाया ध्रौवादष्टौ जुह्वां चतुरो वा गृहीत्वा तस्मिन्दर्भेण हिरण्यं-निष्टर्क्यं बद्ध्वादधातीयं ते शुक्र तनूरिति॥१॥

1. Having scooped eight or four[1] (spoonfuls of ghee out of) the Prāyaṇīyā-offering remaining in the Dhruvā into the Juhū, having tied in an easily loosenable knot a piece of gold by means of a blade of grass he drops down it (piece of gold) into it (ghee) with *iyaṁ te śukra tanūḥ*...[3]

1. Cf. MS III.7.5; ŚB III.2.4.8.
2. Cf. ŚB III.2.4.8.
3. TS I.2.4.a. For this Sūtra cf. in general TS VI.1.7.1.

पुरस्तात्प्रतीची सोमक्रयण्यवस्थिता भवत्येकहायनी द्विहायनी वर्षीयसी वा॥२॥

2. To the east (of the sacrificial place), a Soma-purchasing (cow) stands with her face to the west. She (should be) one year or two-years-old or more-years-old.[2]

1. Cf. TS VI.1.6.7.
2. Cf. KS XXIV.1

अकूटयाकर्णयेति रूपाणि॥३॥

3 The peculiarities (of the cow are described in the Brāhmaṇa-texts as follows): "(One purchases Soma for a cow) which is not unhorned and which is not long-eared...."[1]

1. See TS VI.1.6.7.

या रोहिणी बभ्रुलोम्नी पृश्निवाला पृश्निशफा शुच्यक्षी श्वित्रोपकाशा तया क्रीणीयादित्येके॥४॥

4. According to some[1] one purchases (Soma) for that (cow) which is reddish, brown-haired, of variegated tail-hair, of variegated hooves, bright-eyed and white in appearance.

1. Cf. MS III.7.4.

द्विरूपया राजन्यस्य॥५॥

5. (In the case of a sacrificer) of Kṣatriya(-class) (he should perchase Soma for a two-colored (cow).[1]

1. Cf. KS XXIV.1.

शुण्ठयाधीलोधकर्ण्या षोडशिनः॥६॥

6. (In the case of a performer) of Ṣoḍaśin (-sacrifice) (he should purchase the Soma) for a small-statured (cow) having a red mark above the ear.[1]

1. Cf. KS.XXIV.1.

तदाज्यं सोमक्रयणीमीक्षमाणो जुहोति जूरसीति॥७॥

7. With *jūrasi*...[1] he makes a libation of that ghee[2] while looking at the Soma-purchasing cow.

1. TS.I.2.4.b-c.
2. See X.22.1.

अपरं चतुर्गृहीतं गृहीत्वा शुक्रमसीति हिरण्यं पश्चादुद्धृत्य वैश्वदेवं हविरित्याज्यमवेक्ष्य सूर्यस्य चक्षुरारुहमित्यादित्यमुपस्थाय चिदसि मनासीति सोम- क्रयणीमभिमन्त्रयते॥८॥

8. Having taken another four-times scooped (ghee) (in Juhū), having taken out the piece of gold (from the ladle) towards the west with *śukram asi*...[1] having looked at the ghee with

vaiśvadevaṁ haviḥ,[3] having stood and praised the sun with *sūryasya cakṣurāruham*...[4] he addresses the Soma-purchasing (cow) with *cidasi manāsi*...[5]

1. Cf. MS III.7.5; ŚB III.2.4.14.
2. TS I.2.4.d.a.
3. TS I.2.4.d.b.
4. TS I.2.4.e.
5. TS I.2.4.f,g.

अकर्णगृहीतापदिबद्धा भवति॥९॥

9. (When the cow is being driven forward) she should not be held at the ear nor fettered in her leg.[1]

1. Cf. TS VI.1.7.5-6.

मित्रस्त्वा पदि बध्नात्विति दक्षिणं पूर्वपादं प्रेक्षते। पूषाध्वनः पात्विति प्राचीं यतीमनुमन्त्रयते॥१०॥

10. With *mitrastvā padi badhnāta*...[1] (the Adhvaryu) looks at her right fore-leg, with *pūṣādhvanaḥ pātu*...[2] he addresses her while going towards the east.

1. TS I.2.4.h.
2. TS I.2.4.i-m.

षट् पदान्यनुनिक्रामति दक्षिणेन पदा दक्षिणानि वस्व्यसि रुद्रासीत्येतैः प्रतिमन्त्रम्॥११॥

11. With each (of the six formulae beginning with) *vasvyasi* (respectively) he steps after (the cow) with his right foot into the six foot-prints of her right fore-leg.[2]

1. TS I.2.5.a.
2. Cf. TS VI.1.8.1.

एकमिषे विष्णुस्त्वान्वेतु द्वे ऊर्जे विष्णुस्त्वान्वेतु त्रीणि व्रताय विष्णुस्त्वान्वेतु चत्वारि मयोभवाय विष्णुस्त्वान्वेतु पञ्च पशुभ्यो होत्राभ्यो विष्णुस्त्वान्वेत्विति निक्रम्यमाणेषु यजमानो ऽनुवर्तयित्वा॥१२॥

12. While the foot-prints (of the cow) are being stepped into (by the Adhvaryu) the sacrificer having followed (the six formulae) respectively (with the six formulae beginning) with *ekam iṣe viṣṇustvānvetu*,[1]

1. TB III.7.7. The sentence in this Sūtra is incomplete. See the next Sūtra.

X.23

सखायः सप्तपदा अभूम सख्यं ते गमेयं सख्यात्ते मा योषं सख्यान्मे मा योष्ठा इति सप्तमे पदे जपति॥१॥

1. mutters at the seventh foot-print *sakhāyaḥ saptapadā*...[1]

1. TB III.7.7.

बृहस्पतिस्त्वा सुम्ने रण्वत्विति सप्तमं पदमध्वर्युरञ्जलिनाभिगृह्य पदे हिरण्यं निधाय पृथिव्यास्त्वा मूर्धन्नाजिघर्मीति हिरण्ये हुत्वापादाय हिरण्यं देवस्य त्वा सवितुः प्रसव इति स्फ्यमादाय परिलिखितं रक्षः परिलिखिता अरातय इति त्रिः प्रदक्षिणं पदं परिलिखति यावद्घृतमनुविसृतं भवति॥२॥

2. With *bṛhaspatistvā sumne raṇvatu*...,[1] having put down a piece of gold upon the foot-print, with *pṛthivyāstvā mūrdhannājigharmi*...[2] having offered a libation of ghee[3] upon the piece of gold,[4] having taken out the piece of gold, with *devasya tvā savituḥ prasave*...[5] having taken up the wooden sword, the Adhvaryu draws (by means of the wooden sword) a line round the foot-print three times,[6] in a clockwise manner, as far away as the limit upto which the poured ghee has flowed out,[7] with *parilikhitaṁ rakṣaḥ*...[8]

1. TS I.2.5.b.
2. TS I.2.5.c.
3. See X.22.8.
4. Cf. TS VI.1.8.3.
5. TS I.1.9.a.
6. Cf. ŚB III.3.1.5.
7. Cf. KS XXIV.4.
8. TS I.2.5.d-e.

कृष्णविषाणया चानुपरिलिख्यास्मे राय इति स्थाल्यां यावत्मूतं समोप्य त्वे राय इति यजमानाय प्रयच्छति॥३॥

3. And having drawn another line round it by means of the horn of black antelope,[1] with *asme rāyaḥ*...[2] having poured into the pot as much earth as much has been soaked (with ghee), he gives it to the sacrificer with *tve rāyaḥ*.[3]

1. Cf. MS III.7.7. The Adhvaryu takes the black antelope's horn form the sacrificer for this purpose.

2. TS I.2.5.f.a.
3. TS I.2.5.f.b. For this Sūtra cp. VI.1.8.4-5.

तोते राय इति पत्नियै॥४॥

4. (The sacrificer gives it) to his wife with *tote rāyaḥ*.[1]

1. TS I.2.5.f.c. For this Sūtra cf. TS VI.1.8.4-5.

माहं रायस्पोषेण वियोषमिति पत्नी पदं प्रदीयमानमनुमन्त्रयते॥५॥

5. The wife of the sacrificer addresses (the earth from the foot-print) being given with *māhaṁ rāyaspoṣeṇa viyoṣaṁ*.

1. TS. I.2.5.i.

सं देवि देव्योर्वश्या पश्यस्वेति सोमक्रयण्या पत्नीं संख्यापति॥६॥

6. (The Adhvaryu) causes the wife of the sacrificer to exchange a look with the Soma-purchasing cow with *saṁ devi devyorvaśyā paśyasva*.[1]

1. TS I.2.5.h.

त्वष्टीमती ते सपेयेति पत्नी सोमक्रयणीमभिमन्त्रयते॥७॥

7. (The wife of the sacrificer addresses the Soma-purchasing cow with *tvaṣṭimatī te sapeya*....[1]

1. TS I.2.5.h.

त्वष्टुमन्तस्त्वा सपेमेति यजमानः॥८॥

8. The sacrificer (addresses the Soma-purchasing cow) with *tvaṣṭumantastvā sapema*.[1]

1. KS XXIV.4; MS III.7.7.

यतः पदमपात्तं तस्मिन्त्सहिरण्यौ पाणी प्रक्षाल्योन्नम्भय पृथिवीमित्यद्भिरुपनिनीय पदं त्रैधं विभज्य तृतीयमुत्तरतो गार्हपत्यस्य शीते भस्मन्युपवपति। तृतीयमाहवनीयस्य। तृतीयं पत्यै प्रयच्छति॥९॥

9. Having washed both his hands holding the piece-of-gold in the foot-print out of which the earth had been taken out,[1] having poured down water over the foot-print with *unnambhaya pṛthivīm*...[3], having divided the (earth from) the foot-print into three parts, (the Adhvaryu) throws one third (of it) upon the cold ashes towards the north of the Gārhapatya.

(He throws) one third towards the north of the Āhavanīya upon the cold ashes). (He gives) one third to the wife of the sacrificer.

1. Cf. ŚB III.3.2.1-2.
2. Cf. ŚB III.3.1.7.
3. TS III.4.8.f.

तत्सा गृहेषु निदधाति॥१०॥

10. She deposits that (one third of the earth from the foot-print of the cow) in her house.

X.24

अत्रादित्योपस्थानं राज्ञश्च निवपनादि कर्मैके समामनन्ति॥१॥

1. Some teachers[1] are of the opinion that the praise of the Sun,[2] and the ritual beginning with the pouring out of the king (Soma)[3] (should take place) at this stage.

1. Not known.
2. X.22.8.
3. X.20.13-18.

अपि पन्थामगस्महीत्युद्धृतपूर्वफलकेनानसा परिश्रितेन छदिष्मता प्राञ्चः सोममच्छ यान्ति॥२॥

2. With *api panthāmagasmahi*...[1] (The Adhvaryu, Brahman and the sacrificer) go in the eastern direction,[2] towards the Soma, with a cart[3] the front plank of which has been taken out,[4] which is enclosed (with curtains on all sides), and which has a roof (cover from above).

1. TS I.2.9.c. For the use of the verse in this context cf. MS I.2.5.
2. The Soma is situated to the east of the sacrificial hall (See X.20.13).
3. Cf. TS VI.1.9.3-4; KS XXIV.6.
4. Cf. ŚB III.3.4.9.

शीर्ष्णा गिरौ क्रीतं हरन्ति॥३॥

3. (If the sacrificial place is) on a mountain they should carry the purchased (Soma) on their head.

अपरेणोत्तरेण वा राजानं प्रागीषमुदगीषं वा नद्धयुगं शकटं चुबुकप्रतिष्ठितम्॥४॥

4. To the west or to the north, the cart is kept standing, with its pole, pointing to the east or to the north, with its yoke

fixed, and it should be resting upon the chin (i.e. with its front part placed on the ground).

अंशुना ते अंशुः पृच्यतामिति यजमानो राजानमभिमन्त्रयते॥५॥

5. With *aṁśunā te aṁśuḥ pṛcyatām* the sacrificer addresses the king (Soma).[1]

1. TS I.2.6.9.a.

यं कामयेतापशुः स्यादित्यृक्षतस्तस्येत्युक्तम्॥६॥

6. It has been said (in a Brāhmaṇa-text)[1]: "In the case of whom (the Adhvaryu) may desire that he (the sacrificer) should be devoid of cattle, (the Adhvaryu should measure out Soma) upon the hair-less side[2] (of the skin of the black antelope...").[2]

1. See TS VI.1.9.2-3.
2. See X.20.13.

क्षौमं वासो द्विगुणं त्रिगुणं वा प्रागदशमुत्तरदशं चर्मण्यास्तृणाति। उदग्दशं वा॥७॥

7. Upon the skin (of black antelope) (the Adhvaryu) spreads out a linen garment folded twice or thrice with its fringes pointing to the east or to the north.[1]

1. Cp. ŚB III.3.2.9.

तस्मिन्हिरण्यपाणिरङ्गुष्ठेन कनिष्ठिकया चाङ्गुल्यांशून्संगृह्यान्यचन्नभि त्यं देवं सवितारमित्यतिच्छन्दसर्चा मिमीते॥८॥

8. Holding a piece of gold in his hand, having collected the stalks by means of the thumb and the little finger, without bending (the thumb and the little finger),[1] he measures out (Soma) with a verse in Aticchandas-metre beginning with *abhi tyaṁ devaṁ savitāram*.[2]

1. Cf. KS XXIV.5.
2. TS I.2.6.b.

एवमेकयैकयोत्सर्गम्॥९॥

सर्वास्वङ्गुष्ठमुपनिगृह्णाति॥१०॥

यया प्रथमं न तया पञ्चमं तयैवोत्तमम्॥११॥

9-11. In the same manner (he measures) by means of each (finger) (each-time) leaving out (the earlier used finger). In

the case of all the (fingers) he joins them (one after another) to thumb. (He does) not (measure) at the fifth (measuring) by means of that (finger by means of which he has measured) at the first (measuring). (He measures) with the same (little finger) at the last (i.e. the tenth measuring).[1]

1. At the time of the fifth grip he thus uses the thumb and the middle finger and avoids the little finger being continuously used again. For the contents of the Sūtras 8-11, cf. TS VI.1.9.4-5.

पञ्चकृत्वो यजुषा मिमीते। पञ्चकृत्वस्तूष्णीम्॥१२॥

12. Five times he measures with a Yajus (-formula); five times silently (without any formula).[1]

1. Cf. TS VI.1.9.6.

एवं द्विस्त्रिरपरिमितकृत्वो वा॥१३॥

13. In this manner[1] (he measures) two times,[2] three times, or for (any) uncertain number of times.[3]

1. i.e. in the manner described in Sūtras 8-11.
2. MS III.7.4; KS XXIV.5.
3. Cf. KS XXIV.5.

प्रजाभ्यस्त्वेत्यवशिष्टानंशूनुपसमूह्य क्षौमेण वाससोपसंगृह्य प्राणाय त्वेति द्विगुणेनोष्णीषेणोपनह्य व्यानाय त्वेति विस्रस्यावेक्षते प्रजास्त्वमनुप्राणिहि प्रजास्त्वामनुप्राणन्त्विति॥१४॥

14. With *prajābhyastvā*[1] having gathered together the remaining (Soma) stalks, having wrapped up (the entire Soma) by means of the linen garment, with *prāṇāya tvā...*,[2] having tied up (the linen garment) by means of twice-folded turban,[3] with *vyānāya tvā*[4], having loosened it, with *prajāstvamanu prāṇihi...*[5] he looks[6] (at the Soma through the loosened knot).

1. TS I.2.6.c.
2. TS I.2.6.c.
3. Cf. ŚB III.3.2.18.
4. TS I.2.6.c.
5. TS I.2.6.c.
6. Cf. TS VI.1.9.6-7.

एष ते गायत्रो भाग इत्येतैर्यजमानो राजानमुपतिष्ठते॥१५॥

15. The sacrificer stands near the king (Soma) praising it[1] with these (formulae beginning with) *eṣate gāyatro bhāgḥ.*[1]

1. TS III.1.2.1.

X.25

देव सूर्य सोमं क्रेष्यामस्तं ते प्रब्रूमस्तं त्वं विश्वेभ्यो देवेभ्य ऋतून्कल्पय दक्षिणाः कल्पय यथर्तु यथादेवतमित्यादित्यमुपस्थाय सोमविक्रयिणे राजानं प्रदाय पणते॥१॥

1. With *deva sūrya somaṁ kreṣyāmaḥ...* having praised the sun while standing, then having handed over the king (Soma) to the Soma-vendor, (the Adhvaryu) bargans (about Soma as follows).

सोमविक्रयिन्क्रय्यस्ते सोमा इति॥२॥

क्रय्य इतीतरः प्रत्याह॥३॥

2-3. (The Adhvaryu asks), "O soma-vendor, is your Soma for being sold?" The other one (Soma-vendor) says "It is for being sold".[1]

1. Cf. ŚB III.3.3.1.

सोमं ते क्रीणाम्यूर्जस्वन्तं पयस्वन्तमित्युक्त्वा कलया ते क्रीणानीत्येनमाह॥४॥

4. Having said, "I purchase your Soma which is strong and juicy"[1] (the Adhvaryu says to him). "Let me purchase it for a sixteenth part (of a cow)."[3]

1. TS I.2.7.a.a.
2. i.e. the lower part of a cow's leg.
3. TS VI.1.10.1.

भूयो वा अतः सोमो राजार्हतीति सर्वेषु पणनेषु सोमविक्रयी प्रत्याहा संपदः॥५॥

5. In all the bargain-dealings, (after each offer) until the sale is finalized, the Soma-vendor says, "The king Soma deserves more than this".[1]

1. Cf. ŚB III.3.3.1ff.

कुष्ठया ते क्रीणानीति द्वितीयम्। शफेन ते क्रीणानीति तृतीयम्। पदा ते क्रीणानीति चतुर्थम्॥६॥

6. (The Adhvaryu makes) the second (offer) with "Let me purchase your (Soma) for a twelfth[1] part of a cow)",[2] the third (offer) with "Let me purchase your (Soma) for an eighth[3] (part of a cow)".[4] the fourth (offer) with, "Let me purchase your (Soma) for a fourth part[5] (of a cow)."

1. Kuṣṭhā.
2. Cf. MS III.7.7.
3. Śapha (=hoof)
4. Cf. TS VI.1.10.1. literally "foot"(=1/4).

एवं त्रिः॥७॥

एकैकशो वा त्रिस्त्रिः॥८॥

7-8. (The bargaining takes place) in this manner for three times; or at each (bargaining the offer followed by the relevant response is repeated thrice.[1]

1. Thus the repetition should be either in the manner 1-2-3-4, 1-2-3-4, 1-2-3-4 or in the manner 1-1-1-, 2-2-2-, 3-3-3-, 4-4-4.

गवा ते क्रीणानीत्यन्ततः॥९॥

9. Finally (the Adhvaryu makes the offer) with "Let me purchase your (Soma) for a (whole) cow."[1]

1. TS VI.1.10.1. for Sūtras 4-9 cf. TS VI.1.10.1.

अपि वा न गवेति ब्रूयात्। एषेति निर्दिश्य जपति तस्या आत्मा तस्या रूपं तस्याः पयस्तस्या बन्धुरिति॥१०॥

10. Or rather, (the Adhvaryu) should not say "(Let me purchase your soma) for a (whole) cow". Having pointed to the cow) with "this here", he mutters *tasyā ātmā tasyā rūpam...*[1]

1. Cf. KS XXIV.6.

शुक्रं ते शुक्रेण क्रीणामीति जपित्वा हिरण्येन क्रीणाति॥११।

11. Having muttered *śukraṁ te śukreṇa krīṇāmi...*[1] he purchases (the Soma) for gold.

1. TS I.2.7.a.

तपसस्तनूरसीति जपित्वाजया क्रीणाति॥१२॥

12. Having muttered *tapasastanūrasi*...[1] he purchases (the Soma) for a she goat.

1. TS I.2.7.c-d.

अवशिष्टानामेकैकेन॥१३॥

13. (He purchases the Soma) for each of the remaining objects (mentioned in the Brāhmaṇa).

1. TS VI.1.10.1-2.

यदृषभेण क्रीणीयात्प्रजापतिना क्रीणीयात्। तत्स्थाने वत्सतरः साण्डः॥१४॥

14. If he purchases (the Soma) for a bull he would purchase it for Prajāpati (as it were). (Therefore) an uncastrated male calf (should be substituted) in its (=bull) place.[1]

1. Cf. KS XXIV.2.

मिथुनाभ्यामिति वत्सतरो वत्सतरी च॥१५॥

15. The expression for a couple (*mithunābhyām*) (in the Brāhmaṇa-text)[1] means a steer and a heifer.

1. TS VI.1.10.2; MS III.7.7; KS XXIV.2.

ताभ्यां युगपत्क्रीत्वा वाससान्ततः संपादयति॥१६॥

16. Having purchased (the Soma) for both these together, (the Adhvaryu finally) comcludes (the transaction by purchasing the Soma) for a piece of cloth.

1. TS VI.1.10.2.

X.26

दशभिर्द्वादशतदक्षिणस्य॥१॥

भूयसा वा॥२॥

1-2. In (a sacrifice) in which one hundred and twelve (cows) (are given as) sacrificial gifts, (Soma should be purchased for ten (things)[1], or for more (than ten things).

1. Mentioned in TS VI.1.10.1-7.

चतुर्भिर्वा गवा हिरण्येन वाससाजयेत्येकेषाम्॥३॥

3. Or, according to some,[1] for four (things) viz. a cow, gold, a cloth, and a she-goat.

1. The Kauṣītakins: cf. KB VII.10.

एकयैकविंशतिदक्षिणस्य। तिसृभिः षष्टिदक्षिणस्य। अपरिमिताभिरपरिमितदक्षिणस्य॥४॥

चतुर्विंशत्या सहस्रे सर्ववेदसे वा॥५॥

त्रिंशता वा सहस्रदक्षिणस्य॥६॥

सप्तविंशतिर्गा हिरण्यं छागा वास इति त्रिंशत् ॥७॥

शतेन वाजपेयस्य॥ द्वाभ्यां राजसूयस्य॥८॥

सहस्रेणाश्वमेधस्य॥९॥

4-9. In (a sacrifice) in which twentyone (cows) (are given as) sacrificial gifts, (Soma should be purchased) for one (cow); in (a sacrifice in which) sixty (cows) (are given as) sacrificial gifts... for three (cows); in (a sacrifice) in which indefinite number (of cows) (are given as) sacrificial gifts... for an indefinite number (of cows). In (a sacrifice in which) a thousand (cows) or one's entire wealth (is given as sacrificial gift...) for twentyfour (cows). Or in (a sacrifice in which) a thousand (cows) (are given as) sacrificial gifts... for thirty (things)—twentyseven cows, gold, she-goat, and cloth—these are the thirty things. In the Vājapeya(-sacrifice) (Soma should be purchased) for a hundred (cows); in the Rājasūya (sacrifice) .... for two (hundred cows); in the Aśvamedha(-sacrifice) for one thousand (cows).

अस्मे चन्द्राणीति सोमाविक्रयिणो हिरण्यमपादत्ते॥१०॥

10. With *asme candrāṇi*,[1] (the Adhvaryu) takes back gold[2] from the Soma-vendor.[3]

1. TS I.2.7.b.
2. given to him according to X.25.11.
3. Cf. TS VI.1.10.3-4.

अस्मे ज्योतिरिति शुक्लामूर्णास्तूकां यजमानाय प्रयच्छति। तां स काले दशापवित्रस्य नाभिं कुरुते॥११॥

11. With *asme jyotiḥ*[1] he gives the tuft of white wool to the

sacrificer. At the proper-time, he (the sacrificer), makes of it a navel-like cavity for a strainer, with fringes.[3]

1. TS I.2.7.e.a.
2. See XII.13.1.
3. See XII.13.1.

शुक्लं बलक्ष्याः पवित्रममोतं भवति॥१२॥

12. The strainer[1] is white, woven together (out of the wool) of a white (she-goat).[2]

1. See for the use of it XII.12.12.
2. Cf. partly KS XXVII.2 and partly MS IV.5.7.

यं द्विष्यात्तस्य कृष्णां लोहिनीं च पवित्रे कुर्यात्॥१३॥

13. In the case of (a sacrificer) whom (the Adhvaryu) hates, he should prepare two strainers[1] one out of black (wool) and the other out of red (wool).[2]

1. Cp. XII.14.11.
2. Cf. KS XXVII.2; MS IV.5.7.

कृष्णामूर्णास्तूकामद्भिः क्लेदयित्वेदमहं सर्पाणां दन्दशूकानां ग्रीवा उपग्रथ्ना-मीत्युपग्रथ्य तया सोमविक्रयिणं विध्यति सोमविक्रयिणि तम इति॥१४॥

14. Having moistened the tuft of black (wool), with *idamahaṁ sarpāṇām...*[1] tied it up (into a ball), with *soma-vikrayiṇi tamaḥ...*[2] he strikes the Soma-vendor by means of it.[3]

1. TS VI.1.10.4.
2. TS I.2.7.e.b.
3. Cf. TS VI.1.10.4.

स्वान भ्राजेति सोमक्रयणाननुदिश्य स्वजा असि स्वभूरस्यस्मै कर्मणो जात ऋतेन त्वा गृह्णाम्यृतेन मा पाहीति सोमविक्रयिणो राजानमपादत्ते॥१५॥

15. With *svāna bhrāja...*[1] having assigned the (various things employed for the Soma-purchase, with *svajā asi...*[2] he takes away the king (Soma) from the Soma-vendor.

1. TS I.2.7.h.
2. MS I.3.6 (with a few changes).

यदि कृच्छ्रायेतापैव हरेत॥१६॥

16. If (the Soma-vendor) creates any difficulty, (the Adhvaryu) should take away (Soma) (from him) forcibly.

1. Cf. KS XXIV.6.

अत्र यजमानो ऽपोर्णुते॥१७॥

17. At this stage, the sacrificer uncovers his head,[1]

1. See I.9.10. The sentence is incompete. See the next Sūtra.

X.27

वयः सुपर्णा इति॥१॥

1. with *vayaḥ suparṇāḥ...*[1]

1. TB II.5.8.3. The sacrificer uncovers his head (see X.26.17) with this formula.

दीक्षितदण्डं च मैत्रावरुणाय प्रयच्छति मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा प्रयच्छाम्यवक्रो ऽविधुरो भूयासमिति॥२॥

2. He gives[1] the staff of the consecrated to the Maitrāvaruṇa (-priest), with *mitrāvaruṇayostvā praśāstroḥ...*[3]

1. See XI.18.6.
2. See X.10.4.
3. See Āśvaśs III.1.16-17. For the contents of this Sūtra cf. TS VI.1.4.2; cp. MS III.6.8.

मित्रो न एहीति यजमानो राजानमादायेन्द्रस्योरुमाविशेति दक्षिण ऊरावासाद्य हस्ताभ्यां निगृह्यास्ते॥३॥

3. With *mitro na ehi...*[1] having taken up the king (Soma), with *indrasyorumāviśa...*[2] having placed it on his lap, the sacrificer sits down holding it with his two hands.[3]

1. TS I.2.7.f.
2. TS I.2.7.g.
3. For the contents of this Sūtra cf. MS III.7.8.

अत्रादित्योपस्थानं दण्डप्रदानं सोमक्रयणानामनुदेशनमेके समामनन्ति॥४॥

4. According to the opinion of some (ritualists) the praise of Āditya (Sun),[1] giving of the staff (to the Maitrāvaruṇa),[2] (and) the assigning of the various things eomployed for Soma-purchase,[3] should be done at this stage.[4]

1. See X.22.8.
2. See X.27.2.
3. X.26.15.
4. It is not clear whose opinion is mentioned in this Sūtra. At least the "assignment" is to be done at this stage, according to ŚB III.3.3.11 and KS XXIV.6.

रुद्रस्त्वावर्तयत्विति प्रदक्षिणं सोमक्रयणीमावर्त्यान्यया गवा निष्क्रीय यजमानस्य गोष्ठे विसृजति॥५॥

5. With *rudrastvāvartayatu...*[1] having turned the Soma purchasing cow by the right, having bought her off for another cow, (the Adhvaryu) releases her into the sacrificer's cow-pen.

1. TS I.2.4.n,o. The application of these verses given in the TS VI.1.7.7-7 is different from that given by the Āpśs.

यदि सोमविक्रयी प्रतिविवदेत पृषतैनं वरत्राकाण्डेनावक्षायं नाशयेयुः॥६॥

6. If the Soma-vendor may quarrel (in connection with the offer for the purchase of Soma), the performers should drive him away (after) beating him up with a moistened leather strap.

लकुटैर्घ्नन्तीत्येके॥७॥

7. According to some they strike him with sticks.

नित्यवदेके वधं समामनन्ति॥८॥

8. Some (ritualists) hold the opinion that the striking is obligatiory as it were.[1]

1. Thus whether the Soma-vendor starts quarrel or not striking with sticks should be done as a part of obligatory ritual.

उदायुषा स्वायुषेति यजमानो राजानमादायोत्थायोर्वन्तरिक्षमन्विहीति शकटायाभिप्रव्रजति॥९॥

9. With *udāyuṣā svāyuṣā...*[1] having held the king (Soma), (and) having stood up,[2] with *urvantarikṣamanvihi....*[3] the sacrificer goes towards the cart.[4]

1. TS I.2.8.a.
2. Cf. ŚB III.3.3.14-15.
3. TS I.2.8.b.
4. Cf. ŚB III.3.3.14-15.

अदित्याः सदो ऽसीत्यध्वर्युः शकटनीडे कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्यादित्याः सद आसीदेति तस्मिन्राजानमासाद्य वनेषु व्यन्तरिक्ष ततानेति वाससा पर्यानह्योदु त्युं जातवेदसमिति सौर्यर्चा कृष्णाजिनं पुरस्तात्प्रत्यानह्यत्यूर्ध्वग्रीवं बहिष्टाद्विशसनम्॥१०॥

10. With *adityaḥ sado'si,*[1] having spread out upon the seat in the cart[2] the skin of black antelope with its neck towards

the east and the hairy side turned upwards, with *adityāḥ sad āsida*[3] and *astabhnād dyām...*[4] having kept the king (Soma) upon it, with *vaneṣu vyantarikṣam...* having covered (the Soma) by means of a cloth, with a verse addressed to Sūrya viz. *udu tyam...* (the Adhvaryu) ties the black antelope's skin at the front[7] of the cart with its (skin) neck upwards and the fleshy side turned downwards.

1. TS I.2.8.c.
2. Cf. ŚB III.3.4.1.
3. TS I.2.8.d.
4. TS I.2.8.e.
5. TS I.2.8.f.
6. TS I.2.8.g.
7. Cf. KS XXIV.6.

X.28

अत्र दर्शपूर्णमासवद्धुरावभिमृश्य वारुणमसीति शकटमाखिद्य वरुणस्त्वो-त्तभ्नात्वित्युपस्तभ्य वरुणस्य स्कम्भनमसीति शम्यां प्रतिमुच्योस्त्रावेतं धूर्षाहावित्य नड्वाहावुपाज्य वारुणमसीति योक्त्रपाशं परिहृत्य प्रत्यस्तो वरुणस्य पाश इत्यभिधानीं प्रत्यस्यति॥१॥

1. Having touched the two yokes in the same manner as in the new and full-moon sacrifices,[1] with *vāruṇamasi*[2] having raised the cart,[3] with *varuṇastvottabhnātu*,[4] having supported it, with *varuṇasya skambhanamasi...*[5] having fixed up the yoke-pin (in the right side), with *usrāvetaṁ dhūrṣāhau...*[6] having driven the two bullocks towards the cart,[7] with *vāruṇamasi*[8] having pulled round the yoke-halter, with *pratyasto varuṇasya pāśaḥ*,[9] (the Adhvaryu) throws out the tether (round the horns) (of the right-hand-side bullock).

1. See I.17.6.
2. MS I.2.6; KS II.7.
3. The front side of the cart is resting on the ground.
4. MS I.2.6; KS II.7.
5. TS I.2.8.i.k.
6. TS I.2.6.h.
7. Cf. ŚB III.3.4.11.
8. MS I.2.6; KS II.9.
9. TS I.2.8.1.

एवमुत्तरमनड्वाहं युनक्ति॥२॥

2. In the same manner, he yokes the left-hand-side (bullock).

हरिणी शाखे बिभ्रत्सुब्रह्मण्यो ऽन्तरेषेवस॒र्पति। पलाशशाखे शमीशाखे वा॥३॥

3. Holding in his hand two green twigs, the Subrahmanya-(priest) steps between the two poles[1] —they should be the two Palāśa-twigs or two śamī-twigs[2].

1. Cf. ŚB III.3.4.8-9.
2. Cf. Lāṭyāśs I.2.7.

अथाध्वर्युः शकटमन्वारभ्य संप्रेष्यति सोमाय राज्ञे क्रीताय प्रोह्यमाणायानुब्रूहि सुब्रह्मण्य सुब्रह्मण्यामाह्वयेति॥४॥

4. Then having touched the cart, the Adhvaryu orders (the Hotṛ), "Do you recite verses for the purchased king Soma being carried forth.[1] Subrahmaṇya! do thou pronounce the Subrahmaṇyā.[2]

1. Cp. AB I.13; Cf. VI.3; see Lāṭyāśs I.2.17.

सर्वासु सुब्रह्मण्यासु सुब्रह्मण्यमन्वारभ्य यजमानो जपति सासि सुब्रह्मण्ये तस्यास्ते पृथिवी पादः। सासि सुब्रह्मण्ये तस्यास्ते ऽन्तरिक्षं पादः। सासि सुब्रह्मण्ये तस्यास्ते द्यौः पादः। सासि सुब्रह्मण्ये तस्यास्ते दिशः पादः। परोरजास्ते पञ्चमः पादः। सा न इषमूर्जं धुक्ष्व तेज इन्द्रियं ब्रह्मवर्चसमन्नाद्यमिति॥५॥

5. While all the Subrahmaṇyās (are being pronounced) the sacrificer, having held the Subrahmaṇya-priest from behind mutters *sāsi subrahmaṇye*...[1]

1. TB III.7.7.12-13.

एवं त्रिराहूतामाहूताम्॥६॥

6. (The sacrificer does this) thrice after each pronouncing (of the Subrahmaṇyā) is done.

प्रथमायां त्रिरनूक्तायाम्॥७॥

7. After the first (verse)[1] has been recited thrice (by the Hotṛ),[2]

1. viz. *bhadrād abhi śreyaḥ prehi*... See AB I.13.
2. The sentence is not complete. See the next Sūtra.

X.29

प्रच्यवस्य भुवस्पत इति प्राञ्चो ऽभिप्रयाय प्रदक्षिणमावर्तन्ते॥१॥

1. with *pracyavasva bhuvaspate...*[1] (the Adhvaryu, the Brahman, and the sacrificer), having gone towards the east, turn by the right.

1. TS I.2.9.a. This verse is be recited by the Adhvaryu.

श्येनो भूत्वा परापतेत्यध्वर्यू राजानमभिमन्त्रयते॥२॥

2. The Adhvaryu addresses the king (Soma) with *śyeno bhūtvā parāpata...*[1]

1. TS I.2.9.b.

अपि पन्थामगस्महीत्यध्वर्युर्यजमानश्चदक्षिणेनोत्तरेण वा राजानमतिक्रामतः॥३॥

3. With *api panthānagasmahi...*[1] the Adhvaryu and the sacrificer go ahead of the king (Soma) along the south or along the north.

1. TS I.2.9.e.

अजेनाग्नीषोमीयेण कर्णगृहीतेन यजमानो राजानमोह्यमानं प्रतीक्षते नमो मित्रस्येति॥४॥

4. The sacrificer while holding the he-goat to be offered to Agni-Soma by its (right ear),[1] looks at the king (Soma) being carried forth, with *namo mihiārya.*[2]

1. Cf. KS XXIV.7.
2. TS I.2.9.d.

लोहस्तूपरो भवति। अप्यतूपरः। कृष्णसारङ्गो लोहितसारङ्गो वा॥५॥

स्थूलः पीवा श्मश्रुणः॥६॥

5-6. (The he-goat) should be red and hornless or (it may) not even (be) hornless. (It should be black-spotted or red-spotted, big, fat and bearded.[1]

1. Cp. KS XXIV.7; MS III.7.8; ŚB III.3.4.23.

औदुम्बर्यासन्द्यरत्निमात्रशीर्षण्यानूच्या नाभिदघ्नपादा मौञ्जविवाना। तां सर्वे ऽध्वर्यवो ऽग्रेण प्राग्वंशं राजन्योह्यमान उद्गृह्णन्ति॥७॥

7. There should be a throne made of Udumbara (-wood), with (two) horizontal bars and (two) side-bars of one cubit in measure, with legs upto the navel in height, and woven with Muñja (-grass).[1] All the Adhvaryus[2] lift it up while the king (Soma) is being carried forth by the east of the Prāgvaṁśa-hall.[3]

1. Cf. AB VIII.5; ŚB III.3.4.27-28.
2. The Adhvaryu and his three assistants viz. Pratiparasthātṛ, Neṣṭṛ and Unnetṛ.
3. Cf. KS XXIV.7; cp. ŚB III.3.4.26.

अग्नीन्प्रज्वलयन्ति। अग्निमग्नी वा॥८॥

8. (The helpers of the sacrificer) make all the fires flare up[1] or only one fire[2] or two fires.[3]

1. Cp. MS III.7.8.
2. Āhavanīya.
3. Āhavanīya and Gārhapatya.

अग्रेण प्राग्वंशं प्रागीषमुदगीषं वा शकटमवस्थाप्य पूर्ववदाखिद्योपस्तभ्य वरुणस्य स्कम्भनमसीति शम्यामुद्वृह्य विचृत्तो वरुणस्य पाश इति योक्त्रपाशं विचृत्योन्मुक्तो वरुणस्य पाश इत्यभिधानीमुन्मुञ्चति॥९॥

9. Having placed the cart to the east of the Prāgvaṁśa, with its poles pointing either to the east or the north, having raised it up and supported in the manner as described earlier,[1] having taken out the yoke-pin with *varuṇasya skambhanamasi*,[2] having unfastened the yoke-halter with *vicṛtto varuṇasya pāśaḥ*,[3] (the Adhvaryu) releases, the tether with *unmukto varuṇasya pāśaḥ*[3] (in connection with the right-hand-side bullock).

1. See X.28.1.
2. TS I.2.9.e-f.
3. MS I.2.6.
4. TS I.2.9.g

एवमुत्तरमनड्वाहं विमुञ्चति॥१०॥

10. In the same manner he releases[1] the left hand-side bullock.

1. This is done at a later stage. See X.30.14.

विमुक्तः सव्यो ऽविमुक्तो वा॥११॥

11. While the left (bullock is) either released or unreleased,[1]

1. According to TS VI.2.1.1 only one of the bullock is released (cp. also AB I.14). According to ŚB III.1.4.5 however both the bullocks should released. The sentence in the present Sūtra is not complete. See the next Sūtra.

X.30

अथातिथ्यायास्तन्त्रं प्रक्रमयति॥१॥

1. at that time (the Adhvaryu) starts the procedure of the Ātithyā-offering.

द्वाविंशतिदारुरिध्मः॥२॥

2. The fuel (for this offering consists of twenty-two (fuel-sticks).

आश्ववालः प्रस्तरः। ऐक्षवी विधृती। कार्ष्मर्यमयाः परिधयः। वेदंकृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥३॥

3. The Prastara should be of Āśvavāla (-grass), the two dividing blades (Vidhṛtī)[2] should be sugar-canes. The enclosing sticks (Paridhi)[3] should be of Kārṣmarya(-tree).[4] Having prepared the bunch of grass (Veda), having scattered sacrificial grass around the fires, he performs the work beginning with washing of hands.

1. See I.3.16.
2. See II.9.12.
3. See I.5.7.
4. Cf. TS VI.2.1.5; cp. KS XXIV.8.

यथार्थं पात्रप्रयोगः॥४॥

4. The arrangement of the sacrificial utensils (should be done) in accordance with the requirement.

निर्वपणकाले पत्नीं शकटमन्वारम्भयित्वातिथ्यं निर्वपति॥५॥

5. At the time of taking out (the sacrificial material),[1] having caused the wife of the sacrificer to hold the cart,[2] (the Adhvaryu) pours out the material for the Ātithyā (-offering).

1. See I.17.12;18.2.
2. Cf. KS XXIV.8; TS VI.2.1.1.

पत्न्या वा हस्तेन॥६॥

हस्ताद्वा। हस्तान्निर्वपन् हस्ते सर्वाञ्छकटमन्त्राञ्जपेत्॥७॥

6-7. Or (he pours out) through the hand of the wife of the sacrificer, or from the hand. While pouring out (the material) form the hand he mutters all the formulae correlated with cart, over the hand.

1. Here the hand substitutes the Agnihotra-ladle.

अग्नेरातिथ्यमसीत्येतैः प्रतिमन्त्रम्॥८॥

8. He pours out the handfuls (of the sacrificial material) each (handful with one of the formulae) beginning with *agnerātithya-masi*.[1]

1. TS I.2.10.a.

देवतादेशनस्य प्रत्याम्नायो भवति॥९॥

9. (These formulae) become a substitute of the (formulae) meantioning the deity.

पञ्चसु सावित्रं जुष्टं चानुषजति॥१०॥

नोत्तरयोरित्येके॥११॥

10-11. In each of the five formulae he prefixes the Sāvitra formula and the *juṣṭa*-portion. According to some (ritualists) he should not do so in connection with the last two formulae.

वैष्णवो नवकपालः पुरोडाशो भवति॥१२॥

12. There is a sacrificial bread to be prepared on nine potsherds to be offered to Viṣṇu.[1]

1. TS VI.2.1.4.

विष्णुवदेवात ऊर्ध्वं संस्काराः॥१३॥

13. Here on the sanctificatory-rites (in connection with the sacrificial bread) should refer to Viṣṇu only.

हविष्कृता वाचं विसृज्योत्तरमनड्वाहं विमुच्य॥१४॥

वारुणमसीति वासो ऽपादाय वरुणो ऽसि धृतव्रत इति राजानमादा-याच्छिद्रपत्रः प्रजा उपावरोहोशन्नुशतीः स्योनः स्योनाः सोम राजन्विश्वस्त्वं

प्रजा उपावरोह विश्वास्त्वां प्रजा उपावरोहन्त्वित्युपावहृत्योर्वन्तरिक्षमन्विहीत्यभिप्रव्रजति॥१५॥

14-15. Having released his speech with the Haviṣkṛt-formula[1] and having released the left-hand-side bullock,[2] with *vāruṇamasi*,[3] having taken away the piece of cloth (from the Soma in the cart), with *varuṇosi dhṛtavrataḥ*[4] having taken up the king (Soma) with *acchidrapatraḥ prajā upāvaroha...*[5] having taken out (the Soma from the cart), with *urvantarikṣamasi* he goes towards (the Prāgvaṁśa).

1. The ritual of the ātithyā-offering is here discontinued after performing it upto the details mentioned in I.19.8. Cf. AB I.15.
2. In case it has not already been released. See X.29.11.
3. MS I.2.6; KS II.7.
4. TS I.2.10.d. (See X.31.4).
5. See, cp. KS II.7; VS VI.26.

X.31

आसन्दीमादाय प्रतिप्रस्थाता पूर्वः प्रतिपद्यते॥१॥

1. Having taken up the throne, the Pratiprasthātṛ goes before (the Adhvaryu).

या ते धामानीति पूर्वया द्वारा प्राग्वंशं प्रविश्यापरेणाहवनीयं दक्षिणातिहृत्य वरुणस्यर्तसदन्यसीति दक्षिणेनाहवनीयं राजासन्दीं प्रतिष्ठापयति॥२॥

2. With *yā te dhāmāni...*,[1] having entered into the hall through the eastern door, having carried (the Soma) beyond towards the south along the west of Āhavanīya (fire), with *varuṇasyartasadanyasi* (the Adhvaryu) places the throne of the king (Soma) to the south of the Āhavanīya.

1. TS I.2.10.b. Cf. ŚB III.3.4.30.

तस्यां शकटवत्कृष्णाजिनास्तरणं राज्ञश्चासादनम्॥३॥

3. On it (the throne) the act of spreading of the black antelope's skin and the placing of the king (Soma) (is to be done) in the same manner as is done in the cart.[1]

1. See X.29.10. At the time of placing the Soma, recitation of TS. I.2.8.e is not be done; cf. TS I.2.10.c.

वरुणो ऽसि धृतव्रत इति राजानमभिमन्त्रयते॥४॥

4. (Then) he addresses the king (Soma) with *varuṇo'si dhṛtavrataḥ.*[1]

1. TS I.2.10.d.

वारुणमसीति वाससा पर्यानह्यति॥५॥

5. With *vāruṇamasi...*[1], he wraps it round with the piece of cloth (which he had taken away from it).[2]

एवावन्दस्व वरुणं बृहन्तं नमस्या धीरममृतस्य गोपाम्। स नः शर्म त्रिवरूथं वियंसत्पातं मा द्यावापृथिवी उपस्थ इत्येतया सर्वत्र राजानमासीदेत्॥६॥

6. He approaches the king (Soma)[1] in all the cases with *evāvandasva varuṇaṁ bṛhantam...*[2]

1. Cf. TS VI.1.11.6; cp. IV.4.8.1.
2. Cp. ṚV VIII.42.2; TB II.5.8.4.

अग्निं राजानं चान्तरेण मा संचारिष्टेति संप्रेष्यति॥७॥

7. He (then) orders "Do you not go between the Āhavanīya (fire) and the king (Soma)."

अवहननादि कर्म प्रतिपद्यते॥८॥

8. (Then) he undertakes the work beginning with pounding (of the rice-grains).[1]

1. See I.19.11.

चतुर्गृहीतान्याज्यानि॥९॥

9. There should be four-times-scooped ghee (in each ladle).[1]

1. Contrast II.7.4.

चतुर्होत्रातिथ्यमासाद्य संभारयजूंषि व्याचष्टे॥१०॥

10. Having placed (the oblation-substance) meant for the Ātithyā-iṣṭi (on the altar)[1] with the Caturhotṛ-formulae,[2] he recites the Sambhārayajus (-formulae).[3]

1. Cp. II.11.5.
2. TĀ III.2.
3. See X.3.5-6. For this Sūtra cf. TB II.2.2.6.

यजमानं वाचयतीत्येके॥११॥

11.According to some (ritualists) he makes the sacrificer recite (the Sambhārayajus-formulae).

पशुवन्निर्मन्थ्यः सामिधेन्यश्च॥१२॥

12. (The rites in conntection with) the fire to be churned out and the Sāmidhenī-verse (are to be done) in the same manner as in an animal-sacrifice.[2]

1. See VIII.2.13.
2. See TS VI.2.1.7; cp. MS III.7.9; ŚB III.4.1.19.

पञ्च प्रयाजाः॥१३॥

13. There should be five fore-offerings (Prayāja-).

चतुर्थे सर्वमौपभृतं समानयति॥१४॥

14. At the time of the fourth (Prayāja) (the Adhvaryu) pours out the entire quantity (of ghee)[1] from the Upabhṛt (into the Juhū)[2].

1. It is not necessary to have some remnant ghee (as is the case elsewhere: Cp. II.17.6; III.5.1) in the Upabhṛt; for there are no after-offerings here.
2. ŚB III.4.2.22.

इडान्ता संतिष्ठते॥१५॥

15. Ending with the Iḍā-rite,[1] (The Ātithyeṣṭi) stands completely established (i.e. concluded).

1. Thus all the rites like after-offerings etc. described in III.4.5ff are not to be performed here. Cf. TB I.5.9.3; MS III.7.9; KS XXIV. 8; ŚB III.4.1.26; AB I.17; KB VIII.2.

धारयति ध्रौवमाज्यमाज्यम्॥१६॥

16. He preserves the ghee in the Dhruvā[1] (-ladle).

1. Otherwise this ghee is preserved for Samiṣṭayajus (III.13.2). For the use of this ghee in this context, however, see XI.1.1.

XI.1

आतिथ्याया ध्रौवात्स्रुचि चमसे वा तानूनप्त्रं समवद्यति चतुरवत्तं पञ्चावत्तं वा आपतये त्वा गृह्णामीत्येतैः प्रतिमन्त्रम्॥१॥

1. From (the ghee) of Ātithyeṣṭi[1] preserved in Dhruvā

(-ladle) (the Adhvaryu) takes cuttings either into the (Juhū-) ladle or the goblet (Camasa) for the Tānūnaptra.[2] He makes either four cuttings[3] or five cuttings each time with one of the formulae beginning with *āpataye tvā gṛhṇāmi*.[4]

1. See X.31.16.
2. For this see TS VI.2.2.1; cp. AB I.24.
3. Cf. MS III.7.10.
4. TS I.2.10.f.

अनाधृष्टमसीति यजमानसप्तदशा ऋत्विजस्तानूनप्त्रं समवमृशन्ति॥२॥

2. With *anādhṛṣṭamasi*[1] (the sixteen) priests with the sacrificer as the seventeenth, touch the Tānūnaptra(-ghee)[2].

1. TS I.2.10.g.
2. Cf. MS III.7.10; ŚB III.4.2.13.

अनु मे दीक्षामिति यजमानः॥३॥

3. The sacrificer recites *anu me dīkṣām*...[1]

1. TS I.2.10.h.

यं कामयेत यज्ञयशसमृच्छेदिति तं प्रथमम्। यदि कामयेत सर्वानितिसर्वान्स-हावमर्शयेत्॥४॥

4. (The Adhvaryu) should make the (priest) about whom he (the Adhvaryu) desires that he (the priest) should reach success in sacrifices, touch (the Tānūnaptra) first; (the Adhvaryu should make (all the priests) touch (the Tānūnaptra) together if he desires that all (the priests should reach success in sacrifice.)[1]

1. Cp. TS VI.5.1.5; MS III.7.10.

तस्माद्यः सतानूनप्त्रिणामित्युक्तम्॥५॥

5. It is said (in a Brāhmana-text) "Therefore whosoever from among (the priests) participant of the Tānūraptra (first deceives another, gets pain)."[1]

1. TS VI.2.2.2; cp. MS III.7.10.

प्रजापतौ त्वा मनसि जुहोमीति यजमानस्तानूनप्त्रं त्रिरवजिघ्रति॥६॥

6. With *prajāpatau tvā manasi*... the sacrificer thrice smells the Tānūnaptra (-ghee).[1]

1. TS III.1.2.2.

अन्वहं वा व्रतेष्वपिनयति॥७॥

7. Or (the Adhvaryu) pours (some quantity of the Tānunaptra-ghee) in the fast(-milk), everyday.[1]

1. Cf. ŚB III.4.2.16.

अग्नीन्मन्दन्त्यापा इति पृच्छति॥८॥

मदन्ति देवीरमृता ऋतावृध इत्याग्नीध्रः प्रत्याह॥९॥

8-9. He asks (the Āgnīdhra), "Is the water, boiling?"[1] The Āgnīdhra replies, "The divine, immortal, ṛta-promoting water is boiling".[2]

1. Cf. ŚB III.4.2.22.
2. ŚB III.4.2.22 does not have the adjectives of the water.

ताभिरेहीति संप्रेष्यति॥१०॥

10. (The Adhvaryu) orders "Do you come along with it".[1]

1. ŚB III.4.2.22.

मदन्तीरुपस्पृश्य तानूनप्त्रिणो विस्रस्य राजानं सहिरण्यैःपाणिभिराप्याय-यन्त्यंशुरंशुस्ते देव सोमाप्यायतामिति॥११॥

11. After (the Adhvaryu) has loosened (the bundle of) king (Soma),[1] having touched the boiling water, the priests who took part in the Tānunapra-rite, make Soma swell, by means of hands holding (a piece of) gold in them, with *aṁśuraṁśuṣṭe...*,

1. See X.31.5.

अथ निह्नुवते। दक्षिणे वेद्यन्ते प्रस्तरं निधाय दक्षिणान्पाणीनुत्तानान्कृत्वा-सव्यान्नीच एष्टा रायः प्रेषे भगायेति॥१२॥

12. Having put down the Prastara[1] upon the southern end of the altar,[2] (then) having placed upon it their right hands with the palms turned upwards, below the left hands with the palms turned downwards, they make amends with *eṣṭā rayaḥ preṣe bhagāya....*[3]

1. The first-cut bundle of grass, used in the Ātithyā-offering. For the ritual of making amends taking place on Prastara, cf. ŚB III.4.3.19; AB I.26.
2. Cf. ŚB III.4.3.19.
3. TS I.2.11.c.

अथ यजमानो ऽवान्तरदीक्षामुपैति॥१३॥

13. Then the sacrificer undergoes the intermediary consecration.[1]

1. See TS VI.2.2.6-7.

अग्ने व्रतपते त्वं व्रतानां व्रतपतिरसीत्याहवनीयमुपतिष्ठते॥१४॥

14. He stands near the Āhavanīya (-fire) praising it with *agne vratapate....*[1]

1. TS I.2.11.d. Cf. ŚB III.4.3.9. The intermediary consecration lasts upto XI.18.3.

एतेनैवास्मिन्समिधमादधातीति वाजसनेयकम्॥१५॥

15. According to the Vājasaneyins,[1] he should put a fuel-stick on that (fire) with the same (formula).

1. Cf. ŚB III.4.3.9.

XI.2

संतरां मेखलां समायच्छते। संतरां मुष्टी कर्षते॥१॥

1. (The sacrificer) fastens the girdle more tightly (round the waist).[1] He closes the two fists more tightly.[2]

1. Cf. TS VI.2.2.6-7.
2. Cf. ŚB III.4.3.3.

तप्तव्रतो भवति॥२॥

2. He has hot milk for the fast-food.[1]

1. Cf. TS VI.2.2.6-7.

मदन्तीभिर्मार्जयते॥३॥

3. He washes (his hands) with the boiling water.[1]

1. Cf.TS VI.2.2.6-7. For washing of hands see X.17.9.

या ते अग्ने रुद्रिया तनूरित्येतेनैवात ऊर्ध्वं व्रतयति॥४॥

4. Hereafter he takes the fast-milk with *yā te agne rudriyā tanūḥ...*[1]

1. TS I.2.11.e. He uses this verse instead of the one given in X.17.7. Cf. TS VI.2.2.7.

प्रवर्ग्येण प्रचर्योपसदा चरन्ति। एतद्वा विपरीतम्॥५॥

5. Having performed the Pravargya, they perform the Upasad,[1] or (they perform these rites) in the reverse order.

1. This is the view accepted generally, cf. TĀ V.6.1.

न प्रथमयज्ञे प्रवृञ्ज्यात्॥६॥

प्रवृञ्ज्याद्वा॥७॥

6-7. One should not perform the Pravargya (rite) in the first (Soma) sacrifice,[1] or one may perform it.

1. Cf. ŚB XIV.2.2.44; KB VIII.3.

प्रवृञ्ज्याद्दुर्ब्राह्मणस्य॥८॥

8. One can perform the Pravargya-rite even in the first Soma-sacrifice of a bad Brāhmaṇa.[1]

1. i.e. one in the family of whom the Veda-study has been discontinued for three generations (Kātyāśs VIII.2.16: commentary).

ब्रह्मवर्चसकामस्येत्येके॥९॥

9. According to some teachers, (one may perform the Pravaryga-rite in the first Soma-sacrifice) of a sacrificer desir-ous of Brahman-splendor.

यो ऽनूचानः श्रोत्रियस्तस्य प्रवृञ्ज्यादिति बह्वृचब्राह्मणम्॥१०॥

10. There is a Brāhmaṇa-text belonging to the Ṛgveda—which says that one can perform the Pravargya rite in a Soma-sacrifice of a performer who has studied Veda and one who is a learned Brāhmaṇa.

1. KS VIII.3; cp. also ŚB XIV 2.2.4.6.

आतिथ्याबर्हिरुपसदामग्नीषोमीयस्य च। तदेव प्रस्तरपरिधि॥११॥

11. The sacrificial grass used for the Ātithyā-offering is also to be used for the Upasads[1] and the animal sacrifice for Agni-and-Soma. The Prastara and the enclosing sticks also should be the same.

1. Cf. AB I.25.

तत्स्तीर्णं बर्हिस्तत्परिधिताः परिधय इत्येके॥१२॥

12. According to some(ritualists)[1] the sacrificial grass

should remain spread out; those enclosing sticks should remain laid down (for the three offerings viz. Ātithyā, Pravargya and Upasads).

उपसदस्तन्त्रं प्रक्रमयति॥१३॥

13. (The Adhvaryu now) starts the procedure of the Upasad (-offering).

प्राकृत इध्मो दशदारुर्वा॥१४॥

14. The sacrificial fuel should be the same (in number) as in the normal basic paradigme,[1] or ten woods.

1. See I.5.6. Thus there should be 21 fuel-sticks.

वेदं कृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते। यथार्थं पात्राणि प्रयुनक्ति॥१५॥

15. Having prepared the brush (bunch of grass) (Veda), having scattered sacred grass around the fires, he does the work viz. washing the hands etc. He arranges the utensils according to the requirements.

स्फ्यमग्निहोत्रहवणीं स्रुवं जुहूमुपभृतं ध्रुवां वेदमाज्यस्थालीमिति द्वन्द्वं प्रयुज्य पवित्रे कृत्वा यजमान वाचं यच्छेति संप्रेष्यति॥१६॥

16. Having arranged the wooden sword, the Agnihotra-ladle, the spoon, the Juhū, the Upabhṛt, the Dhruvā, the brush (Veda), and the vessel for ghee, in pairs, having prepared the two strainers,[1] he gives the order, "O sacrificer, Do you restrain the speech".[2]

1. See I.16.1.
2. See I.16.5.

वाग्यतः पात्राणि संमृश्य प्रोक्षणीः संस्कृत्य ब्रह्माणमामन्त्र्य पात्राणि प्रोक्षति॥१७॥

17. Being with restrained speech, having touched the utensils[1] having sanctified the sprinkling-water, having called the Brahman,[2] he sprinkles water on the utensils.[3]

1. See I.16.12.
2. See I.19.1.
3. See I.16.22.

अत्र वाचं विसृजते॥१८॥

18. At this stage he releases his speech.

स्फ्यमादाय॥१९॥

19. Having taken the wooden sword,[1]

1. See II.1.1. The sentence is incomplete. See the next Sūtra.

XI.3

लोमभ्यो ऽधि स्तम्बयजुर्हृत्वोत्तरं परिगृह्य संप्रेष्यति प्रोक्षणीरासादयेध्ममुपसादय स्रुवं च स्रुचश्च संमृड्ढ्याज्येनोदेहीति॥१॥

1. Having carried forth the Stambayajus[1] from the hair (sacrificial grass spread out on the altar),[2] having traced out the altar) for the second time,[3] (the Adhvaryu gives order): "Do you place the Prokṣaṇī-water; bring forth the fuel, wash the spoon and ladles, and come over with ghee.[4]

1. See II.1.1.
2. See II.1.5.ff.
3. See II.3.7.
4. See II.3.11.

आज्यग्रहणकाले ध्रुवायामेव गृह्णाति। प्रोक्षणीरभिमन्त्र्य ब्रह्माणमामन्त्र्येध्मं वेदिं च प्रोक्ष्य प्रोक्षणीशेषं निनीय पवित्रे अपिसृज्यैकामाघारसमिधमाधायान्तर्वेदि विधृती निधाय ध्रुवां स्रुवं च सादयति। एतावसदतामिति मन्त्रं संनमति॥२॥

2. At the time of scooping the ghee, he scoops it only in the Dhruvā(-ladle). Having addressed the sprinkling water (with a formula), then having invoked the Brahman (priest), having sprinkled water on the fuel and the altar, having poured down the remnant sprinkling water (within the altar), having mixed up the two strainers (with the Prastara having thrown an Āghāra-stick in the fire, having laid down the separating blades of grass within the altar, he places the Dhruvā and the spoon (within the altar). At the time of placing the Dhruvā and the spoon) he modifies the formula as *etāvasadatam....*[1]

1. See for this Sūtra VIII.10.5-6 and the notes on those Sūtras.

वेदं निधाय सामिधेनीभ्यः प्रतिपद्यते॥३॥

3. Having kept down the brush, he starts the ritual of the Sāmidhenī (enkindling-verse).

नव सामिधेनीरन्वाह॥४॥

4. (The Hotṛ) recites nine Sāmidenīs.

तिस्र ऋचस्त्रिरनूक्ता भवन्ति। नव वा पराचीः॥५॥

5. There are three verses which are to be recited three times each.[1] Or (there are nine separate verses too be recited) straight away (i.e. without repetition).[2]

1. Cf. KB VIII.8; Sāṅkhāśs V.11.2. The verses to be recited are ṚV VII.15.1-3.
2. Cf. AB I.25. The verses to be recited are ṚV VII.15.1-3; II.6. 1-6.

नान्यामाहुतिं पुरस्ताज्जुहुयात्॥ स्रौवमेवाघारयेत्॥६॥

6. (The Adhvaryu) should not offer any other libation before (the main offering). He should offer out of the two Āghāralibations only the one which is to be offered by means of the spoon.[1]

1. See II.12.7-9. For this Sūtra cf. TS VI.22-3.

समानमा प्रवरात्॥७॥

7. Upto Pravara[1] everything is the same (as in the basic paradigm).

1. See. II.16.5.

नार्षेयं वृणीते न होतारम्। आश्राव्याह सीद होतरिति। एतावान्प्रवरः॥८॥

8. He does not perform (the rite of) the selection of the Hotṛ along with the mention of) the ṛṣi-ancestors, nor does he select the Hotṛ (by mentioning his name.)[1] Having called for (Āgnīdhra to say) *astu śrauṣaṭ*, he says, "Sit, O Hotṛ" This much is the Pravara (selection of the Hotṛ).[2]

1. Thus the ritual mentioned in II.16.5-14 is not to be performed.
2. The ritual mentioned in II.15.1-4 is done, but instead of the words mentioned in II.16.5 the Adhvaryu should simply say, "Sit, O Hotṛ." For this Sūtra cf. MS III.8.2; ŚB III.4.4.10.

ध्रौवादष्टौ जुह्वां गृह्णाति। चतुरुपभृति॥९॥

9. From the Dhruvā, (the Adhvaryu) takes eight spoonful of ghee into the Juhū, and four into the Upabhṛt.[1]

1. Cf. MS III.8.1; ŚB III.4.9.7.

घृतवति शब्दे जुहूपभृतावादाय दक्षिणा सकृदतिक्रान्त उपांशुयाजवत्प्रचरति॥१०॥

10. When the word *ghṛtavatīm* (is uttered by the Hotṛ), having taken the Juhū and the Upabhṛt, having stepped beyond towards the South,[1] he performs in the manner of the offering made with formula uttered inaudibly.[2]

1. See II.17.1.

2. See II.19.12ff.

अर्धेन जौहवस्याग्निं यजति। अर्धेन सोमम्॥११॥

11. By means of the half (of the ghee) in the Juhū, he offers to Agni, by means of the (other) half to Soma.

औपभृतं जुह्वामानीय विष्णुमिष्ट्वा प्रत्याक्रम्य या ते अग्नेऽयाशया-तनूरिति स्रुवेणोपसदं जुहोति॥१२॥

12. Having poured the ghee from the Upabhṛt into the Juhū, having offered (a libation of it) to Viṣṇu,[1] having stepped back with *yā te agne ayāśayā tanūḥ*...[2] he offers the Upasad-offering by means of the spoon.

1. For the offerings to Agni, Soma (Sūtra 11) and to Viṣṇu, cf. TS VI.2.3.1-2; MS III.8.17; KS XXIV. 9; ŚB III.4.4.1ff; AB I.23; KB VIII.8-9.
2. TS I.20.11.f.

अग्नीन्मदन्त्यापा३ इत्येतदाद्या निह्नवात्कृत्वाग्नीद्देवपत्नीर्व्याचश्व सुब्रह्मण्य सुब्रह्मण्यामाह्वयेति॥१३॥

13. Having performed the ritual beginning with the question, "O Āgnīdhra, is the water boiling?" upto the amends,[1] (he orders), "O Agnīdhra, do you recite the Devapatnī-formulae; O Subrahmaṇya, do you call the Subrahmaṇyā.[2]

1. i.e. the ritual mentioned in XI.1.8-12.
2. See for this order GB II.2.9.

अपरेण गार्हपत्यमाग्नीध्र उपविश्य देवपत्नीर्व्याचष्टे सेनेन्द्रस्य धेनेति। उत्करे सुब्रह्मण्यामाह्वयति। पूर्ववदेनां यजमानो ऽनुमन्त्रयते॥१४॥

14. Having sat down to the west of the Gārhapatya (-fire), the Āgnīdra recites the Devapatnī-formulae[1] beginning with the words *senedrasya dhenā*.[2] (Standing) near the rubbish heap (Utkara),[3] the Subrahmaṇya calls the Subrahmaṇyā.[4] The sacrificer follows it as before.[5]

1. Cp. GB II.2.9.
2. TĀ III.9.
3. Cf. ṢaḍB I.1.7; AB VI.3.6.
4. See X.28.4.
5. X.28.5

XI.4

सुपूर्वाह्णे पौर्वाह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां चरन्ति। स्वपराह्ण आपराह्णिकीभ्याम्॥१॥

1. They perform the forenoon Pravarya and Upasad as early (as possible) in the fore-noon; (they perform) the afternoon (Pravargya and Upasads) as early (as possible) in the afternoon.[1]

1. Cf. AB I.23.

सव्योत्तानैस्तु सायं निह्नवः॥२॥

2. In the evening they should make amends by placing (upon the Prastara) their left hands with the palms turned upwards.[1]

1. Contrast X.1.12.

एषा प्रथमा॥३॥

3. This is the first (Upasad).

एवमुत्तराभ्यां चर्या॥४॥

4. In the same manner the performance of the next two (Upasads) (should be done).

रजाशयां द्वितीयायां जुहोति। हराशयां तृतीयायाम्॥५॥

5. In the second (Upasad the Adhvaryu) offers the Rajāśayā-libation; in the third, the Harāśayā-libation.[1]

1. See XI.3.12. where Ayāśayā-libation is mentioned.

याः प्रातर्याज्या इत्युक्तम्॥६॥

6. It has been said (in the Brāhmaṇa-text).[1] The verses used as Yājyā (offering-verses) in the morning-Upasad should be used as the Puronuvākyās (invitatory verses) in the Afternoon-Upasad).[1]

1. TS VI.2.3.4.

तिस्र एव साह्नस्योपसदः। द्वादशाहीनस्य॥७॥

7. In a one-day-soma-sacrifice (there should be) only three Upasads. In a Sacrifice extending over two to twelve days there shuld be twelve (Upasads).

1. Cf. TS VI.2.5.1.

यदि संग्रामं पुरो वा युध्येयुरयः प्रथमायामवधाय जुहुयात्। रजतं द्वितीया-याम्। हरितमुत्तमायाम्॥८॥

8. If the enemies are batteling against the sacrificer or if they are attacking upon the fortreses,[1] (the Adhvaryu), having put a piece of iron (on the spoon), should offer the libation in the first (Upasad); silver .... in the second (Upasad); gold... in the last (third Upasad).[2]

1. Cf. MS III.8.2.
2. This is to be done in connection with the libation mentioned in XI.3.12 and XI.4.5.

आराग्रामिति स्तनकल्पः॥९॥

9. (In the Brāhmaṇa-text) the procedure (in connection with the rule about the number) of teats (the milk of which is to be used as the fast-food by the sacrificer is mentioned in a paragraph beginning with the word) *ārāgrām*.[1]

1. TS VI.2.3.5; cp. VI.2.5.1-2.

यदहः सोमं क्रीणीयुश्चतुरः सायं दुह्युस्त्रीन्प्रातर्द्वौ सायमेकमुत्तमे। सर्वान्साय-माशिरे॥१०॥

10. On the day on which they purchase Soma, they should milk four teats in the evening; three (next) morning; two in the evening (of that second day); one in the morning of the last

(third day). In the evening (they should milk) all (the teats) for milk) to be mixed with Soma.[1]

1. See XI.21.8.

अन्तरा मध्यमे प्रवर्ग्योपसदौ वेदिं कुर्वन्ति॥११॥

11. In between the middle Pravargya and Upasad[1] they prepare the altar.

1. i.e. in a one-day-soma-sacrifice with three Upasad-days, on the second Upasad day in the interval between the forenoon-Pravargya and Upasad and the afternoon Pravargya and Upasad.

प्राग्वंशस्य मध्यमाल्ललाटिकात्त्रीन्प्राचः प्रक्रमान्प्रक्रम्य शङ्कुं निहन्ति॥१२॥

12. Having gone three steps to the east from the central point of the Prāgvaṁśa (the Adhvaryu) fixes up a yoke-pin.

तस्मात्पञ्चदशसु दक्षिणतः। एवमुत्तरतः। ते श्रोणी॥ प्रथमनिहताच्छङ्कोः षट्त्रिंशतिः पुरस्तात्। तस्माद्द्वादशसु दक्षिणतः। एवमुत्तरतः। तावंसौ॥१३॥

13. From that point, at a distance of fifteen (steps), towards the south and at the same distance towards the north (he fixes up two yoke-pins). They represent the two hips (of the altar). At a distance of thirty-six (steps), to the east of the first fixed yoke-pin (he fixes up a yoke-pin). From that (yoke-pin) at the distance of twelve steps towards the south (he fixes a yoke-pin) and at the same distance towards the north (he fixes a yoke-pin). They represent the two shoulders.

विमिमे त्वा पयस्वतीं देवानां धेनुं सुदुघामनपस्फुरन्तीम्। इन्द्रः सोमं पिबतु क्षेमो अस्तु न इति विमानः॥१४॥

14. With *vi mime tvā payasvatīm...*[1] he measures out (the altar).

1. TB III.7.7.13.

सर्वतः स्पन्द्यया पर्यातनोति॥१५॥

15. He stretches out a cord round the altar on all sides.

मध्ये पृष्ठ्याम्॥१६॥

16. In the middle he spreads out the Pṛṣṭhyā-line.

XI.5

इमां नरः कृणुत वेदिमेत्य वसुमतीं रुद्रवतीमादित्यवतीं वर्ष्मन्दिवो नाभा पृथिव्या यथायं यजमानो न रिष्येद् देवस्य सवितुः सव इति संप्रेष्यति॥१॥

1. (The Adhvaryu) orders, with (the verse) *imāṁ naraḥ kṛṇuta...*[1]

1. TB III.7.7.13.

स्फ्येन विघनेन पर्श्वा परशुना च वेदिं कुर्वन्ति॥२॥

2. (The assistants of the sacrficer) prepare the altar by means of the wooden sword, the club, the rib-bone, and the axe.

दर्शपूर्णमासवत्संनमनवर्जं प्रागुत्तरत्परिग्राहात्कृत्वा चतुःशिखण्डाः युवतिः सुपेशा घृतप्रतीका भुवनस्य मध्ये। तस्यां सुपर्णावधि यौ निविष्टौ तयोर्देवानामधि भागधेयमित्यभिमन्त्र्य॥३॥

3. Having performed (all the rites) upto the second tracing out[1] except the narrowing (of the flanks)[2] in the same manner as that of the new and full-moon-sacrifices, with *catuḥśikhaṇḍā yuvatiḥ...*[3] having addressed (the altar) (the Adhvaryu prepares altar).

1. See II.3.6-7, See also XI.5.11.
2. See II.3.2.
3. TB III.7.7.14; cp. ṚV X.114.3.

चात्वालाद्द्वादशसु प्रक्रमेषु प्रत्यगुत्करः। तावत्येवाध्वन्युदग्यथा चात्वालः ॥४॥

4. The rubbish-heap (should be located) at the twelve steps from the Cātvāla (pit)[1] to the west, at the same distance (from the Pṛṣṭhyā) to the north, as the Cātvāla (pit).

1. See II.1.4-5.

व्याख्यातश्चात्वाल उत्तरवेदिश्च॥५॥

5. The (details of) Cātvāla and the Uttaravedi have been (already) explained.[1]

1. See VII.2.10-14; VII.4.1ff.

उदुम्बरशाखाभिः प्लक्षशाखाभिर्वा प्रच्छन्ना वसति॥६॥

6. (The Uttaravedi) remains covered by the branches of the Udumbara or the branches of Plakṣa (during the night).[1]

1. Cf. ŚB III.5.1.36.

श्वोभूत उत्तमे प्रवर्ग्योपसदौ प्रतिसमस्यति॥७॥

7. On the next day[1] (the Adhvaryu) jointly performs the last two Pravargya and Upasads.

1. This (3rd), day is the Aupavasathya-day. On this day the morning Pravargya and Upasad and the affternoon-Pravargya and Upasad are performed jointly. See the next Sūtra.

पौर्वाह्णिकीभ्यां प्रचर्य तदानीमेवापराह्णिकीभ्याम्॥८॥

8. Having performed the morning Pravargya and Upasad, (The Adhvaryu immediately) performs the after-noon Pravargya and Upasad.

अत्र प्रवर्ग्यमुद्वास्य पशुबन्धवदग्निं प्रणयति॥९॥

9. At this stage having disposed off the Pravargya[1] he carries forth the fire to the Uttaravedi in the same manner as in an Animal-sacrifice.[2]

1. For details XV.13.1ff.
2. See VII.6.1-7.4.

एष सोमस्याहवनीयः। यतः पणयति स गार्हपत्यः॥१०॥

10. This (the portion of fire carried forth) is the Āhvanīya (-fire) of the Soma-sacrifice. The fire from which he carries forth (the portion of fire[1]) is the Gārhapatya(-fire).

1. This is the old Āhavanīya, but new Gārhapatya. It is also called Śālāmukhīya.

अग्निवत्युत्तरं परिग्राहं परिगृह्णाति॥११॥

11. When there is fire on the altar,[1] then (the Adhvaryu carries out the second tracing.[2]

1. After the acts mentioned in II.3.7-10 are performed.
2. For the first tracing see XI.5.3.

अत्र प्रतिप्रस्थाता शाखामाहृत्य मैत्रावरुण्याः पयस्याया वत्सानपाकरोति॥१२॥

12. At this stage, having brought a branch, the Pratiprasthātṛ separates the calves (from their mother cow) for the milk-mess for Mitra-and-Varuṇa.[1]

1. See XII.3.18; XII.4.6.

XI.6

प्रोक्ष्य बर्हिस्त्रिर्वेदिं प्रोक्षति॥१॥

1. Having sprinkled water on the sacred grass (the Adhvaryu) thrice sprinkels water on the altar.[1]

1. Cp. KS XXV.5.

नाप्रोक्षितामभिचरन्ति॥२॥

2. They should not move about on the (altar) on which water is not (yet) sprinkled.[1]

1. i.e. after the second tracing and before the sprinkling of water, no one should move about on the altar.

अथैनां बर्हिषा बहुलं प्राचीनं स्तीर्त्वा प्रयुक्तपूर्वे शकटे नद्धयुगे प्रतिहतशम्ये प्रक्षाल्य तयोः प्रथमग्रथितान्ग्रन्थीन्विस्रस्य नवान्प्रज्ञातान्कृत्वाग्रेण प्राग्वंशमभितः पृष्ठ्यामव्यवनयन्परिश्रिते सच्छदिषी अवस्थापयति॥३॥

3. Then on it having scattered[1] ample[2] sacred grass with their tips to the east,[3] having washed clean the two carts which have been already used, to which the yokes have been fastened, and yoke-pins have been fastened, which have been curtained and provided with roofs,[5] after having loosened their knots[6] which had been tied before, and tied new knots which should then be clearly marked,[7] (the Adhvaryu) stations them in front of the Prāgvaṁśa, on the two sides of the Pṛṣṭhyā(-line).[8]

1. Cf. TS VI.2.4.5.
2. Cf. MS III.8.6.
3. Cf. MS III.8.6.
4. Cf. TS VI.2.9.1.

5. Cf. ŚB III.5.3.9.
6. Cf. TS VI.2.9.1.
7. Cp. XIII.24.14.
8. See XI.4.16.

अथैने पत्नी पदतृतीयेनाज्यमिश्रेणोपानक्ति॥४॥

4. Then the wife of the sacrificer anoints these two carts by means of one third (of the clay) from the foot-print (of the cow)[1] mixed with ghee.

1. See X.23.9-10.

आ नो वीरो जायतामिति द्विर्दक्षिणामक्षधुरं दक्षिणेन हस्तेनोत्तानेन प्राचीनम्॥५॥

5. With *ā no vīro jāyatām...*[1] (she anoints) form west to east,[2] the southern end of the axle, twice by means of the right hand with the palm turned upwards.

1. TS I.2.13.d.
2. Cf. KS XXV.8; MS II.8.7.

न च हस्तमावर्तयति॥६॥

6. (While doing so), she does not draw back her hand.[1]

1. i.e. after the first act of anointing she lifts her hand and puts it on the original place and anoints in the same direction. Cf. ŚB III.5.3.16.

एवमितराम्॥७॥

7. In the same manner (she anoints) the other (the northern end of the axle).

सकृद्वा॥८॥

8. Or (instead of two times, she anoints) the northern end of the axle) once (only).

तथोत्तरस्य हविर्धानस्योपानक्ति॥९॥

9. In the same manner she anoints (the ends of the axles) of the northern Havirdhāna-cart.

युञ्जते मन इति सावित्रियर्चौत्तरवेदिके हुत्वा हविर्धानाभ्यां प्रवर्त्यमानाभ्यामनुब्रूहीति संप्रेष्यति। प्रवर्त्यमानाभ्यामनुब्रूहीति वा॥१०॥

10. With a verse addressed to Savitṛ[1] beginning with *yuñjate manaḥ*, having offered a libation of ghee in the (fire on) the Uttara-Vedi, he orders, "Do you recite the verses for the two Havirdhāna-carts being driven",[3] or "Do you recite verses for the (two) being driven."

1. Cf. KS XXV.7.
2. TS I.2.13.a
3. Cf. ŚB III.5.3.16.

प्रथमायां त्रिरनूक्तायां प्राची प्रेतमध्वरमित्युद्गृह्णन्तः प्रवर्तयन्ति॥११॥

11. After the first (verse)[1] has been recited three times (by the Hotṛ) with *prācī pretam adhvaram...*[2] (the Adhvaryu and his assistants drive (the two carts) after having lifted up[3] (the yokes of the two carts.)

1. viz. ṚV X.13.1. (Cf. AB I.29.)
2. TS I.2.13.g.
3. Cf. ŚB III.5.3.17; KS XXV.7.

स्याच्चेदक्षशब्दः सुवागित्यनुमन्त्रयेत॥१२॥

12. If there will be any sound from the axle (the Adhvaryu) should address it with *suvāg...*[1]

1. TS I.2.13.b-c.

दक्षिणस्य हविर्धानस्य वर्त्मनि वर्त्मनोर्वा हिरण्यं निधायेदं विष्णुर्विचक्रम इत्यध्वर्युर्हिरण्ये जुहोति॥१३॥

13. Having placed a piece of gold upon one track or upon both the tracks of the southern Havirdhāna-cart, with *idaṁ viṣṇur vicakrame....*[1] Adhvaryu offers a libation of ghee on the piece of gold.[3]

1. TS I.2.13.e.
2. Cf. TS VI.2.9.3.

एवमुत्तरस्य प्रतिप्रस्थाता॥१४॥

14. The Pratiprasthātṛ does in the same manner in connection with the northern (Havirdhāna-cart).[1]

1. Cf. ŚB III.5.3.17.

XI.7

इरावती धेनुमती इति जुहोति॥१॥

1. (The Pratiprasthātṛ) offers a libation of ghee (mentioned in XI.6.14) with *irāvatī dhenumatī*...[1]

1. TS I.2.13.f.

अप जन्यं भयं नुदाप चक्राणि। गृहं सोमस्य गच्छतमिति वितृतीयदेशे वेद्या अध्वर्युर्होता ब्रह्मा मैत्रावरुणो वा पदापनुदति। लोष्टं वा बहिर्वेदि निरस्यति॥२॥

2. With *apa janyaṁ bhyaṁ nuda*...[1] either the Adhvaryu or the Hotṛ or the Brahman or the Maitrāvaruṇa removes by means of his foot (the dust) within the area (of the Mahāvedi) excluding one third portion (to the west). Or he casts away a clod, outside the Mahāvedi.

1. TB III.7.7.14.

आहवनीयात्त्रीन्प्रतीचः प्रक्रमानुच्छिष्यात्र रमेथामिति नभ्यस्थे स्थापयित्वा वैष्णवमसि विष्णुस्त्वोत्तभ्नात्वित्युपस्तभ्य दिवो वा विष्णवित्यध्वर्युर्दक्षिणस्य हविर्धानस्य दक्षिणं कर्णातर्दमनु मेथीं निहन्ति॥ तस्यामीषां निनह्यति॥३॥

3. With *atra ramethām*...[1] having made the two carts stand in the middle, after having left remain a distance of three steps towards the west of the Āhavanīya (-fire),[2] then with *vaiṣṇavamasi*...[3] having supported (the southern Havirdhāna (cart) (with the supporting pole), with *divo vā viṣṇo*...[4] (the Adhvaryu) fixes up a pin (into the ground) immediately below the west of southern pole-joint of the southern Havirdhāna-cart).[5] He ties up the pole to that pin.

1. TS I.2.13.g.
2. i.e. the fire on the Uttaravedi. For this location cf. ŚB III.5.3.19.
3. MS I.2.8; KS II.9.
4. TS I.2.13.h.
5. Cf. TS VI.2.9.4.

एवमुत्तरस्य प्रतिप्रस्थाता विष्णोर्नु कमित्युत्तरं कर्णातर्दमनु॥४॥

4. The Pratiprasthātṛ[1] does in the same way in connection with northern (Havirdhāna-cart) and fixes up a pin into the

ground) immediately below to the west of the northern pole-joint with *viṣṇor nu kam*...[2]

1. Cf. ŚB III.5.3.17.
2. TS I.2.13.1.3.

ऊर्ध्वाः शम्या उद्वृह्योपरिष्टात्परिवेष्टयन्ति॥५॥

5. Having pulled the yoke-pins[1] upwards they wind (a cord) round (each one) of them from above.

1. For those yoke-pins see XI.6.3.

उत्ताना हि देवगवा वहन्तीति विज्ञायते॥६॥

6. It is known (from a Brāhmaṇa-text): "The bulls of the gods carry (the carts) with their bellies turned upwards."

महो वा विष्णविति सर्वतः स्थूणाः परिमिनोति॥७॥

7. With *maho vā viṣṇo*...[1] (the Adhvaryu) fixes up (into the ground) posts round (the carts) on all sides.

1. TS I.2.13.h.

पुरस्ताच्चान्तः खरायावकाशं शिष्ट्वा॥८॥

उदञ्चौ वंशावत्यादधाति पश्चात्पुरस्ताच्च॥९॥

8-9. Having left room towards the east withinside, for the mound, to the west and to the east, he sets down (upon the posts) two beams pointing to the north.

समानं सांकाशिनं शालामुखीयहोत्रीयौत्तरवेदिकानाम्॥१०॥

10. The Śālāmukhīya (-fire), the Dhiṣṇya (-fire) of the Hotṛ, and (fire) on the Uttaravedi should be visible simultaneously.[1]

1. Cf. MS III.8.9. The door of the Havirdhāna and that of the Sadas (see XI.9.10) should be made in such a way that a person standing either in front of or behind the old Gārhapatya should be able to see the Dhiṣṇya of the Hotṛ (see XI.14.4) and the Uttaravedi-fire simultaneously.

XI.8

विष्णो रराटमसीति पुरस्ताद्रराट्यां तिर्यञ्चं वंशं धारयन्विष्णोः स्यूरसीति स्यूत्वा विष्णोर्ध्रुवमसीति प्रज्ञातं ग्रन्थिं कृत्वा प्राचो वंशानत्याधाय विष्णोः पृष्ठमसीति तेषु मध्यमं छदिरध्यूहति। त्र्यरत्निविस्तारं नवायामम्॥१॥

1. With *viṣṇo rarāṭamasī* having held up a beam obliquely[2] within the bunches of the grass towards the east,

with *viṣṇoḥ syūrasi*[3] having stitched it up, with *viṣṇor dhruvamasi*[4] having tied up a well-marked-out knot,[5] having set down the beams in such a manner that they would point to the east, with *viṣṇoḥ pṛṣṭhamasi*[6] (the Adhvaryu) raises up and spreads upon these (beams) the middle roof which has three cubits breadth and nine cubits length.

1. TS I.2.13.k.
2. Cf. KS XXV.8.
3. TS I.2.13.m.
4. TS I.2.13.n.
5. Cp. XIII.24.14.
6. TS I.2.13.k.

तूष्णीमितरे छदिषी अध्यूह्य कटांस्तेजनीरिति छद्यन्तरालेषु प्रवर्तमुपास्यति॥२॥

ते ऽन्तर्वर्ता भवन्ति॥३॥

2-3. Having silently[1] raised up (spread out) the two other roofs, he hangs up straw-mats and bunches of grass (one after another) within the room between the roofs. They[2] form the Antarvarta-s.[3]

1. Without any formula.
2. The mats and the bunches of grass.
3. See TS VI.2.10.7; KS XXV.10.

परि त्वा गिर्वणो गिर इति सर्वतः परिश्रित्य विष्णोः श्नप्त्रे स्थ इति रराट्या अन्तौ व्यस्यति। संमृशतीत्येके॥४॥

4. With *pari tvā girvaṇo giraḥ....*[1] having enclosed it (the Havirdhāna) (with curtains) on all sides,[2] with *viṣṇoḥ śnaptre sthaḥ*[3] he shoves the two ends of the bunches of grass. According to some,[4] he touches (them with the same formula).

1. TS I.3.1.o.
2. Cf. ŚB III.6.1.24.
3. TS I.2.13.1.
4. viz. the followers of the White Yajurveda. Cf. ŚB III.6.1.25.

विष्णो स्यूरसीत्यध्वर्युर्दक्षिणां द्वार्बाहुं स्यूत्वा विष्णोर्ध्रुवमसीति प्रज्ञातं ग्रन्थिं करोति॥५॥

5. With *viṣṇoḥ syūrasi* having stiched round the southern

door-post, with *viṣṇor dhruvamasi*[2] the Adhvaryu ties up a well-marked-out knot.[3]

1. TS I.2.13.k.
2. TS I.2.13.n.
3. Cf. ŚB III.6.1.25.

ग्रन्थिकरणमेके पूर्वं समामनन्ति॥६॥

6. According to the opinion of some (ritualists) the tying up of the knot is to be done done earlier.

यं प्रथमं ग्रन्थिं ग्रथ्नीयादित्युक्तम्॥७॥

7. It has been said (in the Brāhmaṇa-text): "The Adhvaryu should not loosen) the knot which he may have tied first."[1]

1. TS VI.2.9.4; MS III.8.7.

एवमुत्तरां प्रतिप्रस्थाता॥८॥

8. The Pratiprasthātṛ does in the same way in connection with the northern (door-post.).

एवमपरे सीव्यतः॥९॥

9. They stitch round the two western (door-posts) in the same way.

पुरस्तादुन्नतं पश्चान्निनतं हविर्धानम्॥१०॥

10. The Havirdhāna (-shed) should be (slightly) raised in the east (and) (slightly) lowered down in the west.[1]

1. Cf. KS XXV.8.

वैष्णवमसि विष्णवे त्वेति संमितमभिमृशति॥११॥

11. With *vaiṣṇavamasi viṣṇave tvā*[1] (the Adhvaryu) touches (the Havirdhāna-shed) which has been fully ready.

1. TS. I.2.13.o.
2. Cf. ŚB III.5.3.25; KS XXV.8.

XI.9

प्र तद्विष्णु स्तवते वीर्याय मृगो न भीमः कुचरो गिरिष्ठाः। यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वेति संमितात्प्राङ् यजमानो निष्क्रम्याहवनीयात्त्रीन्प्राचः प्रक्रमान्प्रक्रामति यस्योरुष्विति॥१॥

1. Wtih *pra tad viṣṇuḥ stavate...*[1] having come out of the (Havirdhāna)-shed which is faced to the east, (the Adhvaryu)

takes three steps from the Āhavanīya-fire towards the east with *yasyoruṣu....*[2]

1. TB II.4.2.4 The verse however, seems to have been taken here from MS III.8.7 or KS XXV.8. The act is based upon these two texts only.
2. This is the second part of the verse mentioned in the note no. 1.

नाध्वर्युः प्राङ् हविर्धाने अतीयात्॥२॥

अतीयाच्चेद्वैष्णव्यर्चा संचरेत्॥३॥

2-3. The Adhvaryu should not pass beyond the two Havirdhāna (carts) towards the east. If he happens to pass beyond (through negligence) he should move about with the verse connected with Viṣṇu (viz. *idaṁ viṣṇuḥ*... TS.I.2.13.4.)

1. For this Sūtra cf. KS XXVI.1. There is a simillar rule in connection with Sadas: see XI.10.16.

षट्सु प्रक्रमेषूत्करात्प्रत्यगाग्नीध्रं मिनोति। अर्धमन्तर्वेद्यर्धं बहिर्वेदि। प्राचीन-वंशं चतुःस्थूणं सर्वतः परिश्रितं दक्षिणतऽउपचारम्॥४॥

4. He prepares the Āgnīdhra (-shed) at the distance of six steps to the west from the Utkara (rubbish-heap). Half (of it should be) within the altar and half outside the altar.[1] Its central beam should be oriented to the east. It has four posts and is enclosed on all sides and has a door to the South.

1. Cf. ŚB III.6.1.26.

अपरस्माद्वेद्यन्तात्त्रिषु पुरस्तात्प्रक्रमेषु तिर्यक् सदो मिनोति॥५॥

5. At a distance of three steps towards the east from the western end of the altar, he prepares the Sadas crosswise (i.e. in the south-north-direction).[1]

1. Cf. MS III.8:7; KS XXV.10; ŚB III.6.1.1.

अक्ष्णया द्वेष्यस्य॥६॥

6. In the case of (a sacrificer) whom he hates, (he should prepare the Sadas) diagonically.[1]

1. Cf. MS III.8.9.

नवारत्निविस्तारं सप्तविंशतिरुदगायतम्। अपरिमितं वा॥७॥

7. It should be nine cubits in breadth and twentyseven

(cubits) long (from the south) to the North or rather it should be unmeasured one.

यावदृत्विग्भ्यो धिष्णियेभ्यः प्रसर्पकेभ्य आप्तं मन्येतेत्यपरम्॥८॥

8. There is another (view) that it should be so big that one considers sufficient for the priests, the Dhiṣṇyas (fire-hearths)[1] and visitors.

1. See XI.14.1ff.

दक्षिणतः प्रक्रमे पृष्ठ्याया औदुम्बरीं मध्ये सदसो मिनोति॥९॥

9. He fixes the Audumbarī (-post), in the middle of the sadas at a distance of one step towards the south of the Pṛṣṭhyāline.[1]

1. Cf. ŚB III.6.1.2-3.

दक्षिणा सदः प्रति कर्षेद्यथा सांकाशिनस्याविरोधं स्यात्॥१०॥

10. He should shift the Sadas (sligtly) to the south so that there will be no obstruction in the simultaneous visibility (of the Śālāmukhīya etc.)[1]

1. See XI.7.10.

यूपवदौदुम्बर्या अवटसंस्कारः शकलवर्जम्॥११॥

11. The sanctification of the pit for the Audumbarī (-post) should be done in the same manner as in the case of the sacrificial post,[1] excluding the (rite connected with the) splinter (*śakala*)[2].

1. See VII.9.7,8,10.
2. See VII.9.10.

अग्रेणावटं प्राचीं निधाय तूष्णीं प्रक्षाल्याथैनां यवमतीभिः प्रोक्षति। दिवेत्येत्यग्रम्। अन्तरिक्षाय त्वेति मध्यम्। पृथिव्यै त्वेति मूलम्॥१२॥

12. Having placed the Audumbarī, in front of the pit with its point to the east,[1] having washed it silently[2] he then sprinkles water in which barley-grains are put, on it;—its top with *dive tvā*,[3] its middle with *antarikṣāya tvā*,[4] its bottom part with *pṛthivyai tvā*.[5]

1. Cf. ŚB III.6.1.6.
2. in contrast to the sacrificial post, see VII.9.9.
3-5. TS I.3.1.d.

उद्दिवं स्तभानान्तरिक्षं पृणेति प्राचीनकर्णां सहोद्गात्रोच्छ्रयति। उच्छ्रयस्व वनस्पते सजूर्देवेन बर्हिषेति वा॥१३॥

13. Together with Udgātṛ,[1] he raises it up[2] in such a way that its fork-shaped end points to the east,[3] with *uddivaṁ stabhāna....*[4] Or (he does so) with *ucchrayasva vanaspate...*[5]

1. Cf. TMB VI.4.1-2.
2. Cf. TS I.3.1.h.
3. Cf. MS III.8.9; KS XXV.10.
4. TS I.3.1.h.
5. MS I.2.11.

XI.10

द्युतानस्त्वा मारुतो मिनोत्विति प्राचीनकर्णां सहोद्गात्रा मिनोति॥१॥

1. With *dyutānastvā māruto minotu...*[1] (The Adhvaryu) accompanied by the Udgātṛ fixes up (the Audumbarī) with its fork-shaped end pointing to the east.

1. TS.I.3.1.1.

ऊर्ध्वं निखाताद्यजमानसंमिता॥२॥

2. (It should be fixed in such a way that when fixed it will be) of the measure of the height of the sacrificer from the buried portion upwards.[1]

1. Cf. TS VI.2.10.3.

पर्यूहणपरिदृंहणपरिषेचनानि यूपवत्॥३॥

3. (The acts like) pouring round of earth, making it firm all round, and sprinkling round of water (should be done) in the same manner as in the case of the sacrificial post.[1]

1. See VII.10.12-11.

तस्या विशाखे हिरण्यं निधाय घृतेन द्यावापृथिवी आपृणेथामिति स्रुवेण हिरण्ये जुह्वदान्तमौदुम्बरीमन्ववस्रावयति॥४॥

4. Having placed a piece of gold upon its fork-shaped top, with *ghṛtena dyāvāpṛthivī ā pṛṇethāṁ*[1] pouring ghee upon

that piece of gold, he makes that ghee flow down upto the bottom of the Audumbarī (-post).[2]

1. TS I.3.1.m.
2. Cf. TS VI.2.10.5.

एषा सदसः स्थूणानां वर्षिष्ठा॥५॥

5. This (i.e. the Audumbarī) should be the tallest among all the posts of the Sadas.[1]

1. Cf. MS II.8.9.

नाभिदघ्न्यः पर्यन्तीयाः॥६॥

6. The (posts) at the ends[1] should be as high as to reach the navel (of the sacrificer).

1. i.e. on the western and eastern sides of the Sadas.

नीचैः सदो मिनुयाद्वृष्टिकामस्य उच्चैरवृष्टिकामस्येत्येके॥७॥

7. He should prepare the Sadas (slightly) low for the sacrificer who desires rain; according to some (ritualists)[1] (it should be slightly) high for the sacrificer who desires that (there should be) no rain.

1. Cf. MS III.8.7; KS XXV.10.

उदञ्चः प्राचश्च वंशानत्याधायैन्द्रमसीति तेषु मध्यमानि त्रीणि छदींष्यध्यूहति ॥८॥

विश्वजनस्य छायेति त्रीणि दक्षिणानि। इन्द्रस्य सदो ऽसीति त्रीण्युत्तराणि॥९॥

8-9. Having placed the bamboo-beams (upon the posts), with their points to the north and to the east, he spreads out over them three middle roofs with *aindramasi*;[1] the three southern roofs with *viśvajanasya chāyā...*[2] and the three northern roofs with *indrasya sado'si...*[3]

1. TS I.3.1.q.
2. TS I.3.1.n.
3. TS I.3.1.n.

दक्षिणान्युत्तराणि चौदुम्बरीमभ्यग्राणि भवन्ति॥१०॥

10. The southern as well as the northern (roofs) should have their top-ends pointing to the Audumbarī.[1]

1. Cf. KS XXV.10. Thus the top-ends of the southern-roofs should point to the north and those of the northern roofs should point to the south.

दक्षिणान्युत्तराणि करोतीति विज्ञायते॥११॥

11. It is known from a sacred text,[1] "He makes the southern (roofs) (slightly) above (the others)".

1. TS VI.2.10.7.

नवच्छदीति काम्यानि॥१२॥

12. (In the passage beginning with) "Having nine roofs" (the numbers of roofs to be spread out) for the fulfillment of specific desires (are told).[1]

1. TS VI.2.10.5-6.

नवाग्निष्टोमे। पञ्चदशोक्थ्ये। षोडश षोडशिनि। सप्तदश वाजपेयेऽतिरात्रे च। एकविंशतिः सत्त्राहीनानाम्॥१३॥

13. (There should be) nine (roofs) in the Agniṣṭoma(sacrifice); fifteen in the Ukthya; sixteen in the Ṣoḍaśin; seventeen in the Vājapeya and Atiratra; twentyone in the sacrificial sessions and Ahīna-sacrifices.[1]

1. Cp. MS III.8.9. The number of the roofs is correspondent to the number of the Stotras in a sacrifice.

अन्तर्वर्ताः परिश्रयणं सांकाशिनं द्वाराविति हविर्धानवत्॥१४॥

14. The Antarvartas, the enclosing curtains, the (simultaneous) visibility, and the two doors should be made in the same manner as in the case of the Havirdhāna(shed).[1]

1. See XI.8.2-4; 7.10.

इन्द्रस्य स्यूरसीति सीव्यति। इन्द्रस्य ध्रुवमसीति प्रज्ञातं ग्रन्थिं कृत्वैन्द्रमसीन्द्राय त्वेति संमितमभिमृशति॥१५॥

15. With *indrasya syūrasī* (the Adhvaryu) stitches up. With *indrasya dhruvamasi*[2] having tied up a well-marked—out knot,

with *aindramasīndrāya tvā*[3] he touches the (Sadas) (which is now) prepared.

1. TS I.3.1.p.
2. TS I.3.I.q.
3. TS I.3.1.r.

नाध्वर्युः प्रत्यङ् सदो ऽतीयात्। धिष्णियान्होतारं वा॥१६॥

16. The Adhvaryu should not pass through the Sadas towards the west,[1] nor between the Dhiṣṇyas or beyond the Hotṛ.[2]

1. Cf. KS XXVI.1.
2. Cf. TS VI.3.1.5.

यद्यतीयादैन्द्रियर्चा संचरेत्॥ आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक्। येषामिन्द्रो युवा सखेति स्तरणीमेतामेके समामनन्ति॥१७॥

17. If he happens to pass through (unknowingly), he should move about with a verse connected with Indra.[1] According to the opinion of some (ritualists)[2] (one should use the Staraṇī-verse[3] (beginning with) *ā ghā ye agnimindhate*[4] (for this purpose).

1. KS XXV.1.
2. Not identifiable.
3. The verse used for spreading grass on the Mahāvedi.
4. TB II.4.5.7.

क्षेत्रपत्या वा संचरेत्॥१८॥

18. Or he may move about with a verse connected with Kṣetrapati.[1]

1. Cf. KS XXVI..1 The verse, according to Rudradtta, is TS I.1.14.g.

उपरवकर्मैके पूर्वं समामनन्ति। सदःकर्मैके॥१९॥

19. According to the opinion of some (ritualists)[1] the work of the preparation of Uparavas should be done first; acccording to some others[2] the work of preparation of Sadas.

1. Viz. The Mānavas, Kaṭhas and Vājasaneyins.
2. Taittirīyas; see TS VI.2.9: Sadas; TS VI.2.10: Uparava-s.

XI.11

दक्षिणस्य हविर्धानस्याधस्तात्पुरोऽक्षं चतुर उपरवानवान्तरदेशेषु प्रादेशमुखान्प्रादेशान्तरालान्करोति॥१॥

1. Below the southern[1] Havirdhāna-cart[2] and in front of the axle, in the four intermediate directions (the Adhvaryu) makes the four Uparavas (sounding holes) with their openings one span in measure (each)[3] and with the interval of one span between one another.[4]

1. MS III.8.8; KS XXV.9.
2. Cf. TS VI.2.11.1
3. Cf. MS III.8.8; KS XXV.9; ŚB III.5.4.5.
4. Cf. ŚB III.5.4.5.

देवस्य त्वा सवितुः प्रसव इत्यभ्रिमादाय परिलिखितं रक्षः परिलिखिता अरातय इति त्रिर्दक्षिणपूर्वं परिलिखति॥२॥

2. Having taken the spade with *devasya tvā savituḥ prasave...*[1] he draws an outline thrice round the south-eastern[2] (Uparava) with *parilikhitaṁ rakṣaḥ parilikhitā arātayaḥ.*[3]

1. TS I.3.1.1a.
2. Cf. ŚB III.5.4.6 (indirectly).
3. TS I.3.1.b.

एवमितरान्प्रदक्षिणमुत्तरापवर्गम्॥३॥

3. In same manner (he draws outlines round) the other (Uparavas) from left to right ending with the north(-eastern) one.[1]

1. Cf. ŚB III.5.4.6. The order will be: i. the south-western, ii. the south-eastern, iii. the north-western, and iv. the north-eastern.

एवमनुपूर्वाण्येवैष्वत ऊर्ध्वं कर्माणि क्रियन्ते॥४॥

4. The further acts (in connection with the Upavavas) are done in this order only.

अधस्तात्संतृण्णा भवन्ति। उपरिष्टादसंभिन्नाः॥५॥

5. (The Upavavas) are connected at the bottom (with one another through a canal); at the top they are separate.[1]

1. Cf. TS VI.2.11.2; cp. MS III.8.8.

तूष्णीं बाहुमात्रान्खात्वा रक्षोहणो वलगहनो वैष्णवान्खनामीति खनति॥६॥

6. Having dug upto the depth of one arm silently (i.e. without any formula), he (further) digs with *rakṣohaṇo valagahanaḥ....*[2]

1. Cf. TS VI.2.11.1
2. TS I.3.2.a.

एकवदुपरवमन्त्रानेके समामनन्ति॥७॥

7. According to the opinon of some (ritualists) the formulae of the Uparavas should be with singular number forms.[1]

1. Thus instead of *rakṣahaṇo valagahanaḥ...* one should use *rakṣohaṇaṃ valagahanam....* For this view see MS I.2.11.

विराडसीति बाहुमुपावहृत्येदमहं तं वलगमुद्वपामीत्युदुप्योपरवन्यन्ते ऽवबाधते गायत्रेण छन्दसावबाढो वलग इति॥८॥

8. Having put his arm into (the Uparava which he is digging up) with *virāḍasi...*[1] having taken out the earth with *idam ahaṃ taṃ valagam udvapāmi...*[2] he presses down the (earth with his fists) upon the upper border of the Uparava with *gāyatreṇa chandasavabāḍho valagaḥ.*[3]

1. TS. I.3.2.f.
2. TS. I.3.2.b-c.
3. TS I.3.2.d.

हरामि वैष्णवानिति हरति। अवबाढो दुरस्युरित्यग्रेणोपस्तम्भनं निवपति॥९॥

9. With *harāmi vaiṣṇavān*[1] he takes away (some earth). With *avabāḍho durasyuḥ*[2] he throws it towards the front at the supporting pole (of the cart).

1. This formula occures only here.
2. KS XXV.9.

एवं सर्वान्करोति॥१०॥

10. In this manner[1] he prepares all the (Uparavas).

1. The manner described in 6-9.

एतावन्नाना। पूर्वेणपूर्वेण मन्त्रेण बाहुमुपावहृत्योत्तरेणोत्तरेण छन्दसावबाधते॥११॥

11. (Only) this much is different: having put his arm into (the different Uparavas) respectively with each preceding

formula he presses down (the earth with his fists) with each of the following metres.

गायत्रं त्रैष्टुभं जागतमानुष्टुभं पाङ्क्तमित्याम्नातानि भवन्ति॥१२॥

12. Gāyatrī, Triṣṭubh, Anuṣṭubh, and Paṅkti are the metres which are mentioned (to be used).[1]

1. For Sūtras 11 and 12 cf. KS II.11.

XI.12

प्रथमं वा सर्वेषु॥१॥

1. Or (the name of) the first metre (should be used) in connection with all the Uparavas.[1]

1. See XI.11.8: Perhaps this is the original ritual of the Taittirīya-school.

विराडसि सपत्नहा सम्राडसि भ्रातृव्यहा स्वराडस्यभिमातिहा विश्वराडसि विश्वासां नाष्ट्राणां हन्तेति बाहू उपावहरतो ऽध्वर्युर्यजमानश्च॥२॥

2. The Adhvaryu and the sacrificer insert their hands into the four Uparavas[1] with the formulae beginning with *virāḍasi*[2] (respectively).

1. Cf. ŚB III.5.4.15.
2. TS I.3.2.f. See XI.11.8.

संमृश इमानायुषे वर्चसे च देवानां निधिरसि द्वेषोयवनः। युयोध्यस्मद्द्वेषांसि यानि कानि च चकृम॥ देवानामिदं निहितं यदस्त्यथाभाहि प्रदिशश्चतस्त्रः। कृण्वानो अन्याँ अधरान्सपत्नानित्युपरवान्संमृश्य दक्षिणपूर्वं यजमानोऽवमृशति। उत्तरापरमध्वर्युः॥३॥

3. Having touched each other's hand with the two verses[1] beginning with *saṁmṛśa imān devānāṁ idam*—the sacrificer touches through the south-eastern (Uparava) and the Adhvaryu (through) the north-western.[2]

1. MS I.2.73-74.
2. Cf. ŚB III.5.4.15.

अथ यजमानः पृच्छत्यध्वर्यो किमत्रेति। भद्रमितीतरः प्रत्याह। तन्नौ सहेत्यु-

क्त्वोत्तरपूर्वं यजमानो ऽवमृशति। दक्षिणापरमध्वर्युः। तथैव प्रश्नः प्रतिवचनं च। तन्म इत्याह यजमानः॥४॥

4. Then the sacrificer asks, "O Adhvaryu, what is here?" "The auspisious"—the other replies. The sacrificer having said, "May it be common to both of us",[1] touches through the north-eastern (Uparava). The Adhvaryu (touches through) the south western. Then there should be the question and the answer in the same manner, (as before). The sacrificer says, "May it be for me."[2]

1. Cp. TS I.3.2.e.
2. Cf. ŚB III.5.4.17.

रक्षोहणो वलगहनः प्रोक्षामि वैष्णवानिति यवमतीभिरुपरवान्प्रोक्ष्योत्तरै-र्मन्त्रैरवनयामीति प्रोक्षणीशेषवमटे ऽवनीय यवो ऽसीति यवमवास्यावस्तृणामीति बर्हिषावस्तीर्याभिजुहोमीत्याज्येनाभिजुहोति॥५॥

5. After having sprinkled water in which barley grains are put on the Uparavas with *rakṣohaṇo valagahanaḥ prokṣāmi*,[1] having poured down the remnant of the sprinkling water[2] into the south-eastern hole with the next of the following formulae which is similar to the first formula but in which *ava nayāmi*[3] (is substituted for *prokṣāmi* in the first formula having thrown down a barley grain (into it) with *yavosi*...[4], having spread at its bottom sacrificial grass with (the formula which is similar to the first formula but in which) *avastṛṇāmi*[5] (is substituted for *prokṣāmi*) offers a libation of ghee over it with (the formula which is similar to the first formula but in which) *abhijuhomi*[6] (is substituted for *prokṣāmi*).

1. TS I.3.2.g.
2. Cf. ŚB III.5.4.19.
3. TS I.3.2.h.
4. TS I.3.2.i.
5. TS I.3.2.k.
6. TS I.3.2.L. For this Sūtra see TS VI.2.11.2-3.

एवं सर्वान्करोति॥६॥

6. In the same manner he deals with all (the Upavavas).

रक्षोहणौ वलगहनौ प्रोक्षामि वैष्णवी इत्यधिषवणफलके प्रोक्षति॥७॥

7. With *rakṣohaṇau valagahanau*...[1] he sprinkles water on the two pressing boards.[2]

1. KS XXV.9.
2. Cf. KS XXV.9.

XI.13

औदुम्बरे कार्ष्मर्यमये पालाशे वा शुष्के तष्टे प्रधिमुखे पुरस्तात्समाविकर्ते पश्चात्॥१॥

1. (The pressing boards should be) made of Udumbara or Kārṣmarya or of Palāśa, (they should be) dry and well-hewn; (they should have) their fronts of the shape of the periphery of a chariot-wheel, (and they should be) evenly cut at the back.

1. For this peculiarity see KS XXV.9.

न संतृणत्त्येकाहे। तत ऊर्ध्वं संतृद्ये॥२॥

2. In a one-day-soma-sacrifice, the Adhvaryu does not fasten them; in the sacrifices extending over more days they should be fastened.[1]

1. Cf. TS VI.2.11.3-4.

उक्थ्यादिषु वा संतृणत्ति॥३॥

3. Or he fastens them in the (sacrifices viz.) Ukthya etc.

अथैने उपरवेषूपदधाति रक्षोहणौ वलगहनावुप दधामि वैष्णवी इति॥४॥

4. Then he places them (the press-boards over the Uparavas with *rakṣohaṇau valagahanau*...[1]

1. TS I.3.2.m.

द्वौ दक्षिणेनापिदधाति। द्वावुत्तरेण॥५॥

5. He covers the two (Uparavas) by means of the southern (pressing board) and the two by means of the northern.

संहिते पुरस्ताद्द्व्यङ्गुलेन पश्चादसंहिते भवतः॥६॥

6. Towards the east, the two (boards) should be joined to each other; they should remain separated toward the west with a distance of two fingers between the two.[1]

1. Cf. MS III.8.8, KS XXV.9.

अथैने उत्तरैर्मन्त्रैः पर्यूहामीति प्रदक्षिणमुपरवपांसुभिः पर्युह्य परिस्तृणामीति बर्हिषा परिस्तीर्योत्तमेनाभिमन्त्रयते॥७॥

7. Then having shoved round (each of) them, from left to right, the earth taken out of the Uparavas[1] with the first of the next formulae (which is similar to the preceding one but in which *upadadhāmi* is substituted by) *paryūhāmi*,[2] having spread out sacred grass round (each of) them with (the next formula in which *upadadhāmi* is substituted by) *paristṛṇāmi*,[3] he addresses it with the last (formula)[4]

1. Cf. KS XXV.9.
2. TS I.3.2.n.
3. TS I.3.2.o.
4. TS I.3.2.p.

एतस्यैव हविर्धानस्याग्रेणोपस्तम्भनमुपरवपांसुभिश्चतुरश्रं खरं करोति सोमपात्रेभ्य आप्तम्॥८॥

8. To the east of the supporting pole of this very (that is the southern) Havirdhāna-cart, he prepares a square mound big enough for (accommodating) the same utensils,[1] by means of the earth taken out of the Uparavas.

1. See XII.1.6.

पुरस्तात्संचरं शिनष्टि॥९॥

9. To the east of it he leaves a room for moving about.

अन्तरा चात्वालोत्करावाग्नीध्रचात्वालौ वाध्वर्युर्दृशीकवश्च संचरेयुः॥१०॥

10. The Adhvaryu and the spectators should move about either between the Cātvāla and the rubbish heap[1] or the Āgnīdhra-hut and the Cātvāla[2] only.

1. Cf. ṢaḍB. III.1.4.
2. Cf. MS. III.8.10, KS XXVI.1.

सर्वतः प्रसुते दृशीकवः संचरेयुरित्येके॥११॥

11. On the day of soma-pressing the spectators may move about any where—this is the opinion of some (ritualists).[1]

1. Not identified.

XI.14

चात्वालाद्धिष्णियानुपवपति॥१॥

1. (The Adhvaryu) piles up the Dhiṣṇyas (by means of the earth taken) out of the Cātvāla.

1. Cf. TS VI.3.1.1.

अन्तराग्नीध्र आग्नीध्रीयमुत्तरे वेद्यन्त उत्तरतः संचरं शिष्ट्वा॥२॥

2. (He piles up) the Dhiṣṇya for the Āgnīdhra inside the Āgnīdhra's hut[1] on the northern end of the altar after having left room for moving about along the north.

1. See XI.9.4.

सदसीतरान्पूर्वार्धे पुरस्तात्संचरं शिष्ट्वा॥३॥

3. (He piles up) the other (Dhiṣṇyas) inside the Sadas in its eastern half after having left room for moving about along the east.

पृष्ठ्यायां होत्रीयम्। तं दक्षिणेन प्रशास्त्रीयम्॥४॥

4. The Dhiṣṇya of the Hotṛ (should be) upon the Pṛṣṭhyā-line;[1] the one for the Praśāstṛ[2] to the south of it.

1. See XI.7.10.
2. i.e. Maitrāvaruṇa.

उत्तरेण होत्रीयमितरानुदीच आयातयति। ब्राह्मणाच्छंसिनः पोतुर्नेष्टुरच्छा-वाकस्येति॥५॥

5. To the north of the (Dhiṣṇya) of the Hotṛ he piles up the other Dhiṣṇyas) (each next one) to the north (of the preceding one): of the Brāhmaṇāchaṃsin, Potṛ, Neṣṭṛ and Acchāvāka.

बहिः सदसो मार्जालीयं दक्षिणे वेद्यन्ते दक्षिणतः संचरं शिष्ट्वा सममाग्नी-ध्रीयेण॥६॥

6. (He prepares) the Mārjālīya (Dhiṣṇya) out side the Sadas, on the southern end of the altar, parallel to the Āgnīdhrīya (Dhiṣṇya), leaving along the south enough room for moving about.

विभूरसीत्यष्टाभिः प्रतिमन्त्रम्॥७॥

7. (He piles up these Dhiṣṇyas) each with one of the formulae respectively beginning with *vibhūrasī*.[1]

1. TS I.3.3.a-h. See XI.15.2; cp. TS VI.3.1.6.

एतानेवोपस्थानान्व्याघारणांश्चैके समामनन्ति॥८॥

8. According to the opinion of some (ritualists)[1] the same (formulae) for standing near with prayer, and pouring over of ghee[2] (should be used).

1. See MāśS II.2.4.8.
2. See XII.18.5. The same formulae are prescribed to be used in pouring over of ghee.

अनुदिशतीतरानध्वनामध्वपते नमस्ते अस्तु मा मा हिंसीरिति तंतमभि-क्रामम्॥९॥

9. With *adhvanāmadhvapate namaḥ*...[1] (the Adhvaryu) assigns the Dhiṣṇyas[2] each with one formula while stepping towards each of them.

1. Cp. TMB I.4.1; cp. also LāṭyāŚS II.3.1, JaiŚS XII.
2. Cf. TS VI.3.1.6.

सम्राडसि कृशानुरित्याहवनीयम्। परिषद्यो ऽसि पवमान इति बहिष्पव-मानास्तावम् प्रतक्वासि नभस्वानिति चात्वालम्॥ असंमृष्टो ऽसि हव्यसूद इति शामित्रम्। समूह्यो ऽसि विश्वभरा इत्युत्करम्। ऋतधामासि सुवर्ज्योतिरित्यौ-दुम्बरीम्॥१०॥

10. (He assigns) the Āhavanīya with *samrāḍasi kṛśānuḥ;*[1] (the place where) the Bahiṣpavamāna (is going to be) chanted with *pariṣadyosi nabhasvān*; the Cātvāla with *pratakvāsi nabhasvān*; the Śāmitra(-fire) with *asaṁmṛṣṭosi havyasūdaḥ;* the Utkara with *samūhyo'si viśvabharāḥ;* the Audumbarī with *ṛtadhāmāsi suvarjyotiḥ*.[3]

1. See XII.16.17.
2. This formula is not found in any Saṁhitā, it is found in ŚāṅŚS VI.12.10.
3. For the formulae in this Sūtra see TS I.3.3.i-m.

XI.15

ब्रह्मज्योतिरसि सुवर्धामेति ब्रह्माणम्। सदस्यो ऽसि मलिम्लुच इति सदस्यम्। समुद्रो ऽसि विश्वभरा इति सदः। अजो ऽस्येकपादिति शालामुखीयम्। अहिरसि बुध्निय इति प्राजहितम्। कव्यो ऽसि कव्यवाहन इति दक्षिणाग्निम्। आयुर्बृहत्तदशीय तन्मावतु तस्य नाम्ना वृश्चामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मः। विश्वायुर्वामदेव्यं तदशीय तन्मावतु तस्य नाम्ना वृश्चामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मः। आयुःपती रथंतरं तदशीय तन्मावतु तस्य नाम्ना वृश्चामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इत्येतैश्च प्रतिमन्त्रं हविर्धानाग्नीध्रसदांसीति॥१॥

1. (The Adhvaryu assigns) the (seat of the Brahman with *brahmajyotirasi suvardhāmā*, the (seat of the) Sadasya[1] with *sadasyo'si malimlucaḥ*; the Sadas with *samudro'si viśvabharāḥ*, the Sālāmukhīya (i.e. the old Āhavanīya) with *ajo'syekapād*, the Prājahita (="abandoned" fire i.e. the original Gārhapatya) with *ahirasi budhniyaḥ*; the Dakṣiṇa-fire with *kavyo'si kavyavāhanaḥ*,[2] the Āhavanīya, the Āgnīdhra (-shed) and the Sadas each with one of the following formulae[3] respectively: *āyur bṛhat tadaśīya, viśvāyur vāmadevyaṁ tadaśīya..., āyuḥpatī rathantaraṁ tadaśīya...*

1. See X.1.10.
2. TMB I.4.14.
3. These formulae are not found in any Saṁhitā. For the other formulae in this Sūtra see TS I.3.3.n-q.

रौद्रेणानीकेनेति सर्वत्रानुषजति॥२॥

2. To each formula he adds (the words) *raudreṇānīkena...*[1]

1. T.S. I.3.3.r.

स्तृणीत बर्हिः प्र व्रतं यच्छतेति संप्रेष्यति॥३॥

3. He orders, "Do you scatter the grass, do you give (to the sacrificer) the fast (-milk)."

पूर्वस्मिन्वा स्तरण एतं संप्रेषं ब्रूयात्॥४॥

4. Or he may utter this order at the time of the earlier[1] scattering (of the sacred grass).

1. See XI.6.3.

अत्र स्तृणन्नुत्तरवेदिखरोपरवधिष्णियान्नाभिस्तृणीयात्॥५॥

5. While scattering the sacred grass, at this stage he should not scatter it upon the Uttaravedi, the Khara, the Uparavas and Dhiṣṇyas.

अत्रैकस्तनं व्रतं यजमानाय प्रयच्छति॥६॥

6. At this time he gives to the sacrificer the fast(-milk),[1] obtained from one teat.[2]

1. See XI.4.10.
2. For the ritual to be done in this connection see X.16.16-17.13.

अर्धव्रतमत्र वाजसनेयिनः समामनन्ति। अर्धमन्तरेणोत्तमे प्रवर्ग्योपसदौ॥७॥

7. According to the opinion of Vājasaneyins, at this time, half of the fast (-milk) (obtained from one teat is to be given),[1] the other half is to be given at the time between the last Pravargya and the last Upasad.[2]

1. Cf. ŚB III.6.3.4.
2. This point has not been directly mentioned in ŚB but seems to be implied.

XI.16

अग्नीषोमीयस्य पशोस्तन्त्रं प्रक्रमयति॥१॥

1. (The Adhvaryu) starts the procedure (of the ritual) in connection with the animal (-sacrifice) for Agni-Soma.

तस्य निरूढपशुबन्धवत्कल्पः॥२॥

2. The ritual of it is similar to that of the independent animal-sacrifice.[1]

1. Nirūḍhapaśubandha. For the details see VII.1.1ff.

षड्ढोता पश्विष्टिश्चाङ्गभूतेषु न विद्यते॥३॥

3. In the (animal-sacrifices) which are subsidiary (of a Soma-sacrifice) there is no (libation of ghee[1] with) the Ṣaḍhotṛ (-formula) as also the offering (for Agni-Viṣṇu)[2] connected with the animal-sacrifice.

1. See VII.1.2.
2. For this see VII.1.3-5.

आतिथ्याबर्हिस्तूष्णीमुपसंनह्यति॥४॥

4. He ties up the sacred grass (used) in the Ātithyā-offering[1] (along with that to be used in the Agniṣomīya animal-sacrifice) silently (i.e. without any formula).

1. See X.30.1ff.
2. Cf. ŚB III.6.3.10.

तांश्च परिधीन्पाशुक इध्मे॥५॥

5. And (he ties up) those enclosing sticks[1] (used in the Ātithyā-offering along with the fuel-sticks for the Agnīṣomīya animal-sacrifice.

1. See X.30.2.

पात्रसंसादनकाले प्रचरणीं स्रुचं सप्तमीं प्रयुनक्ति॥६॥

6. At the time of the placing of the sacrificial utensils,[1] he arranges for an additional[2] (-ladle) as the seventh (utensil).

1. See VII.8.2.
2. This ladle is to be used when the Juhū is to be used for some other purpose.

तस्या जुहूवत्कल्पः॥७॥

7. The procedure of the ritual of it should be similar to that of the Juhū.

1. For the details see II.4.5.

आज्यग्रहणकाले प्रचरण्यामादितस्तूष्णीं चतुर्गृहीतं गृहीत्वा पाशुकान्याज्यानि गृह्णाति॥८॥

8. At the time of scooping the ghee,[1] having first, silently (without any formula) having taken the four-time-scooped ghee in the additional ladle he scoops the ghees for the animal-sacrifice (into the other ladles).

1. See VII.9.1.

प्रैतु ब्रह्मणस्पत्नीति प्रतिप्रस्थाता पत्नीमुदानयति॥९॥

9. With *praitu brahmaṇaspatnī...*[1] the Pratiprasthātṛ brings the wife of the sacrificer.[2]

1. TS III.5.6.b.
2. Cf. TS VI.3.2.3.

अथाहमनुकामिनीति पत्नी शालामुखीयमुपोपविश्य सुप्रजसस्त्वा वयमिति जपति॥१०॥

10. With *athāhamanukāminī*,[1] the wife of the sacrificer having sat down near the Śalāmukhīya-fire,[2] mutters *suprajasastvā vayam...*[3]

1. TS III.5.6.c.
2. i.e. The old Āhavanīya which has now become the Gārhapatya (See XI.5.10).
3. TS III.5.6.d. For this Sūtra cp. MS II.9.1.

उपस्थे ब्रह्मा राजानं कुरुते॥११॥

11. The Brahman,[1] (who is sitting on his place to the south of the old Gārhapatya) places the king (=Soma plant) on his lap.

1. According to ŚB II.6.3.4 it is the sacrificer who places the Soma on his lap. For this Sūtra see also ĀpŚS XIV.9.1.

समपिव्रतान्ह्वयध्वमिति संप्रेष्यति॥१२॥

12. (The Adhvaryu) orders his assistants. "Do you call together those who share the Vrata (-food) (of the sacrificer)".[1]

1. *apivrata*--for the explanation of this concept see the Sūtras 13-14 below.

यजमानस्यामात्यान्संह्वयन्ति॥१३॥

13. (The assistants) call the kinsmen of the sacrificer.

अध्वर्युं यजमानो ऽन्वारभते। यजमानं पत्नी। पत्नीमितरे पुत्रभ्रातरः॥१४॥

14. The sacrificer holds the Adhvaryu from behind; the sacrificer's wife, the sacrificer, and the other (kinsmen like) sons and brothers the sacrificer's wife.[1]

1. Cp. ŚB III.6.3.2.

अहतेन वाससामात्यान्संप्रच्छाद्य वाससो ऽन्ते स्रुग्दण्डमुपनियम्य प्रचरण्या वैसर्जनानि जुहोति॥१५॥

15. Having covered the kinsmen by means of an unwashed cloth, having tied the handle of the additional ladle to the end of the cloth, (the Adhvaryu) offers the Vaisarjana[1] (-libations of ghee) by means of the additional ladle.

1. For these libations see MS III.9.1, KS XXV.2.

त्वं सोम तनूकृद्भ्यो जुषाण इत्येताभ्यामर्धं गार्हपत्ये॥१६॥

16. With the two (i.e. a verse and a formula viz.) *tvaṁ soma tanūkṛdbhyaḥ*...[1] and *juṣāṇaḥ*...[2] he offers half[3] of the ghee (in the additional ladle) in the Gārhapatya fire.[4]

1. TS I.3.4.a.
2. TS I.3.4.b.
3. for the other half see XI.17.4.
4. i.e. the old Āhavanīya (Śālāmukhīya). For this Sūtra cf. TS VI.3.2.1.

आ सोमं ददते॥१७॥

17. They (i.e. assitants) take the Soma,[1]

1. The sentence is incomplete. See the next Sūtra.

XI.17

आ ग्राव्ण आ वायव्यान्या द्रोणकलशम्। उत्पत्नीमानयन्ति। अन्वनांसि-प्रवर्तयन्ति यायावरस्य यान्यपरस्मिन्गार्हपत्ये भवन्ति। अजमनुनयन्ति। इध्माब-र्हिराज्यानि प्रोक्षणीरित्यनुहरन्ति॥१॥

1. the pressing-stones, the Vāyavya[1] (-cups) and the wooden trough (Droṇakalaśa). They bring the wife of the sacrificer;[2] they cause the carts which are lying near the other Gārhapatya[3] move—in case the sacrificer is wandering[4] they bring the he-goat,[5] they carry the fuel, the sacrificial grass, the ghees and the sprinkling water.[6]

1. It is the Brahman who does this work. For the Vāyavya-cups see XII.1.4.
2. It is the Pratiprasthātṛ who does this work; according to XI.16.9, this has already been done.
1. i.e. the old Gārhapatya. The carts carrying the utensils situated near the old Gārhapatya are to be brought towards the new Gārhapatya (Śālāmukhīya/old Āhavanīya).
4. Yāyāvara. In case the sacrificer is staying in the house (Śālīna), this activity is not to be done.
5. Which is to be offered to Agni-Soma. See X.29.4-6.
6. All thes things are brought from the Prācīnavaṁśa-Hall.

शालामुखीये प्रणयनीयमिध्ममादीप्य सिकताभिरुपयम्याग्नीषोमाभ्यां-प्रणीयमानाभ्यामनुब्रूहीति संप्रेष्यति। प्रणीयमानाभ्यामनुब्रूहीति वा॥२॥

2. On the Śālamukhīya-fire,[1] having inflamed the fuel-stick which is to be carried forth (for being kept in the Āgnīdhra-

fire-place), having supported it by means of sand,[2] (the Adhvaryu) orders the Hotṛ, "Do you recite the verses for Agni-Soma being carried forth."[3] or "Do you recite the verse for the two being carried forth."

1. The fire situated at the opening of the Prāgvaṁśa hall i.e. the old Āhavnīya and now the Gārhaptya.
2. Cp. VII.6.4.
3. Cf. AB I.30; cp. in general ŚB III.6.3.9.

प्रथमायां त्रिरनूक्तायामयं नो अग्निर्वरिवः कृणोत्वित्यग्निप्रथमाः सोमप्रथमा वा प्राञ्चो ऽभिप्रव्रजन्ति॥३॥

3. After the first (verse) has been recited thrice (by the Hotṛ), with *ayaṁ no agnir varivaḥ kṛṇotu*[1] they go to the east with either fire[2] or Soma in the forefront.

1. TS I.3.4.c.
2. Accoding to XIV.9.2, only this alternative is acceptable to Āpastamba. For it is said there that Brahman carrying Soma follows the fire.

आग्नीध्रीये ऽग्निं प्रतिष्ठाप्याग्ने नयेत्यर्धमाज्यशेषस्य जुहोति॥४॥

4. Having placed the fire[1] in the Āgnīdhra's (hearth)[2] (the Adhvaryu offers a libation of half of the remnant ghee[3] (on it) with *agne naya...*[4]

1. i.e. the burning fuel-stick; see Sūtra 2 above.
2. Cf. TS VI.3.2.3.
3. See XI.16.16.
4. TS I.1.14.i. while the Adhvaryu does this, the relatives of the sacrificer hold him from behind. They are all covered with a cloth.

ग्राव्णो वायव्यानि द्रोणकलशमाग्नीध्र उपवासयति॥५॥

5. He keeps the pressing stones, the Vāyavya-cups and the wooden trough in the Āgnīdhra (-shed).

उत्तरेणाग्नीध्रीयमाहवनीयं गत्वोरु विष्णो विक्रमस्वेति सर्वमाज्यशेषं जुहोति॥६॥

6. Having gone towards the Āhavanīya-fire by the north of the Āgnīdhra (-fire-hearth), he offers all the remaining ghee (in the Āhavanīya-fire)[1] with *uru viṣṇo vikramasva...*[2]

1. Cf. TS VI.3.2.1.
2. TS I.3.4.d.

हुते ऽमात्याः प्रदक्षिणमावृत्य यथेतमुपावर्तन्ते॥७॥

7. After the libation (of ghee) is offered having turned around by the right all the relatives return by the same route by which they had gone.

सो मां जिगाति गातुविदित्यपरया द्वारा हविर्धानं राजानं प्रपादयति। पूर्वया गतश्रियः॥८॥

8. With *somo jigāti gātuvid...*[1] (the Adhvaryu)[2] brings the king (Soma) into the Havirdhāna (-shed) by the western door; in the case of a Gataśrī (-sacrificer)[3] by the eastern (door).[4]

1. TS I.3.4.c; cf. TS VI.3.2.3-4.
2. According to XIV.9.3 it is the Brahman who carries Soma. The Brahman hands over the Soma to the Adhvaryu and then the Adhvaryu brings it.
3. Gataśrī=a learned Brāhmaṇa, or a leader of a village or a Kṣatriya who is going to be king. Cf. I.14.9.
4. Cf. KSXXVI.2.

पूर्वया यजमानः प्रपद्यते॥९॥

9. Through the eastern door the sacrificer comes (in the Havirdhāna-shed).[1]

1. Cf. KS XXV.2.

दक्षिणस्य हविर्धानस्य नीडे पूर्ववत्कृष्णाजिनास्तरणं राज्ञश्चासादनम्॥१०॥

10. The (acts of) spreading out of the skin of black antelope in the interior of the southern Havirdhāna-cart and the setting down of the king (Soma) (upon it) (should be done) in the manner[1] as described earlier.

1. See X.27.10. For this Sūtra cf. ŚB III.6.3.18.

XI.18

अथैनं यजमानो देवताभ्यः संप्रयच्छत्येष वो देव सवितः सोम इति॥१॥

1. With *eṣa vo deva savitaḥ somaḥ...*[1] the sacrificer gives him (=the king Soma)[2] to the deities.

1. TS I.3.4.h.
2. Cf. TS VI.3.2.4.

एतत्त्वं सोम देवो देवानुपागा इत्यभिमन्त्र्येदमहं मनुष्यो मनुष्यानिति प्रदक्षिणमावृत्य नमो देवेभ्य इति प्राचीनमञ्जलिं कृत्वा स्वधा पितृभ्य इति दक्षिणेदमहं निर्वरुणस्य पाशादित्युपनिष्क्रम्य स्वरभिव्यख्यमिति प्राङ् प्रेक्षते। सुवरभिविख्येषमिति सर्वं विहारमनुवीक्षते। वैश्वानरं ज्योतिरित्याहवनीयम्॥२॥

2. With *etat tvaṁ soma devaḥ devānupāgāḥ*...[1], having addressed (the Soma), with *idaṁ aham manuṣyo manuṣyān*...[2] having turned by his right, with *namo devebhyah*...[3] having folded his hands towrds the east (and) with *svadhā pritṛbhyaḥ*...[4] having folded, (his hands) towards the south, with *idamhaṁ nirvaruṇasya pāśāt*...[5] having stepped out,[6] with *svarabhivya-khyam*...[7] he looks at the east. With *suvarabhi khyeṣam*...[8] he looks along at the entire sacrificial place; with *vaiśvānaram*...[9] (he looks) at the Āhavanīya (-fire).

1. TS I.3.4.i.
2. TS I.3.4.j.
3. TS.I.3.4.k.
4. TS I.3.4.k.
5. TS I.3.4.1.
6. Of the Havirdhāna-shed. Cf. ŚB III.6.3.20.
7. KS XXVI.2.
8. TS I.3.4.1.
9. TS I.3.4.1.

अत्र यजमानो ऽवान्तरदीक्षां विसृजते॥३॥

3. The sacrificer relinquishes the intermediary consecration,[1]

1. For the beginning of it see XI.1.13.

अग्ने व्रतपते त्वं व्रतानां व्रतपतिरसीत्याहवनीयमुपतिष्ठते। एतेनैवास्मिन्स-मिधमादधातीति वाजसनेयकम्॥४॥

4. With *agne vratapate*...[1] he stands near the Āhavanīya (-fire) praising it.[2] According to the Vājasaneyins,[3] he puts a fire-stick in it Āhavanīya) with the same (formula).

1. TS I.3.4.m-o.
2. Cf. TS VI.3.2.6; MS III.9.1.
3. See ŚB III.6.5.21.

वितरां मेखलां विस्रंसते। वितरां मुष्टी कर्षते॥५॥

5. He fully loosens the girdle; fully opens the fists.[1]

1. Cp. XI.2.1.

अत्र दण्डप्रदानमेके समामनन्ति॥६॥

6. According to the opinion of some (ritualists)[1] the act of giving the staff (to the Maitrāvaruṇa),[2] (should be done) at this stage.

1. Cp. BaudhāŚS VI.32.
2. See X.27.2.

स्वाहा यज्ञं मनसा स्वाहा द्यावापृथिवीभ्यां स्वाहोरोरन्तरिक्षात्स्वाहा यज्ञं वातादारभ इति मुष्टी विसृजते॥७॥

7. With *svāhā yajñaṁ manasā*...[1] he opens the fists.[2]

1. TS I.2.2.n; cp. X.11.4.
2. Cp. ŚB III.6.3.21.

स्वाहा वा निवाते विसृज इति वाचम्॥८॥

8. With *svāhā vā vivāte*...[1] he releases his speech.[2]

1. Cp. KS III.1.
2. Cp. X.17.2.

निवर्तते व्रतम्॥९॥

9. The ritual of consuming of the fast (--milk) comes to an end (now).

1. Cp. XI.4.10.

सोमान्हविः शेषानिति सुत्ये ऽहनि भक्षयति॥१०॥

10. On the Soma-pressing-days, he consumes the Soma--(juice)s, and the remnants of the oblation (-material)s.[1]

1. Cp. XII.25.12.

उत्तरेणाहवनीयं प्रागग्रमिध्माबर्हिरुपसादयति। दक्षिणमिध्ममुत्तरं बर्हिः॥११॥

11. To the north of the Āhavanīya (-fire) and near it, (the Adhvaryu) places the fuel-sticks and barhis-grass with their points to the east: the fuel-sticks to the north (and) the barhis-grass to the north.[1]

1. This Sūtra makes the continuity of the Animal-sacrifice for Agni-Soma.

XI.19

प्रोक्षणीनामभिमन्त्रणादि कर्म प्रतिपद्यते॥१॥

1. (The Adhvaryu) starts the work beginning with addressing the sprinkling water.[1]

1. See for details II.8.1ff.

स्तरणकाले ऽपरेणोत्तरवेदिं बर्हिः स्तृणाति॥२॥

2. At the time of spreading (of the sacrificial grass) he spreads the sacrificial grass to the west of the Uttaravedi.

स्तरणमन्त्रो ऽभ्यावर्तते॥३॥

3. The formula[1] to be used at the time of spreading of the sacrificial grass is to be repeated.

1. See II.3.2.

आज्यानां सादनादि पाशुकं कर्म प्रतिपद्यते समानमा प्रवरात्॥४॥

4. He starts the work of the animal-sacrifice beginning with placing of the ghees. (The ritual) upto the Pravara[1] is the same.

1. Thus the ritual described from VII.9.4 (see also II.9.15) upto VII.14.3.

दैवं च मानुषं च होतारौ वृत्वाश्रावमाश्रावमृतुप्रैषादिभिः सौमिकानृत्विजो वृणीते॥५॥

5. Having selected the divine as well as the human Hotṛ,[1] having every time called for *astu śrauṣaṭ* (the Adhvaryu) selects the Soma-sacrificial priests with the beginning words of the orders for the Ṛtu (-offerings).[2]

1. See VII.14.5.
2. The Ṛtupraiṣas are found in ṚVKhila V.7.5. See also the following Sūtras here.

इन्द्रं होत्रात्सजूर्दिव आ पृथिव्या इति होतारम्॥६॥

6. (Thus he selects) the Hotṛ with *indraṁ hotrāt sajūrdiva ā pṛthivyāḥ*.[1]

1. ṚVKhila V.7.5.a.

अपिसृज्य तृणमस्पृश्य उत्तरान्॥७॥

7. Having thrown the blade of grass, and without holding the Sphya (wooden sword) (in his hand)[1] (he selects) the next (priests).

1. Cp. II.18.15; 15.1.

अग्निमाग्नीध्रादित्याग्नीध्रम्। अश्विनाध्वर्यू आध्वर्यवादित्यध्वर्यू। मित्रावरुणौ प्रशास्तारौ प्रशास्त्रादिति मैत्रावरुणम्। इन्द्रो ब्रह्मा ब्राह्मणादिति ब्राह्मणाच्छंसिनम्। मरुतः पोत्रादिति पोतारम्। ग्नावो नेष्ट्रादिति नेष्टारम्। अग्निर्दैवीनां विशां पुरएतायं यजमानो मनुष्याणां तयोर्नावस्थूरि गार्हपत्यं दीदयच्छतं हिमा द्वा यू राधांसीत्संपृञ्चानावसंपृञ्चानौ तन्व इति यजमानम्॥८॥

8. (He selects) the Āgnīdhra,[1] with *agnimāgnīdhrāt;*[2] the two Adhvaryus (viz. the Adhvaryu and the Pratiprasthātṛ) with *aśvināvadhvaryū.....;*[3] the Maitrāvaruṇa with *mitrāvaruṇua praśāstārau praśāstrāt.*[4] the Brāhmaṇācchaṁsin with *indro brahmā brāhmaṇāt;*[5] the Potṛ with *marutaḥ potrāt;*[6] the Neṣṭṛ with *gnāvo neṣṭrāt;*[7] (and) the sacrificer with *agnir daivīnāṁ viśām...*[8]

1. The order of the priests is based upon KS XXVI.9.
2. ṚVKhila V.7.5.d.
3. ṚVKhila V.7.5.1.
4. ṚVKhila V.7.5.f.
5. Cp. ṚVKhila V.7.5.e.
6. ṚVKhila V.7.5.b.
7. Cp. ṚVKhila V.7.5.e.
8. MS III.9.8; cp. ŚB III.7.4.10.

अयं सुन्वन्यजमानो मनुष्याणामिति वा॥९॥

9. Or (instead of the words *ayaṁ yajamāno manuṣyāṇām* in the last formula above, he uses the words) *ayaṁ sunvan yajamāno manuṣyāṇām....*

सवनीये वरणमेके समामनन्ति। तत्र सुन्वन्निति ब्रूयात्॥१०॥

10. According to the opinon of some ritualists, the act of selection of priests should be done at the time of the animal-sacrifice connected with Soma-pressing (Savanīya) (and in it) he should utter the word *sunvan.*

सर्वत्रोपांशु नामग्रहणम्। मानुष इत्युच्चैः॥११॥

11. In all the cases the name[1] should be uttered inaudibly. (and the word) *mānuṣaḥ* loudly.[2]

1. Of the chosen priest.
2. See II.16.14.

XI.20

प्रवृतःप्रवृतः जुहोति जुष्टो वाचो भूयासमृचा स्तोमं समर्धयेत्येताभ्याम्॥१॥

1. Each selected (-priest) offers the two Pravṛta-libations with these formulae *juṣṭo vāco bhūyāsam*...[2] and *ṛcā stomaṁ samardhaya*...[3]

1. Cf. KB X.6.
2. TS III.1.10.a.
3. TS III.1.10.b.

दिवा प्रयाजैः प्रचर्यास्तंयन्तमनूयाजैरुपासते॥२॥

2. Having performed the Prayājas (fore-offerings) during the day-time, they perform the Anūyājas (after-offerings) after the sun-set.[1]

1. Thus the Prayājas of this animal-sacrifice should be performed during the day-time and the Anuyājas after the sun-set. Cf. TB I.5.9.6-9. See also XI.20.13.

हुतायां वपायां मार्जयित्वा सुब्रह्मण्य पितापुत्रीयां सुब्रह्मण्यामाह्वयेति-संप्रेष्यति॥३॥

3. After the omentum is offered, having cleansed himself[1] (the Adhvaryu) orders, "O Subrahmaṇya sing the Subrahmaṇyā (call) which mentions fathers and sons."[2]

1. i.e after the rites mentioned in VII.14.6-VII.21.6 are performed.
2. Cf. LāṭyāŚS I.3.18-20. For the Subrahmaṇyā-call See X.28.4; XI.3.14; XI.21.4; XI.21.8; XII.3.15.

पितापुत्रीयैवात ऊर्ध्वं सुब्रह्मण्या भवति॥४॥

4. Hereafter the Subrahmaṇyā (call) should be one mentioning the fathers and sons.[1]

1. Cf. LāṭyāŚS I.3.18-20.

आहूतायां वसतीवरीः कुम्भेन गिरिभिदां वहन्तीनां प्रत्यङ् तिष्ठन्गृह्णाति॥५॥

5. After (the Subrahmaṇyā) is called, standing with his face towards the streams,[1] he takes the Vasatīvarī(-waters)[2] from

the rivers which have broken through the mountains,[3] and are flowing,[4] by means of a pitcher.

1. Cf. TS VI.4.2.2-3.
2. For the use of these waters see XII.5.2ff; XII.7.10.
3. Cf. MS IV.5.1.
4. Cf. TS VI.4.2.2-3.

नान्तमा वहन्तीरतीयात्॥६॥

6. He should not go beyond the streams flowing nearby.

छायायै चातपतश्च संधौ गृह्णाति॥७॥

7. He takes (the water from the place where there is a conjunction of the shade of a cloud and the sun-shine.

यद्यभिच्छायां न विन्देदात्मनो वृक्षस्य कूलस्य वा छायायाम्॥८॥

8. If he does not find the shade (of a cloud) (he may get the water from the conjunction of the sun-shine and) his own shadow, or the shade of a tree or of a (sinking river-) bank.

प्रतीपमुपमारयन्हविष्मतीरिमा आप इति गृह्णाति॥९॥

9. Immersing (the pitcher into the water) aganist the stream,[1] he takes the waters with *haviṣmatīrimā āpaḥ...*[2]

1. Cf. MS IV.5.1.
2. TS I.3.12.g; cp. TS VI.4.2.4-5.

यस्यागृहीता अभिनिम्रोचेत्सुवर्न घर्मः स्वाहेति पञ्चार्काहुतीर्हुत्वा वरे दत्त उल्कामुपरिष्टाद्धारयमाणो गृह्णीयात्। हिरण्यं वावधाय॥१०॥

10. (In the case of a sacrificer) of whom the sun sets (while the Vasatīvarī-waters) have not yet been taken, having offered five Arka-libations (of ghee) with *suvar na gharmaḥ svāhā...*,[1] and after a boon (any desired thing) has been given (by the sacrificer), (the Adhvaryu) should take them while holding a burning fire-brand above (the waters), or (he may do so) after having put gold (in the pitcher).[2]

1. TS V.7.5.b.
2. Except the Arka-libations for the other details cf. TS VI.4.2.1-2. (MS IV.5.1; ŚB III.9.2.9).

यो वा ब्राह्मणो बहुयाजी तस्य कुम्भ्यानां गृह्णीयात्॥११॥

11. In the case of a sacrificer who has performed many (Soma)-sacrifices, he may take the Vasatīvari-waters from (the waters) in jars,[1] (in that circumstance).[2]

1. Cf. TS VI.4.2.1-2.
2. i.e. if the sun has already set before the Vasatīvarī-waters are taken.

सोमयाजी बहुयाजी भवतीति विज्ञायते॥१२।

12. For it is known from a Brāhmaṇa-text that (a man) who performs many sacrifices means (a man) who performs many Soma-sacrifices.[1]

1. Cf. TS VI.4.2.1-2.

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामीत्यपरेण शालामुखीयमुपसादयति। सुम्नाय सुम्निनीः सुम्ने मा धत्तेति सर्वेषु वसतीवरीणां सादनेषु यजमानो जपति। अग्नीषोमीयस्य पशुपुरोडशस्य पात्रसंसादनादि कर्म प्रतिपद्यते॥१३॥

13. With *agner vo'pannagṛhasya sadasi sādayāmi...*[1] (the Adhvaryu) places (the Vasatīvarī-water) to the west of the Śālāmukhīya (-fire)[2]. The sacrificer mutters *sumnāya sumninīḥ...*[3] at the time of placing all (=each pitcher) of the Vasatīvarīs.[4] (The Adhvaryu) starts the work beginning with the arrangement of the utensils in connection with the animal-sacrificial-bread for Agni-and-Soma.[5]

1. TS I.3.12.b.a.
2. viz. the old Āhavanīya.
3. TS I.3.12.b.a.
4. See XI.21.3-6.
5. Upto now the Vapāhoma of the Agni-Soma-Animal sacrifice has taken place (See XI.20.3). Now the other details of it are to be performed (viz. the details mentioned in VII.22.1ff upto the end. See, however, Sūtras 15 and 16 below).

न यजमानो ऽग्नीषोमीयस्याश्नाति। अश्नीयाद्वा॥१४॥

14. The sacrificer does not partake of the (animal to Agni-Soma. Or he may partake (of it)[1]

1. Cf. TS VI.1.11.6.

न स्वरुं जुहोति। न हृदयशूलमुद्वासयति। एवं सवनीये॥१५॥

15. (The Adhvaryu) does not offer the Svaru.[1] He does not dispose of the heart-spit[1] thus (also) in the Savanīya (=the animal-sacrifice on the Soma-pressing-day).[3]

1. Cp. VII.27.4.
2. Cp. VII.27.15.
3. These activities which are prohibited here are to be done at the end of the Anubandhyā-cow-sacrifice. Thereby a kind of continuity is created in all the three animal-sacrifices. For this Sūtra cf. ŚB III.8.5.11.

पत्नीसंयाजान्तो ऽग्नीषोमीयः संतिष्ठते॥१६॥

16. The (animal-sacrifice) for Agni-Soma stands completely established at the end of the Patnīsaṁyāja(-libations).[1]

1. Thus with VII.27.9-14.

XI.21

निशायां वसतीवरीः परिहरत्यन्तर्वेद्यासीने यजमाने पत्न्यां च॥१॥

1. At night,[1] (the Adhvaryu) carries round the Vasatīvarī (-waters) while the sacrificer and his wife are sitting within the altar.[2]

1. In the second one third of the night: Rudratatta's commentary.
2. Cf. TS VI.4.2.6.

नादीक्षितमभिपरिहरेत्॥२॥

2. He should not carry it round one who is not consecrated.[1]

1. All the unconsecrated persons should go away at this time.

सव्यें ऽसे ऽत्याधायापरेण प्राजहितं परिक्रम्य पूर्वया द्वारोपनिर्हृत्य दक्षिणेन वेदिं दक्षिणेन मार्जालीयं धिष्णियं परीत्य दक्षिणस्यामुत्तरवेदिश्रोण्यां सादयतीन्द्राग्नियोर्भागधेयी स्थेति॥३॥

3. Having placed (the pitcher[1] of water) on left shoulder, having stepped round by the west of the old Gārhapatya (viz. Prājahita-fire), having taken it (out of the Prāgvaṁśa) by the eastern door, having gone by the south of the altar, having

passed round by the south of the Mārjalīya dhiṣṇya, he places it,[2] on the southern hip (-South-western corner) of the Uttaravedi[3] with *indrāgniyorbhāgadheyī stha*.

1. Which is upto now kept to the west of the Āhavanīya (see IX.20.13).
2. Cf. TS VI.4.2.5: he palces it three times. First here; for the second and third see Sūtra 4 and 5 respectively.
3. Cf. ŚB III.9.2.15.
4. TS I.3.12.c.b.

दक्षिणें ऽस ऽत्याधाय यथेतं गत्वा पूर्वया द्वारोपनिर्हृत्योत्तरेण वेदिं गत्वोत्तरेणाग्नीध्रीयं धिष्णियं परीत्योत्तरस्यामुत्तरवेदिश्रोण्यां सादयति मित्रावरुणयोर्भागधेयी स्थेति॥४॥

4. Having placed (the pitcher of water) on his right shoulder, having gone by the route by which he had gone, having taken it into (the Prāgvaṁśa) by the eastern door, having gone by the north of the altar, having passed round by the north of the Āgnīdhrīya-Dhiṣṇya, he places it on the northern hip (-north-western corner) of the Uttaravedi with *mitrāvaruṇayor bhāgadheyī stha*.[2]

1. Cf. ŚB III.9.2.15.
2. TS I.3.142.c.b.

सव्ये ऽसे ऽत्याधाय यथेतं गत्वापरेणाग्नीध्रीयं धिष्णियमुपसादयति विश्वेषां देवानां भागधेयी स्थेति॥५॥

5. Having placed (the pitcher of water) on his left shoulder, having gone by the same route by which he had come. he places it to the west of the Āgnīdhrīya-Dhiṣṇya with *viśveṣāṁ devānāṁ bhāgadheyī stha*.[1]

1. TS I.3.12.c.c; cf. for this Sūtra TS VI.4.2.5-6.

यज्ञे जागृतेति सन्ना अभिमन्त्रयते॥६॥

6. He addresses (the waters) which are placed with *yajñe jāgṛta*.[1]

1. TS I.3.12.d.

अत्र प्रतिप्रस्थाता पयस्यार्थं सायंदोहं दोहयति॥७॥

7. At this stage the Pratiprasthātṛ causes (the milker) to get the evening milking done for the sake Payasyā(-milk-mess).

1. See XII.4.11.

अध्वर्युः संप्रेष्यति या यजमानस्य व्रतधुक्तस्या आशिरं कुरुत या पत्नियै तस्यै दधिग्रहाय या घर्मधुक्तस्यै दधिघर्माय तप्तमनातक्तं मैत्रावरुणाय शृतातङ्क्यं दधि कुरुतादित्यग्रहाय सुब्रह्मण्य सुब्रह्मण्यामाह्वय न सदस्युपवस्तवा इति॥८॥

8. The Adhvaryu orders: "Prepare the Āśir[1] (from the milk) of the (cow which was upto now) yielding the fast (-milk) for the sacrificer;[2] prepare the curd for the sake the Dadhigraha (=curd-scoop)[3] (from the milk) of the cow which (yields the fast-milk) for the wife (of the sacrificer); (prepare the curd) for the sake of Dadhigharma (hot curd-offering)[4] (from the milk) of the (cow) which yields milk for the hot (milk-offering),[5] prepare the curd (out of) heated, but uncurdled milk for the sake of the Maitrāvaruṇa (-scoop)[6] prepare the curd (out of) the milk which is boiled and is to be curdled, for the sake of the Āditya (-scoop).[7] O Subrahmaṇya, call the Subrahmaṇyā (-litaniy);[8] one should not stay in the Sadas (during the night)."

1. See XII.10.8; XI.4.10. Āśir means churned sour milk.
2. See XI.18.9.
3. See XII.7.5.
4. XIII.3.2.ff.
5. See XV.9.4.ff.
6. See XII.14.12.
7. See XIII.9.6.
8. See XI.20.3.

संप्रैषवत्कुर्वन्ति॥९॥

9. (The assistants) do as per orders.

अत्र सवनीयस्य सवनीयानामितीध्माबर्हिः संनह्यति॥१०॥

10. At this stage (the Adhvaryu) ties up the sacrificial grass and the sacrificial fuel for the animal (-sacrifice) on the Soma pressing-day and for the (fire) offerings[1] to be performed on the Soma-pressing-day.

1. These offerings are the offerings of the Savanīya-puroḍāśas.

न वा बर्हिः। प्रस्तरमेव॥११॥

11. Or (he does) not (tie up) the sacrificial grass but only the Prastara.

आग्नीध्रे हविर्धाने वा यजमानं जागरयन्ति। प्राग्वंशे पत्नीम्॥१२॥

12. They (the priests) cause the sacrificer to remain wakeful either in the Āgnīdhra's shed or in the Havirdhāna-shed; and the wife of the sacrificer in the Prāgvaṁśa.

आग्नीध्र एतां रात्रिमृत्विजो वसन्ति॥१३॥

13. The priests stay in the Āgnīdhra-shed during this night.

यजमानो राजानं गोपयति गोपयति॥१४॥

14. The sacrificer protects the king (-Soma).

XII.1

महारात्रे बुद्ध्वाग्ने नयेत्याग्नीध्रमभिमृशति॥१॥

1. Having waked up at the dead of night (the priests)[1] touch the Āgnīdhra-shed with *agne naya*...[2]

1. Cf. TS VII.5.5.1; cp. KB XI.8; AB II.15.
2. TS I.1.14.I.

इदं विष्णुर्विचक्रम इति हविर्धानम्। अग्न आयूंषि पवस इति स्रुचः। आ वायो भूष शुचिपा इति वायव्यानि। आ घा ये अग्निमिन्धत इति सदः॥२॥

2. (They touch) the Havirdhāna with *idaṁ viṣṇur vi cakrame*...[1] the ladles with *agna āyūṁṣi pavase* ...[2] the Vāyavya- pots with *ā vāyo bhūṣā*...[3] (and) the Sadas *with ā ghā ye agnimindhate*....[4]

1. TS I.2.13.e.
2. TS I.6.6.m.
3. TS I.4.4.a.
4. TB II.4.5.7. For this Sūtra cf. TS III.1.6.1.

प्रजापतिर्मनसान्धो ऽच्छेत इति त्रयस्त्रिंशतमाग्नीध्रे यज्ञतनूर्जुहोति। प्रथमेन मन्त्रेण हुत्वा पूर्वपूर्वमनुद्रुत्योत्तरेणोत्तरेण जुहोति॥३॥

3. With *prājāpatir manasā'ndho'ccheta*...[1] (the Adhvaryu) offers thirtythree libations (of ghee) (called) Yajñatanu (forms of the sacrifice) on the Āgnīdhrīya (-fire). having offered the first libation with the first formula, having

uttered everytime the next formula he offers then with the latter formula (out of the following pairs of the formulae).[1]

1. TS IV.4.9.
2. Cf. KS XXXIV.17; cp. ŚB IV.5.7.1.

प्रादेशमात्राण्यूर्ध्वसानून्युपरिष्टादासेचनवन्ति मध्ये संनतानि वायव्यानि भवन्ति॥४॥

4. The Vāyavya-pots are (each) one a span in height with their heads pointing upwards, with their spouts in the upper parts, and compressed in the middle.

1. These are in all sixteen pots enumerated in XII.1.6-2.4. Soma is scooped in them for different deities. Still they are called Vāyavya (connected with Vāyu). For the details see TS VI.7.2.

तेषां यान्यनादिष्टवृक्षाणि वैकङ्कतानि स्युः। यो वा यज्ञियो वृक्षः फलग्रहिः॥५॥

5. Out of them about which no tree is prescribed, they are to be prepared out of Vikaṅkata-wood or (out of any other), sacrificial tree having fmits.

को वो युनक्ति स वो युनक्त्विति खरे पात्राणि प्रयुनक्ति यान्यनाम्नात-मन्त्राणि भवति॥६॥

6. With *kastvā yunakti*...[1] (the Adhvaryu) arranges those (utensils) for which no formula has been prescribed,[2] on the Khara (mound).[3]

1. Cp. TS I.5.10.1.
2. e.g. the Ṛtupātras see XII.1.13.
3. See XI.13.8.

अग्निर्देवतेति दक्षिणे ऽंस उपांशुपात्रम्॥७॥

सोमो देवतेत्युत्तरमन्तर्यामस्य॥८॥

बृहन्नसीति ते अन्तरेण ग्रावाणमुपांशुसवनं दक्षिणामुखं संस्पृष्टं पात्राभ्याम्॥९॥

तमपरेण प्रत्यञ्चि द्विदेवत्यपात्राणि॥१०॥

इन्द्रो देवतेति परिस्त्रगैन्द्रवायवस्य। बृहस्पतिर्देवतेत्यजगावं मैत्रावरुणस्य। अश्विनौ देवतेति द्विस्त्रक्त्याश्विनस्य॥११॥

तान्यपरेण प्रबाहुक्शुक्रामन्थिनोः पात्रे। सूर्यो देवतेति दक्षिणं बैल्वं शुक्रस्य। चन्द्रमा देवतेत्युत्तरं वैकङ्कतं मन्थिनः॥१२॥

ते अपरेण प्रबाहुगृतुपात्रे आश्वत्थे अश्वशफबुध्ने उभयतोमुखे। दक्षिण-मध्वर्योः। उत्तरं प्रतिप्रस्थातुः॥१३॥

विश्वे देवा देवतेति दक्षिणस्यां श्रोण्यामाग्रयणस्थालीम्। इन्द्रो देवत्युत्त-रस्यामुक्थ्यस्थालीम्। उक्थ्यपात्रं च तस्या उत्तरम्॥१४॥

7-14. With *agnir devatā..*[1] he places the Upāṁśu cup on the right shoulder (on the south-east corner of the Khara); with *somo devatā...* (he places) the Antaryāma-cup to the north (of the Upāṁśu-cup); with *bṛhannasi...*[2] the Upāṁśusavana (-pressing stone) with its face to the south between these two (i.e. Upāṁśu and Antaryāma) and touching those cups;[3] to the west of it (Upāṁśusavana) the cups intended for dual-deities in a line from the east to the west—with *indro devatā...* a cup with a garland (inscribed) round it for Indra-Vāyu; with *bṛhaspati-devatā...* a cup with a mark of the proturberance on the neck of a goat (inscribed on it) for Mitra-varuṇa; with *aśvinau devatā...* a two edged cup for Aśvinau[4] to the west of these in straight line, with *sūryo devatā...* the cups for śukra and Manthin—with *sūryo devatā...* the cup made of Bilva wood for Śukra to the south and with *candramā devatā...* the cup made of Vikaṅkata wood for Manthin to the north, to the west of these in a straight line the two Ṛtu-cups made fo Aśvattha-wood[5] with bottoms of the shape of horse's hoof and with spouts on both sides[6]—that for Adhvaryu towards the south, and that for Pratiprasthātṛ towards the north; the Āgrayaṇa pot on the southern hip (i.e. southwestern corner) with *viśve devā devatā...*; the Ukthya-pot on the northern hip (i.e. northwestern corner) with *indro devatā...* and the Ukthya-cup to the north of it (with the same formula).

1. For all the formulae except those the source of which is mentioned separately see TS III.1.6.
2. TS I.3.2.q.
3. Cf. TS VI.4.6.4. For the Upāṁśusavana-stone see XII.9.2ff.
4. Cf. ŚB IV.1.5.19.
5. Cf. ŚB IV.3.3.6.
6. Cf. TS VI.5.3.1.

स्थाल्यावन्तरेण त्रीण्युदञ्च्यतिग्राह्यपात्राणि। आग्नेयमैन्द्रं सौर्यमिति॥१५॥

15. He places the three Atigrāhya-cups in a line from the south to the north, between these two pots (viz. the Āgrayaṇa-

pot and the Ukthya-pot) viz. the first belonging to Agni, the second belonging to Indra and the third to Sūrya.

XII.2

उत्तरें ऽसे दधिग्रहपात्रमौदुम्बरं चतुःस्त्रक्ति॥१॥

एवरूपमेवांश्वदाभ्ययोः॥२॥

1-2. (The Adhvaryu) places the Dadhigraha-cup made of Udumbara-wood and having four edges,[1] on the northern shoulder (i.e. the north western corner); and a similar cup for Aṁśu and Adābhya-scoops.

1. Cf. KS XXX.7.

यदि सोमग्रहं गृह्णीयादेतदेव विभवेत्॥३॥

3. If he draws a Soma-scoop (instead of the Dadhi-graha), that cup itself should be used for Aṁśu and Adābhya-scoops).[1]

1. Cf. TS VI.6.10.1.

एतस्यैव हविर्धानस्याग्रेणोपस्तम्भनमादित्यस्थालीम्। आदित्यपात्रं च तस्या उत्तरम्॥४॥

4. (He places) the Āditya-pot in front of the prop of the same[1] Havirdhāna-cart; and to the north of it the Āditya-cup.[2]

1. viz. the southern.
2. See XII.20.9.

पृथिवी देवतेत्युत्तरस्य हविर्धानस्याग्रेणोपस्तम्भनमनुपोप्ते ध्रुवस्थालीम्॥५॥

5. (He places) the Dhruvā-pot in front of the prop of the northern Havirdhāna-cart (on the earth where no grass is) spread,[1] with *pṛthivī devatā*...[2]

1. Cf. TS VI.5.2.2.
2. TS III.1.6.c.

खरे षोडशिपात्रं खादिरं चतुःस्त्रक्ति यदि षोडशी॥६॥

6. If it is the Ṣoḍaśin (-soma-sacrifice),[1] the places the Ṣoḍaśin-cup made of Khadira-wood, and having four edges, on the Khara (mound).[2]

1. See XIV.2.2.ff.
2. Cf. ŚB IV.5.3.6.

मध्ये परिप्लवां यथा स्रुगदण्डैवम्॥७॥

7. (He places) the Pariplavā (-ladle)[1] (of the shape) similar to a ladle with a handle, in the middle (of the Khara).

1. For the use of this see XII.18.11.

यथावकाशं दश चमसान्नैय्यग्रोधान् रौहीतकान्वा त्सरुमतो ऽत्सरुकान्वा॥८॥

8. (He places) the ten goblets made of either Nyagrodha or Rohītaka (-wood) and either with handle or without handle.

1. For the use of goblets (camasa) see XII.21.14f.

दशैव चमसाध्वर्यवः॥९॥

9. There are only ten Camasādhvaryus.

युनज्मि ते पृथिवीं ज्योतिषा सहेति दक्षिणस्य हविर्धानस्याधस्तात्पश्चादक्षं द्रोणकलशं सदशापवित्रम्॥१०॥

10. (He places) the Droṇakalaśa accompanied by a fringe and strainer under the southern Havirdhāna(-cart), to the west of the axle, with *yunajmi te pṛthivīm...*[1]

1. TS III.1.6.b.a.

तस्य वायव्यैर्वृक्षनियोगः॥११॥

11. The rule regarding the (wood of the) tree of it (Droṇakalaśa) (is as good as given) by (the rule about the wood of tree in conncetion with) the Vāyavya-pots.[1]

1. See XII.1.4-5.

युनज्मि वायुमन्तरिक्षेण ते सहेत्युत्तरस्य हविर्धानस्योपरिष्टान्नीड आधवनीयम्। युनज्मि वाचं सह सूर्येण त इति प्रधुरे पूतभृतम्॥१२॥

12. (He palces) the Ādhavanīya upon the seat above the northern Havirdhāna (-cart) with *yunajmi vāyumantarikṣeṇa...*;[1] (and) the Pūtabhṛt upon the front part of the yoke (of the same cart) with *yunajmi vācaṁ saha sūryeṇa te....*[2]

1. TS II.16.b.b.
2. TS III.1.6.b.c.

एतस्यैव हविर्धानस्याधस्तात्पश्चादक्षं त्रीनेकधनान्घटान्। पञ्च सप्त नवैकादश वा॥१३॥

13. (He places) the three Ekadhana-pitchers or five, seven,

nine or eleven (Ekadhana-pitchers)[2] under the same (=northern) Havirdhāna (-cart).

1. For these see XII.16.11.
2. Cp. ŚB III.9.3.34.

यस्मिन्मिमीते तस्याधिषवणचर्म खरं परिकृतं चतुष्पुटमुपरिष्टादासेचनवत्॥१४॥

14. Out of the skin on which he has measured out Soma,[1] the rough, cut up around,[2] four-folded[3] and accompanied by an outlet at the top[4] the Soma-pressing skin should be made.

1. See X.24.7.
2. Cf. ŚB III.5.4.23.
3. For placing the Soma-pressing stones.
4. For the Soma-juice to flow out.

रक्षोहणो वलगहनः प्रोक्षामि वैष्णवमित्यधिषवणचर्म प्रोक्ष्य रक्षोघ्नो वलगघ्नः प्रोक्षामि वैष्णवानिति ग्राव्णो रक्षोहा त्वा वलगहा वैष्णवमास्तृणामीत्यधिषवणफलकयोरुत्तरलोमास्तीर्य रक्षोघ्नो वो वलगघ्नः संसादयामि वैष्णवानिति-तस्मिंश्चतुरो ग्राव्णः प्रादेशमात्रानूर्ध्वसानूनाहननप्रकारानश्मनः संसादयति। उपरं प्रथिष्ठं मध्ये पञ्चमम्॥१५॥

15. With *rakśohaṇo volagahanaḥ prokṣāmi vaiṣṇavam* having sprinkled water on the Soma-pressing-skin with *rakṣoghno valagaghnaḥ prokṣāmi vaiṣṇvān*[2] (having sprinkled water) on the Soma-pressing stones, with *rakṣohā tvā valagahā vaiṣṇavam āstṛṇāmi*[3] having spread out the Soma-pressing skin, with the hairy side upwards with *rakṣoghno vo valagaghnaḥ saṁsādayāmi vaiṣṇavān*[5] he places the four Soma-pressing-stones which are (each) one span in length, have their narrow side above, and are fit for crushing (Soma) on it (skin). He places the Upara[6] (pressing-stone), the broadest one, in the middle as the fifth.

1. TS I.3.2.g.
2. KS II.11.
3. KS II.11.
4. See XI.13.1.ff.
5. KS II.11.
6. For this see XII.9.3.

तमभिसंमुखा भवन्ति॥१६॥

16. (The four stones) face it (the Upara).[1]

1. Cf. ŚB III.9.3.3; TMB VI.6.3. See also LāṭyāŚS I.10.1-2.

XII.3

स्थवीयांसि मुखानि॥१॥

1. (Their) mouths should be thicker.[1]

1. i.e. the lower parts of the stones should be thicker than the upper parts.

अपां क्षया ऋतस्य गर्भा भुवनस्य गोपाः श्येना अतिथयः पर्वतानां ककुभः प्रयुतो न पातारः। वग्नुनेन्द्रं ह्वयत घोषेणामीवांश्चातयत। युक्ता स्थ वहत स्वर्गं लोकं यजमानमभिवहतेति सन्नानभिमन्त्र्याग्नीषोमीयवदाज्यानि गृह्णाति॥२॥

2. Having addressed the pressing-stones which have been placed (upon the skin) with *apāṁ kṣayā ṛtasya garbhāḥ...*[1] and with *yuktā stha vahata...*[2] (the Adhvaryu arranges) the utensils of the Savanīya-animal-sacrifice in the same manner as that of the Agnīṣomīya (-animal-sacrifice) (and) scoops the ghees in the same manner as that of the Agnīṣomīya (-animal-sacrifice).[3]

1. Cp. TMB I.2.5.
2. Cp. TB III.7.9.1-2.
3. See XI.16.6;8.

अथैकेषाम्। प्राग्वंशे ऽग्नीषोमीयस्याज्यानि गृह्णाति। आग्नीध्रे सवनीयस्य। उत्तरवेद्यामनूबन्ध्यायाः॥३॥

3. Now according to some[1] ritualists, in the Prāgvaṁśa he scoops the ghees for the Agnīṣomīya (-animal-sacrifice); in the Āgnīdhra (-shed) for the Savanīya (-animal-sacrifice); (and) on the Uttaravedi for the Anūbandhyā (-animal-sacrifice).

1. Not identified.

अपरेणोत्तरवेदिं सवनीयस्यानूबन्ध्यायाश्चाज्यानि गृह्णातीत्येके॥४॥

4. According to some[1] (others) he scoops the ghees for the Savanīya(-animal sacrifice) as well as for the Anūbandhyā(-animal-sacrifice) towards the west of the Uttaravedi.

1. Not identified.

यानि काष्ठानि तदहरभ्याधास्यन्स्यात्तानि सहेध्मेन प्रोक्षेत्॥५॥

5. He should sprinkle water on all the wooden sticks together with the other fuel which he is going to put (in the fire) after having brought them.

समानमा स्रुचां सादनात्॥६॥

6. (The ritual) upto placing of the ladle,[1] is the same.

1. See VII.8.4-9.6.

युनज्मि तिस्रो विपृचः सूर्यस्य त इति स्रुचः सन्ना अभिमन्त्रयते॥७॥

7. With *yunajmi tisro viprcaḥ sūryasya te...*[1] he addresses the ladles which have been placed.

1. TS III.1.6.b.d.
2. instead of TS I.1.11.r-t. See VII.9.6; II.10.4.

अत्र सौमिकानां प्रात्राणां संसादनमेके समानन्ति॥८॥

8. According to the opinion of some[1] (ritualists) the ritual of placing of the utensils of Soma-sacrifice[2] (should be done) at this stage.

1. Cf. MāŚS II.3.1.12ff.
2. See XII.1.7-XII.3.2.a.

आसन्यान्मा मन्त्रात्पाहि कस्याश्चिदभिशस्त्या इति पुरा प्रातरनुवाकाज्जुहुयात्॥९॥

9. With *āsanyānmā mantrāt pāhi*[1]... he offers a libation of ghee on the Āgnīdhra's fire before the Prātaranuvāka (morning litany) (is recited by the Hotṛ).

1. TS III.1.7.1.

पञ्चहोतारं चाग्नीध्रे स्वर्गकामस्य॥१०॥

10. And in the case of a (sacrificer) desirous of heaven (he offers a libation of ghee) in the Āgnīdhra-fire with the Pañcahotṛ (-formula).[1]

1. TĀ III.3. For the Sūtra cf. TB II.2.3.6.

नित्यवदेके समामनन्ति॥११॥

11. According to the opinion of some (ritualists) this libation is obligatory as it were.[1]

1. Thus this libation is not limited to a sacrificer desirous of heaven.

मध्ये ऽग्नेराज्याहुतीः पश्वाहुतीः पुरोडाशाहुतीरिति जुहोति। अभितः सोमाहुतीः॥१२॥

12. He offers the libations of ghee, oblations of the animal and oblations of sacrificial bread in the middle part of the fire; (one offers) the libations of Soma round the fire.[1]

1. Cf. KS XXVII.6.

अत्र राजानमन्तरेषे ग्रावसूपावहरति हृदे त्वा सोम राजन्नित्येताभ्याम्॥१३॥

13. At this stage, with these (formulae) beginning with *hṛde tvā*...[1] and *soma rājan*...[2] he brings the king (Soma) between the two yoke poles (and keeps it) upon the pressing-stones.[3]

1-2. TS I.3.13.a-f.
3. From the southern Havirdhāna-cart. Cf. TS VI.4.3.1; ŚB III.9.3.3.

पुरा वाचः पुरा वा वयोभ्यः प्रवदितोः प्रातरनुवाकमुपाकरोति॥१४॥

14. Before the human speeches[1] or the chirping sound of birds[2] are produced, he bespeaks the Prātaranuvāka (morning-litany) (to be recited by the Hotṛ).

1. Cf. TS VI.4.3.1-2.
2. Cf. AB II.15.

प्रातर्यावभ्यो देवेभ्यो ऽनुब्रूहि ब्रह्मन्वाचं यच्छ प्रतिप्रस्थातः सवनीयान्निर्वप सुब्रह्मण्य सुब्रह्मण्यामाह्वयेति संप्रेष्यति॥१५॥

15. He orders "(O Hotṛ), Do you recite verses for the gods going at the time of morning;[1] O Brahman, restrain the speech;[2] O Pratiprasthātṛ, take out the material for the Savanīya sacrificial breads;[3] O Subrahmaṇya, sing the Subrahmaṇyā (call)".[4]

1. Cp. AB II.15; MS IV.5.3.
2. Cp. XIV.9.3.
3. For the details of these see XII.3.18-4.15.
4. See XI.20.3; LāṭyāŚS I.3.18.

सुब्रह्मण्ये सुब्रह्मण्यामाह्वयेत्येके समामनन्ति॥१६॥

16. According to the opinion of some[1] (ritualists) (he should order) "O Subrahmaṇye, call the Subrahmaṇyā(-call)."

1. Not known.

मनसा ते वाचं प्रतिगृणामीत्यध्वर्युर्होतारमाह॥१७॥

17. The Adhvaryu says to the Hotṛ, "With mind I respond to your recitation."[1]

1. For the response of the Adhvaryu see also XII.27.12.

अत्र प्रतिप्रस्थाता सवनीयानां पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥१८॥

18. At this stage, the Pratiprasthātṛ starts the work beginning with the washing of the hands in connection with the Savanīya (oblations).

यथार्थं पात्राणि प्रयुनक्ति॥१९॥

19. He arranges the utenesils in accordance with their purpose.

XII.4

द्वे भर्जनार्थे कपाले अष्टौ पुरोडाशकपालानि। एकादश माध्यंदिने। द्वादश तृतीयवसने॥१॥

1. These utensils are as follows: two potsherds for the sake of roasting, eight potsherds for the sake of sacrificial bread in the morning; eleven potsherds in the midday (-pressing),[1] twelve (potsherds) in the third (pressing).[2]

1. See XIII.4.7.
2. See XIII.11.5.

सर्वानैन्द्रानेकादशकपालाननुसवनमेके समामनन्ति॥२॥

2. According to the opinion of some (ritualists)[1] (there should be) all the sacrificial breads to be offered to Indra, to be prepared on eleven potsherds and at all the pressings.[1]

1. Āpastamba ascribes the practice of his own school (cf. TB I.5.11.4) to "some" ritualists. The practice mentioned in Sūtra 1 is rejected by the TB I.5.11.4.

प्रातर्दोहपात्राणीति॥३॥

3. (He arranges) the pots required for the morning milking.

1. See I.15.9; I.11.5.

प्राग्वंशे प्रतिप्रस्थाता सवनीयान्निर्वपति॥४॥

4. The Pratiprasthātṛ takes out the mateial[1] for the Savanīya (-oblation) in the Prāgvaṁśa.

1. He does all the activities mentioned in I.16.1-1.17.12.

सर्वे यवा भवन्ति लाजार्थान्परिहाप्य॥५॥

5. (The material for) all the (oblations) should be barley, excluding (the one) for the Lājas (fried grains).

इन्द्राय हरिवते धाना इन्द्राय पूषण्वते करम्भं सरस्वत्यै भारत्यै परिवापमिन्द्राय पुरोडाशं मित्रावरुणाभ्यां पयस्यामिति॥६॥

6. With *indrāya harivate*...(he takes out the material) for the fried grains, with *indrāya pūṣaṇvate*... (...) (...) Karambha, with *sarasvatyai bhāratyai* (...) Parivāpa; with *indrāya*... (...) sacrificial bread; with *mitrāvaruṇābhyām*... (...) Payasyā.[1]

1. For the materials see Sūtra 10ff below. For the number 5 of the oblations cf. TS VI.5.11.4.

निरुप्तेष्वन्वोप्यंदं देवानामित्येतदादि कर्म प्रतिपद्यते॥७॥

7. After the materials have been taken out, he starts the work[1] with (the formula) *idaṁ devānām*...[2] etc.

1. i.e. the work mentioned in I.18.2-19.11.
2. TS I.1.4.n.a.

अवहननकाले लाजार्थान्परिहाप्येतरानवहन्ति॥८॥

8. At the time of pounding,[1] he pounds all the grains excluding those to be used for preparing the fried grains.

1. See I.19.11.

कपालानामुपधानकाले प्रथमेन कपालमन्त्रेण धानार्थं लाजार्थं च कपाले अधिश्रयति॥९॥

9. At the time of placing the potsherds (on the fire)[1] with the formula of (placing) the first potsherd,[2] he places two potsherds—one for fried grains and the other for roasted grains.

1. See I.20.1-23.2. These activities are to be done now.
2. viz. TS I.1.7.4.

अधिश्रयणकालेऽधिश्रयणमन्त्रेण तण्डुलानोप्य धानाः करोति। व्रीहिनोप्य-लाजान्करोति॥१०॥

10. At the time of placing (the oblation-material on fire),[1] having poured (on potsherd) rice with the formula (to be used at the time) of placing (the oblation material on fire)[2] he prepares the fried grains; having poured the unhusked rice-grains he prepares the roasted grains.

1. See I.29.6.
2. viz. TS I.1.8.h.

पुरोडाशमधिश्रित्यामिक्षावत्पयस्यां करोति॥११॥

11. Having placed the sacrificial bread on the fire, he prepares Payasyā in the same manner as that of the Āmikṣā.[1]

1. See VIII.2.5. See also XI.21.7. XIII.4.9.

उद्वासनकाले धाना उद्वास्य विभागमन्त्रेण विभज्यार्धा आज्येन संयौति। अर्धाः पिष्टानामावृता सक्तून्करोति॥१२॥

12. At the time of taking the oblations away (from the fire),[1] having taken away the fried grains, having divided into two parts with the formula to be used for dividing[2] he mixes the half of them with ghee. In the procedure of making flour[3] he makes the (other) half, to be coarse flour.

1. See II.10.6.
2. See I.24.5.
3. See I.21.5-7.

मन्थं संयुतं करम्भ इत्याचक्षते। लाजान्परिवाप इति॥१३॥

13. The stirred up (mixture of flour and water or ghee) is called Karambha. The Lājās (roasted grains) are called Parivāpa.

नखैर्लाजेभ्यस्तुषान्संहरति॥१४॥

14. He removes the husk of the roasted grains by means of nails.

नखेषूलूखलधर्मान्मुसलधर्मांश्च करोति॥१५॥

15. He performs (the ritual) peculiarities connected with the mortar and the (ritual) peculiarities of pestle in connection with the nails.

1. For the details see I.19.6-7.

XII.5

यत्राभिजानात्यभूदुषा रुशत्पशुरिति तत्प्रचरण्या जुहोति शृणोत्वग्निः समिधा हवं म इति॥१॥

1. When (the Adhvaryu) knows (that the Hotṛ is reciting the last verse of the Morning Litany[1] viz.) *abhūduṣā ruśat paśuḥ*...[2] he offers (a libation of ghee in fire on the Uttaravedi) by means of Pracaraṇī (Substitute-ladle)[3] with *śṛnotvagniḥ samidhā havaṁ me*....[4]

1. See AB II.18.
2. ṚV V.75.9.
3. Cf. MS IV.5.2; ŚB III.9.3.11.
4. TS I.1.13.g.

अपरं चतुर्गृहीतं गृहीत्वा संप्रेष्यत्यप इष्य होतर्मैत्रावरुणस्य चमसाध्वर्यवाद्रवैकधनिन आद्रवत नेष्टः पत्नीमुदानयोन्नेतर्होतृचमसेन वसतीवरीभिश्च चात्वालं प्रत्यास्वेति॥२॥

2. Having taken another four-times-scooped-ghee (into that very ladle),[1] he orders, "O Hotṛ impell the waters (with verses). O Camasādhvaryu of the Maitrāvaruṇa come here quickly,[3] O beares of Ekadhanas come here quickly,[4] with the jars. O Neṣṭṛ bring the wife of the sacrificier here; O Unnetṛ, sit near the Cātvāla with the Hotṛ's goblet and the Vasatīvarī (-waters).

1. For the use of this ghee, See XII.5.8.
2. Cf. MS VI.5.2; the Hotṛ has to recite ṚV X.30.1-9.11.
3. Cf. TS VI.4.8.3; ŚB III.9.3.16.
4. See XII.2.13.

प्रेह्युदेहीति नेष्टा पत्नीमुदानयति। एह्युदेहीति वा। पान्नेजनीं स्थालीं धारयमाणम्॥३॥

3. With *prehyudehi*...[1] or with *ehyudehi*...[2] the Neṣṭṛ brings the wife of sacrificer who is holding the vessel of the footwashing (-waters).[3]

1. TS III.5.6.f.
2. Cf. MāŚS II.3.2.13.
3. See XIII.15.9, upto this point the sacrificer's wife is sitting in the Prāgvaṁśa-hall: See XI.16.9.

तीर्थेनाभिप्रव्रजन्ति॥४॥

4. They[1] go (to fetch the water) along the (path called) Tiīrtha.[2]

1. viz. the Adhvaryu, the Camasādhvaryu of the Maitrāvaruṇa, bearers of Ekadhanas, the Neṣṭṛ, the wife of the sacrificer and the Unnetṛ.
2. between the Cātvāla (-pit) and the Utkara (rubbish heap). See XI.13.10.

यत्र होतुः प्रातरनुवाकमनुब्रुवत उप शृणुयुस्तदपो ऽध्वर्युर्वहन्तीनां गृह्णाति॥५॥

5. On the place[1] where they hear the Morning-litany-recitation[2] by the Hotṛ, at that place the Adhvaryu scoops water from the flowing (-water).

1. The intended meaning is as follows: The vicinity of the flowing water should be such as from where the Hotṛ's recitation is audible.
2. Hereby the Aponaptrīya-verses are meant and they are considered here, to belong to the Morning- litany.
3. Cp. MS IV.5.2.

यदि न शृणोति बधिरो ह भवति वाचो ह छिद्यते॥६॥

6. If he does not hear, he becomes deaf, he is cut from the speech.[1]

1. Cf. MS IV.5.2.

यदि दूरे स्युः प्रत्युदूह्य गृह्णीयात्॥७॥

7. If the water is (available only) at a distance, he should scoop it after having brought (to the spot from where he can hear the Hotṛ's recitation).[1]

1. In this case a jar-ful of water is to be brought from the current near to the sacrificial-hall and then the necessary quantity of water is to be scooped from it.

देवीराप इति तृणमन्तर्धायाभिजुहोति॥८॥

8. Having first put a blade of grass over the water[1] (out of which water is to be scooped) he offers a libation of ghee on it with *devīrāpaḥ...*[3]

1. Cf. MS IV.5.2.
2. By means of the Pracaraṇī: See XII.5.2.
3. TS I.3.13.h.

यदि वा पुरा तृणं स्यात्तस्मिञ्जुहुयात्॥९॥

9. If however there is already a blade of grass (in it) he should offer the libation upon it.

कार्षिरसीति दर्भैराहुतिमपप्लाव्य समुद्रस्य वोऽक्षित्या उन्नय इत्यभिहुता-नां मैत्रावरुणचमसेन गृह्णाति॥१०॥

10. With *kārṣirasi...*[1] having removed the libation of ghee by means of Darbha blades, with *samudrasya vo'kṣityā unnaya*[2] he scoops by means of the Maitrāvaruṇa's goblet a portion of water into which the libation has been offered.

1. TS I.3.13.i.
2. TS I.3.13.k.

सोमस्य त्वा मूजवतो रसं गृह्णामीत्येकधनाः॥११॥

11. With *somasya tvā mūjavato rasaṁ gṛhṇāmi* (he scoops) the Ekadhana (-waters).

1. This formula is not found in any Saṁhitā-text.

पत्नी पन्नेजनीर्गृह्णाति प्रत्यङ्तिष्ठन्ती वसुभ्यो रुद्रेभ्य आदित्येभ्य इति॥१२॥

12. With *vasubhyo rudrebhya ādityebhyaḥ...*[1] the wife of the sacrificer, standing towards the west scoops the foot-washing(-water).

1. TS III.5.6.g.

प्रेह्युदेहीति नेष्टा पत्नीमुदानयति। एह्युदेहीति वा॥१३॥

13. With *prehyudehi* or *ehyudehi* the Neṣṭṛ brings the wife of the sacrificer (to the fire-hall).[1]

1. Cp. XII.5.3.

अपरेण नेष्ट्रीयं पत्नी पन्नेजनीः सादयति प्रत्यङ्तिष्ठन्ती वसुभ्यो रुद्रेभ्य आदित्येभ्य इति॥१४॥

14. Wtith *vasubhyo rudrebhya ādityebhaḥ...*[1] (the wife of the sacrificer), standing to the west keeps down the foot-washing (-waters) to the west of the Neṣṭṛ's (fire-hearth).

1. TS II.5.6.g-h.

ता एवमेवाच्छावाकं सीदन्तमनूपसादयति॥१५॥

15. (Later on) in the same manner she (again) keeps them down (to the west of the Neṣṭṛ's fire-hearth) after the Acchāvāka has sat down.[1]

1. See XII.26.8.

XII.6

होतृचमसेन वसतीवरीभ्यो निषिच्योपरि चात्वाले होतृचमसं मैत्रावरुणचमसं च संस्पर्श्य वसतीवरीर्व्यानयति॥१॥

1. Having poured down from the Vasatīvarī (-water) by means of the Hotṛ's goblet, having caused the Hotṛ's goblet and Maitrāvaruṇa's goblet touch each other on the pit (Cātvāla), the Adhvaryu pours down the Vasatīvarī (-water) into both of them.[1]

1. Cf. TS VI.4.3.4.

समन्या यन्तीत्यभिज्ञाय होतृचमसान्मैत्रावरुणचमस आनयति। मैत्रावरुण-चमसाद्धोतृचमसे। एतद्वा विपरीतम्॥२॥

2. Having known that the Hotṛ is reciting (the verse) *samanyā yanti...*[1] he pours from the Hotṛ's globlet into the Maitrāvaruṇa's goblet (and) form the Maitrāvaruṇa's goblet into the Hotṛ's goblet—or in the reverse manner.[2]

1. ṚV II.35.3; cf. AB II.20; KB XII.1.
2. See for this practice BhāraŚS XIII.5.3; MāŚS II.3.2.21.

उपरि चात्वाले धार्यमाण उभयोः प्रचरण्या समनक्ति सं वो ऽनक्तु वरुणः समिन्द्रः सं पूषा सं धाता सं बृहस्पतिः। त्वष्टा विष्णुः प्रजया संरराणो यजमानाय द्रविणं दधात्विति। यथायथं धुरो धुर्भिः कल्पन्तामिति॥३॥

3. With *saṁ vo'naktu...*[1] and with *yathāyathaṁ dhuraḥ...*[2] he anoints both (the waters in the goblets) being held over the Cātvāla, by means of (the remnant in) the Pracaraṇī (-ladle).[3]

1. KS III.9.
2. KS III.9.
3. For this ritual of anointing cf. MS IV.5.2.

अध्वर्यो ऽवेरपा इति होताध्वर्युं पृच्छति॥४॥

4. The Hotṛ asks the Adhvaryu, "O Adhvaryu have you obtained the waters?"

1. Cf. TS VI.4.3.4, cp. AB II.20.

उतेमनन्नमुरिति प्रत्युक्ता प्रचरणीशेषात्क्रतुकरणं जुहोति यमग्ने पृत्सु मर्त्यमिति॥५॥

5. Having replied with (the words), "(Yes) moreover, they

have approached me",[1] (the Adhvaryu offers the Kratukaraṇa-libation[2] by means of the remnant in the Pracaraṇī-ladle with *yamagne pṛtsu martyam....*[3]

1. TS VI.4.3.4.
2. i.e. the libation whch indicates the type of the sacrifice: see XIV.1.5.
3. TS I.3.13.1.

तदभावे चतुर्गृहीतेन॥६॥

6. (Or), in the absence of it (remnant) (he offers the libation) with four-times-scooped (ghee in the ladle).[1]

1. Cf. ŚB III.9.3.32.

यद्यग्निष्टोमो जुहोतीत्युक्तम्॥७॥

7. It has been said (in a sacred text),[1] "If it is an Agniṣṭoma he offers a libation; if it is an Ukthya he wipes off on the middle enclosing stick the remnant in the Pracaraṇī (-ladle) (with this verse); if it is an Atirātra he simply enters the Havirdhāna (-shed) reciting the formula."

1. TS VI.4.3.4.

अथैकेषाम्। यद्यग्निष्टोमो जुहोति। यद्युक्थ्यः परिधौ निमार्ष्टि। यदि षोडशी हुत्वा परिधौ लेपं निमृज्य द्रोणकलशं रराटीं चोपस्पृशति। न जुहोति नोपस्पृशति वाजपेये ऽतिरात्रे च। एतद्यजुर्वदन्समुद्यैव प्रपद्यते॥८॥

8. Now according to some ritualists[1] if it is an Agniṣṭoma he offers the libation; if it is an Ukthya he wipes off the remnant in the Pracaraṇī (-ladle) on the middle enclosing stick; if it is Ṣoḍaśin, he first offers the libation, then wipes off the wipings and then touches the wooden trough or the front panel; in the Vājapeya and Atirātra he should neither offer the water nor touch the wooden trough or the front panel. After (the Dialogue), while reciting this very formula (the Adhvaryu) enters the Havirdhāna shed.

1. Not identifiable; cp. however MS IV.5.2, ŚB III.9.3.22.

अपरया द्वारा हविर्धानमपः प्रपादयति। पूर्वया गतश्रियः॥९॥

9. By the western door, he brings the waters into the Havir-

dhāna(-shed); by the eastern door in the case of a (sacrificer) who is a Gataśrī.[1]

1. For Gataśrī see I.14.9; XI.17.8. Thus a Gataśri-sacrificer means one who is a learned Brāhmaṇa or a leader of a village or a person going to be a king.

पूर्वया यजमानः प्रपद्यते॥१०॥

10. The sacrificer comes through the eastern door (in the Havirdhāna shed).[1]

1. See XI.17.9.

दक्षिणस्य हविर्धानस्य प्रधुरे प्रचरणीं सादयति॥११॥

11. (The Adhvaryu) places the Pracaraṇī (-ladle) upon the yoke-trap of the southern Havirdhāna (-cart).

XII.7

यं कामयेत पण्डकः स्यादिति तं प्रचरण्योपस्पृशेत्॥१॥

1. (The Adhvaryu) should touch him by means of the Pracaraṇī-ladle in the case of whom he desires, that he (the sacrificer) should be impotent.

एतस्यैव हविर्धानस्याधस्तात्पुरोऽक्षं मैत्रावरुणचमसम्। उत्तरस्यां वर्तन्यां-पुरश्चक्रं होतृचमसम्। उत्तरस्य हविर्धानस्याधस्तात्पुरोऽक्षं वसतीवरीः। पश्चादक्षमे-कधनाः॥२॥

2. (He places) the Maitrāvaruṇa's goblet under the same (southern) Havirdhāna (-cart) in front of the axle; the Hotṛ's goblet near the northern track in front of the wheel; the Vasatīvarī (water) under the northern Havirdhāna (-cart) in front of the axle; (and the pitchers of the) Ekadhanā (-water) behind the axle.

एतद्वा विपरीतम्॥३॥

3. Or (he may do) this in the reverse manner.[1]

1. Thus the Vasatīvarī-water can be placed behind the axle and the Ekadhanā(-water) in front of the axle.

अपो यजमानो ऽनुप्रपद्यते। यश एवैनमृच्छतीति विज्ञायते॥४॥

4. The sacrrificer comes into the Havirdhāna-shed following (the various) waters.[1] "Glory, indeed, reaches him (the sacrificer)—"thus is known (from a Brāhmaṇa-text).[2]

1. Contrast XII.6.9-10.
2. Not known.

अत्र दधिग्रहेण चरति॥५॥

5. Then (The Adhvaryu) performs the offering of the curds-scoop.

औदुम्बरेण गृह्णाति॥६॥

6. He scoops (curds in a cup) made of Udumbara (-wood).[1]

1. See XII.2.1.

उपयामगृहीतो ऽसि प्रजापतये त्वा ज्योतिष्मते ज्योतिष्मन्तं गृह्णामीति दधि गृहीत्वापेन्द्र द्विषतो मन इति हरति। प्राणाय त्वापानाय त्वेति जुहोति॥७॥

7. With *upayāmagṛhīto'si...* having scooped curds, with *apendra dviṣato manaḥ*[2] he carries it (towords the Āhavanīya-fire) (and) with *prāṇāya tvā...*[3] he offers it (in the fire).

1. TS III.5.8.a.
2. TS III.5.8.b.
3. TS III.5.8.b.

दधिग्रहो नित्यः काम्यश्च। काम्यावितरौ॥८॥

8. The Dadhigraha (curd-scoop) is obligatory as well as optiond). The other two[1] are optional.

1. See Sūtra 9.

आज्यग्रहं गृह्णीयात्तेजस्कामस्येत्युक्तम्॥९॥

9. It has been said (in a Brāhmaṇa-text): "(The Adhvaryu) should take the ghee-scoop (and offer it) in the case of a sacrificer) desirous of lustre, Soma-scoop... desirous of brahman-splendour, curd-scoop... desirous of cattle."[1]

1. TB III.5.9.3.

यदि सोमग्रहं गृह्णीयादेकग्रहायाप्तं राजानमुपरे न्युप्य वसतीवरीभिरुपसृज्यावीवृधं वो मनसा सुजाता इत्यभिमन्त्र्य तिस्रो यह्वस्य समिधः परिज्मनो देवा अकृण्वन्नुशिजो अमर्त्यवे। तासामेकामदधुर्मर्त्ये भुजं लोकमिद्द्वे उप जामी ईयतुरिति सोमकरण्याभिषुणोति॥१०॥

10. If he is going to take the Soma-scoop,[1] having poured out on the lower pressing stone (Upara) some quantity of the king (Soma) which would be sufficient for one scoop (of juice), having poured down the Vasatīvarī (-water) over it, having addressed it with *avīvṛdhaṁ vo manasā...*[3] he presses it with the Somakaraṇī-verse viz. *tisro yahvasya samidhaḥ...*[4]

1. Instead of curds-scoop or ghee-scoop.
2. See XII.2.15.
3. TS III.1.8.b.
4. MS I.3.35.

आ मास्कानिति प्रथमप्लुतमंशुमभिमन्त्रयते। द्रप्सश्चस्कन्देति विप्रुषः॥११॥

11. With *ā mā skān...*[1] he addresses the stalk which has fallen out first (at the time of pressing).[2] With *drapsaścaskanda*[3] he addresses the drops (of the Soma juice which fall out).

1. TS III.1.8.c.
2. Then he should put back the stalk.
3. TS III.1.8.d.

हिरण्यपाणिरभिषुणोति गृह्णाति जुहोतीत्यत्यन्तप्रदेशः॥१२॥

तिस्रो यह्वस्येत्येतद्वर्जं च॥१३॥

12-13. The general rule is that (the Adhvaryu) presses, scoops and offers (Soma) while holding gold in his hand;[1] and (in the subsequent acts of pressing) (he does so) excluding (the use of the verse) *tisro yahvasya samidhaḥ....*

1. Cf. ŚB III.9.4.1.

तं हुत्वा सदसि प्रत्यङ्मुखो भक्षयति भक्षेहीति यथालिङ्गम्॥१४॥

14. Having offered it (i.e. Soma-scoop in the fire),[1] he, facing to the west, consumes (the remnant Soma in the cup) in the Sadas with *bhakṣehi...*[2] in accordance with the characteristic mark (in the formula).

1. While offering, he has to leave some remnant.
2. TS III.2.5.f. Here in TS III.2.5.f one has to mention Prajāpati in the place of Indra. See XIII.24.7,10.

अनधिकृतो वा सोमधर्मैर्दधिग्रहविकारत्वात्॥१५॥

15. Or this scoop does not deserve to be associated with the rites connected with the Soma-pressing, becacuse it is a modification of the curds-scoop.

यदन्यत्सोमकरण्यास्ते सोमधर्माः॥१६॥

16. The rites connected with the Soma (-pressing) are those (which have been mentioned above) excluding (the recitation of the verse called) *Somakaraṇī*.[1]

1. For this verse see XII.7.10.

अंशुमदाभ्यं वा प्रथमं गृह्णाति॥१७॥

17. He first takes either the Aṁśu or Adābhya (-scoop).[1]

1. These scoops are optional. See XII.8.12-14.

शुक्रं ते शुक्रेण गृह्णामीति दध्नः पयसो निग्राभ्याणां वा॥१८॥

18. With *śukraṁ te śukreṇa gṛhṇāmi*...[1] (he takes) curds,[2] milk, and Nigrābhya-water (for the Aṁśu and the Adābhya).[3]

1. TS III.3.3.q.
2. KS XXX.7; cp. MS IV.7.7.
3. Cf. for Nigrābhya KS XXX.7; ŚB XI.5.9.6.

उपनद्धस्य राज्ञस्त्रीनंशून्प्रवृहति॥१९॥

19. He takes out three stalks from the tied up king (Soma).[1]

1. Cf. TS VI.6.9.2. See XII.5.4.

XII.8

वसवस्त्वा प्रवृहन्तु गायत्रेण छन्दसेत्येतैः प्रतिमन्त्रम्॥१॥

1. (The Adhvaryu) (takes out three stalks) with these formulae beginning with *vasavastvā pravṛhantu* each stalk with one formula in the sequence.

1. TS III.3.3.a-c.

तैरेनं चतुराधूनोति। पञ्चकृत्वः सप्तकृत्वो वा। मान्दासु त इत्येतान्प्रति-विभज्य॥२॥

2. By means of those (stalks), he stirs (the scoop)[1] four

times[2] or five times, or seven times, with *māndāsu te...*[3] after having divided (these formulae according to the requirement).

1. See XII.7.18.
2. Cf. MS IV.7.7.
3. TS III.3.3.d.
4. Thus if he stirs for four times he takes three out of the twelve formulae together for each stalk.

आस्मिन्नुग्रा अचुच्यवुरित्यादाय ककुहं रूपमिति हरति। यत्ते सोमादाभ्यं नाम जागृवीति जुहोति॥३॥

3. With *āsminnugrā acucyavuḥ...*[1] having scooped, with *kakuhaṁ rūpam...*[2] he carries it (towards the Āhavanīya-fire). With *yatte somādābhyaṁ nāma jāgṛvi...*[3] he offers (the scoop in the fire).

1. TS III.3.3.q.
2. TS III.3.3.r.
3. TS III.3.3.s.

आधवनानंशून्प्रज्ञातान्निधायोशिक्त्वं देव सोम गायत्रेण छन्दसेत्येतैः प्रतिमन्त्र-मनुसवनमेकैकं महाभिषवेष्वपिसृजति॥४॥

4. Having kept the stalks used for stirring[1] in a marked place, in every pressing at the time when he adds them one by one to the Soma-stalks being pressed in the great pressing[2] with one of the formulae beginning with *uśik tvaṁ deva soma*[3] (in the sequence).

1. Cf. KS XXX.7.TS VI.6.10.2. See also XII.12.1; XIII.10.5.
2. See XII.12.1ff.
3. TS III.3.3.t-v.

अंशुं गृह्णन्नेकग्रहायाप्तं राजानमुपरे न्युप्य सकृदभिषुत्य वामदेव्यं मनसा गायमानो ऽनवानं गृह्णाति। वामदेव्यस्य वर्चा कया नश्चित्र आभुवदिति॥५॥

5. (Before) taking the Aṁśu (-scoop), having poured upon the Upara (lower pressing stone) some quantity of the king (Soma) which would be suffficient for one cup of Soma-juice, having pressed it once,[1] singing the Vāmadevya (-sāman) mentally he takes the scoop without breathing. Or (he may scoop) with the (basic) verse of the Vāmadevya (sāman) (beginning with) *kayā naścitra ābhuvat.*[2]

1. Cf. TS VI.6.10.1.
2. TS IV.2.11.i.

पराचीनेन ग्राह्यः प्राणतापानता वा प्राण्यापान्य व्यनता वा॥६॥

6. (This scoop) should be taken by him who has turned away his face and while breathing in and out or by him who has held his breath after having breathed in and out.[1]

1. Cf. MS IV.7.7.

यदि व्यवानेदा नः प्राण एतु परावत इति शतमानं हिरण्यमभिव्यनेयाता-मध्वर्युर्यजमानश्च॥७॥

7. If one would hold one's breath, the Adhvaryu and the sacrificer should hold their breath over a piece of gold weighing one hundred Māna-s with *ā naḥ prāṇa etu parāvataḥ...*[2]

1. Cf. TS VI.6.10.2, MS IV.7.7.
2. TS III.3.3.w.

अथैनौ प्रतिप्रस्थाता हिरण्येन संस्पर्शयत्यद्भिश्च प्रत्युक्षति॥८॥

8. Then the Pratiprasthātṛ touches both of them (the Adhvaryu and the sacrificer) with a piece of gold and sprinkles water upon them.[1]

1. Cf. KS XXIV.6.

इन्द्राग्नी मे वर्चः कृणुतामित्यध्वर्युरप उपस्पृश्य दधन्वे वा यदीमन्वित्य-निरुक्तया प्राजापत्यया प्राण्यापान्य व्यनञ्जुहोति॥९॥

9. With *indrāgnī me varcaḥ kṛṇutām...*[1] having touched the water, after having breathed in and out, while holding the breath, the Adhvaryu offers the scoop with the unexpresed verse connected with Prajāpati beginning with *dadhanve vā yadīmanu...*[2]

1. TS III.3.3.x.
2. TS III.3.3.y.

यदि न शक्नुयाद्ग्रहीतुं होतुं वा वरे दत्ते गृह्णीयाज्जुहुयाद्वा॥१०॥

10. If he is not able to take or to offer (this scoop) he should take and offer it after a chosen thing has been given to him (by the sacrificer).

अंशौ द्वादश प्रथमगर्भाः षष्ठौहीर्ददाति कृत्त्यधीवासं च। एवमदाभ्ये॥११॥

11. At the time of the (offering of th‿) Aṁśu (-scoop) (the

sacrificer) should give twelve five-year-old heifers which are pregnant for the first time[1] and a skin for sitting and lying uopn.

1. Cf. ŚB IV.6.1.11.

भ्रातृव्यवतादाभ्यो ग्रहीतव्यः। बुभूषतांशुः॥१२॥

12. The Adābhya (-scoop) should be taken by one who has an enemy; the Aṁśu.... by one who wants to be prosperous.[1]

1. Cf. KS XXX.7; MS IV.7.7.

तौ न सर्वत्र ग्रहीतव्यौ। वाजपेये राजसूये सत्त्रे सर्ववेदसे वा॥१३॥

13. These two (scoops) should not be taken in all (the Soma-sacrifices). (They should be taken only) in the Vājapaya, Rājasūya or in the Sarvavedasa sacrificial session.

यो ऽस्य सुप्रियः सुविचित इव स्यात्तस्य ग्रहीतव्यौ॥१४॥

14. They can be taken for a (sacrificer) who is very dear to him (=the Adhvaryu) and one who is properly examined by him).[1]

1. ŚB IV.6.1.14;cp. XIX.15.9.

XII.9

उत्तरस्यां वर्तन्यां होतृचमसं वसतीवरीभिरभिपूर्य निग्राभ्यासु यजमानं-वाचयति निग्राभ्या स्थ देवश्रुत इति॥१॥

1. Having filled the Hotṛ's goblet with the Vasatīvarī (-waters) placed upon the northern track (of the southern Havirdhāna-cart) the Adhvaryu makes the sacrificer recite *nigrābhyā stha devaśrutaḥ* on (those waters in order to make them) the Nigrābhyās.[2]

1. TS III.1.8.A.
2. By reciting this formula one makes the Vasatīvarī-water to be the Nigrābhyā ("worthy to be scooped").

देवस्य त्वा सवितुः प्रसव इति ग्रावाणमुपांशुसवनमादाय ग्रावास्यध्वर-कृदित्यभिमन्त्रयते। तमाददानो वाचं यत्वाग्रयणं गृहीत्वा विसृजते॥२॥

2. With *devasya tvā savituḥ prasave...*[1] having taken the Upāṁśu-pressing-stone,[3] he addresses with *grāvāsyadhva-*

rakṛt...[4] while taking it (the Upāṁśu-pressing-stone) having restrained his speech then (only after) having taken the Āgrayaṇa-scoop, he releases (the speech).[5]

1. TS I.4.1.a.a.
2. Cf. TS VI.4.4.1.
3. The stone which is used for the pressing out of the Soma juice used for the Usāṁśu (-scoop). For this stone see XII.1.1.
4. TS I.4.1.a.b.
5. See XII.15.7; cf. TS VI.4.11.2-3; ŚB III.9.4.6.

अथैनमुपरे निधायांशुभिरभिमिमीते क्रयवत्॥३॥

3. Then having kept it (the Upāṁśusavana-pressing-stone) on the lower pressing-stone (Upara),[1] he measures out upon it,[2] (the Soma-stalks) in the same manner as that of the purchase (of the Soma).[3]

1. See XII.2.15.
2. Cf. TS VI.4.4.1.
3. See X.24.8-14.

एतावन्नाना। इन्द्राय त्वा वृत्रघ्न इत्येतैः प्रतिमन्त्रम्॥४॥

4. This much only is different: (He measures the Soma-talks) with one of the formulae beginning with *indrāya tvā vṛtraghne*.[1]

1. TS I.4.1.b.

पञ्चकृत्वो यजुषा मिमीते। पञ्चकृत्वस्तूष्णीम्॥५॥

5. He measures (the Soma-stalks) for five times with a formula; (and) for five times silently (without any formula).[1]

1. Cf. TS VI.4.4.2.

नांशूनुपसमूहति॥६॥

6. He does not leave behind (any) stalks.

1. As is the practice at the time of measuring at the time of the purchase (of Soma). See X 24.14. Thus here he measures out the soma-stalks without letting any Soma-stalks leave behind.

भूयांसं प्रातःसवनाय राजानं प्रकल्पयति। अल्पीयांसं माध्यंदिनाय॥७॥

7. He arranges for ample king (Soma) for the morning pressing and less one for the midday (-pressing).

उपनह्य प्रत्यारोप्यैकग्रहायाप्तं राजानमुपरे न्युप्य होतृचमसें ऽशूनवधाय तस्मिन्ग्रावाणमुपांशुसवनमुपरि धारयन् त्रिः प्रदक्षिणं परिप्लावयन्निग्राभमुपैति प्रागपागुदगधरागिति॥८॥

8. Having tied up together (in a piece of cloth two bunches of Soma-stalks), having put them (in the southern Havirdhāna-cart), having poured down upon the lower pressing stone a quantity of Soma sufficient for one scoop (of Soma-juice), put into the Hotṛ's goblet (which contains the Vasatīvarī-water), some Soma-stalks,[1] holding the Upāṁśu-pressing-stone over it, moving round the stalks three times in a clockwise manner, he prepares the Nigrābha[2] with *prāgapāgudaga-dharāk.*[3]

1. For the use of them see XII.10.11.
2. Cf. ŚB III.9.4.20.
3. TS I.4.1.f.

यां भार्यां कामयेत तां मनसा ध्यायेदम्ब निष्वरेति। सा हैनं कामयते॥९॥

9. With *amba niṣava...*[1] (the sacrificer) should think of that wife whom he desires. She indeed desires him.[2]

1. TS I.4.1.f.
2. Cf. MS IV.5.7; cp. TS VI.4.4.3.

श्वात्रा स्थ वृत्रतुर इति तासामेकदेशेनोपसृज्योपस्पृष्टस्य राज्ञः षडंशूना-र्द्रान्संश्लिष्टानादाय चर्मणि निधाय यत्ते सोम दिवि ज्योतिरितिराजानमभि-मन्त्रयते॥१०॥

10. With *śvātrā stha vṛtraturaḥ...*[1] having poured some portion of that water[2] (upon the Soma placed on the lower-pressing-stone), having taken six stalks[3] of the king (Soma) on which water is poured, and which are moist and not[4] attached to each other, having placed them on the skin,[5] (the Adhvaryu) addresses the king (Soma) with *yat te soma divi jyotiḥ...*[6]

1. TS I.4.1.c.
2. Cf. ŚB III.9.4.16.
3. For these six stalks see XII.10.5;8.
4. We should read *asaṁśliṣṭān*. Cf. KS XXVII.1.
5. For this see XII.2.14.
6. TS I.4.1.d.

XII.10

धिषणे वीड्‌ू इत्यधिषवणफलके॥१॥

1. (The Adhvaryu) addresses the Soma-pressing-boards with *dhiṣaṇe vīḍū*...[2]

1. See XI.12.7.
2. TS I.4.1.e.

अवीवृधं वो मनसा सुजाता इति राजानमेवाभिमन्त्र्य मा भेर्मा संविक्था इति ग्रावाणमुद्यम्यानागसस्त्वा वयमिन्द्रेण प्रेषिता उप वायुष्टे अस्त्वंशभूर्मित्रस्ते अस्त्वंशभूर्वरुणस्ते अस्त्वंशभूरहतः सोमो राजेति तृणमन्तर्धायाभिषुणोति॥२॥

2. With *avīvṛdhaṁ vo manasā sujātā*...[1] having addressed the king (Soma) itself, with *mā bher mā saṁvikthāḥ*...[2] having raised up the pressing stone, having put a blade of grass in between the stone and the Soma, he presses (the Soma) with *anāgasastvā*...[4]

1. TS III.1.8.2.
2. TS I.1.4.k.
3. Cf. ŚB III.9.4.17.
4. Cp. TB III.7.9.1.

यदि वा पुरा तृणं काष्ठं मूलं वा स्यात्तस्मिन्प्रहरेत्॥३॥

3. Or, (as an alternative) he should strike upon a blade of grass or a stick or a root which may already have been (among the Soma-stalks) (and then press the Soma).

1. Cf. MS IV.5.6.

अष्टौकृत्वो ऽग्रे ऽभिषुणोति॥४॥

4. In the beginning he presses (Soma) eight times.

अथ प्रतिप्रस्थातोपांशुपात्रं धारयन्नपात्तानामुपरि द्वावंशू अन्तर्दधाति॥५॥

5. Then while holding the Aṁśu(cup) (in his hand) the Pratiprasthātṛ places two stalks over the cup from those (six) which have been taken (previously).[1]

1. See XII.9.10. For the ritual cf. MS IV.5.5; cp. TS VI.4.5.3.

तस्मिन्नभिषुतमध्वर्युरञ्जलिना गृह्णाति वाचस्पतये पवस्व वाजिन्निति॥६॥

6. With *vācaspataye pavasva vājin...*[1] the Adhvaryu scoops (the Soma-juice) in that (cup) by means of his folded hands.

1. TS I.4.2.a.

पवित्रमुपयामः सादनं च न विद्यते॥७॥

7. (In connection with this cup) there is no strainer,[1] no Upayāma (formula),[2] no ritual of depositing.[3]

1. Cf. TS VI.4.5.3. For the use of strainer see XII.13.5.
2. See XII.13.7.
3. See XII.13.9.

एष प्रथमः पर्यायः। एवं विहितो द्वितीयस्तृतीयश्च॥८॥

8. This is the first round[1] in the same manner the second as well as the third is prescribed.

1. From XII.9.8 to XII.10.6. Everytime pressing with the stone is to be done for eight times.

अपि वैकादशकृत्वो द्वितीयमभिषुणोति। द्वादशकृत्वस्तृतीयम्॥९॥

9. Or in the second round he presses for eleven times and in the third round for twelve times.[1]

1. For both the alternatives mentioned in Sūtra 4, 8 and 9, cf. TS VI.4.5.1-3.

द्विरादितो ऽन्ततो वा निग्राभोपायनमुपसर्गश्च॥१०॥

10. The rite of Nigrābha and of pouring water should be done twice in the first or the last round.[1]

1. Cp. MS IV.5.7. In this alternative immediately after the first pressing (see XII.10.4) the rite of Nigrābha and pouring of water should be done for the second time.

होतृचमसीयानंशूनुत्तमे पर्याये ऽभिषुणोति॥११॥

11. At the time of the last round (The Adhvaryu) presses the Soma-stalks from the Hotṛ's goblet.[1]

1. See XII.9.8.

अवशिष्टानां प्रतिप्रस्थाता द्वौद्वावंशू अन्तर्दधाति॥१२॥

12. Each time the Pratiprasthātṛ places two stalks from the remnant (stalks) over the cup.[1]

1. See XII.10.5.

स्वांकृतो ऽसीत्यध्वर्युर्ग्रहमादायोर्वन्तरिक्षमन्विहीति दक्षिणेन होतारमति-क्रामति॥१३॥

13. With *svāṁkṛto'si...,*[1] having taken the scoop, the Adhvaryu steps beyond (towards the fire) along the south of the Hotṛ with *urvantarikṣamanvīhi.*[2]

1. TS I.4.2.b.
2. TB I.4.2.c.

येन वा होता प्रतिपादयेत॥१४॥

14. Or (he steps beyond) by the route by which the Hotṛ causes him to go.

मनस्त्वाष्ट्विति दक्षिणं परिधिसंधिमन्ववहृत्य॥१५॥

15. With *manastvāṣṭu...*[1] having situated himself (sat) to the south (of the fire), having taken (the scoop) towards the southern joint of the enclosing-sticks,[2]

1. TS I.4.2.c.
2. The sentence is not complete. See the next Sūtra.

XII.11

स्वाहा त्वा सुभवः सूर्यायेति दक्षिणतः प्राञ्चमृजुं संततं दीर्घं हुत्वादेवेभ्य-स्त्वा मरीचिपेभ्य इति मध्यमे परिधौ लेपं निमार्ष्टि॥१॥

1. having offered (the Soma-juice from the cup) in the southern part (of the fire) in a straight,[1] continuous and long line from the west to the east with *svāhā tvā subhavaḥ sūryāya,* (the Adhvaryu) wipes the wipings upon the middle enclosing stick[3] with *devebhyastvā marīcipebhyaḥ.*[4]

1. Cf. KS XXVII.1.
2. TS I.4.2.e.
3. Cf. KS XXVII.1; ŚB IV.1.1.24.
4. TS I.4.2.f.

यं द्विष्यात्तस्य प्रह्वो जुहुयात्॥२॥

2. In the case of (the sacrificer) whom he hates, he should offer while stooping.[1]

1. Cf. MS IV.5.5.

यदि कामयेत वर्षुकः पर्जन्यः स्यादित्यभ्यन्तरं पात्रस्यावमृज्याभ्यन्तरं परिधेर्नीचा हस्तेन निमृज्यात्॥३॥

3. If he desires, "Let Parjanya shower rain", then having wiped down the wipings within the cup, he should wipe them off upon the inner side of the enclosing stick by means of hand turned downwards.[1]

1. Cf. TS VI.4.5.5-6; cp. KS XXVII.1.

यदि कामयेतावर्षुकः स्यादिति बाह्यतः पात्रस्योर्ध्वमुन्मृज्य बाह्यतः परिधेरु त्तानेन हस्तेनोर्ध्वमुन्मृज्यात्॥४॥

4. If he desires, "Let Parjanya not shower rain", then having wiped up the wipings outside the cup, he should wipe them off upon the outside of the enclosing stick with the hand turned upwards.[1]

1. Cf. TS VI.4.5.5-6. Cp. KS XXVII.1.

सर्वमाग्रयणस्थाल्यां संपातमवनीयैष ते योनिः प्राणाय त्वेति रिक्तं पात्रमायतने सादयित्वा तस्मिन्नंशुमवास्य तं तृतीयसवने ऽपिसृज्याभिषुणुयात्॥५॥

5. Having poured the entire remnant into the Āgrayaṇa-vessel,[1] with *eṣa te yoniḥ prāṇāya tvā*[2] having placed the empty cup in its place[3], having cast a stalk in it[4], having added that (stalk to the Soma-husks) at the time of the third pressing he should press.[5]

1. See XII.15.4.
2. TS I.4.2.g.
3. See XII.1.8.
4. See XIII.10.5.
5. Cf. TS III.2.2.1.

अथैतान्यभिचरतः॥६॥

6. Now these (prescriptions[1] are meant) for one who is practising black magic.

1. In Sūtras 7-10.

उपांशुं गृहीत्वामुष्य त्वा प्राणे सादयामीति सादयित्वा देवस्य त्वा सवितुः

प्रसव इत्यादायामुष्य त्वा प्राणमपिदधामीति हस्तेनापिधायामुं जह्यथ त्वा होष्यामीति ब्रूयात्॥७॥

7. Having taken the Upāṁśu (-scoop), with *amuṣya tvā prāṇe sādayāmi*[1] having deposited (the cup containing the scoop on the mound), with *devasya tvā savituḥ prasave...* having taken it[2], having covered (the cup) by means of his hand with *amuṣya tvā prāṇamapidadhāmi*,[3] he should say: *amuṁ jahyatha tvā hoṣyāmi*.[4]

1. TS VI.4.5.6.
2. Cf. KS XXVIII.1.
3. Cf. MS IV.5.5.
4. TS VI.4.5.6.

यदि दूरे स्यादा तमितोस्तिष्ठेत्॥८॥

8. If (the enemy is) at a long distance, he should stand as long as he can control his breath (after having said *amuṁ jahi...* and then offer the libation).[1]

1. Cf. TS VI.4.5.6; cp. KS XVII.1.

प्रहर्षिणो मदिरस्य मदे मृषासावस्त्विति जिह्मस्तिष्ठन्हुत्वामुष्य त्वा प्राणे सादयामीति सादयेत्॥९॥

9. After having offered the libation with *praharśiṇo madirasya made mṛṣāsāvastu*[1] while he is standing slopingly one should deposit (the cup) with *amuṣya tvā prāṇe sādayāmi*.[2]

1. KS XXVII.1.
2. KS XXVII.2. For this Sūtra cf. KS XXVII.2.

यो वस्त्रे बाहावुरसि वांशुराश्लिष्टस्तमभिचरतो जुहोतीत्येके देवांशो यस्मै त्वेडे तत्सत्यमपरिप्लुता भङ्ग्येन हतो ऽसौ फडिति॥१०॥

10. According to some ritualists for the (sacrificer) practising black magic with *devāṁśo yasmai tveḍe* he should offer the stalk which clings to (his) garment, arm or chest.[1]

1. Cp. IV.1.1.26. The formula is, however, different.

यत्ते सोमादाभ्यं नाम जागृवीत्युपांशुपावनानामनुसवनं द्वौद्वावंशू महाभिषवेष्वपिसृजति॥११॥

11. With *yatte somādābhyaṁ nāma jagṛvīti* at evey great

pressing[2] he mixes two stalks[3] out of the (six used for the) Upāṁśu-scoop (with the other Soma-stalks).

1. TS I.4.1.g.
2. Thus at XII.12.1; XIII.1.7; and XIII.10.5. See TS III.2.2.1.
3. Cf. TS VI.4.4.4.

XII.12

अदाभ्यांशुमुपांशुपावनौ चापिसृज्य सर्वे ऽध्वर्यवो दिग्भ्यो महाभिषवमभिषुण्वन्ति॥१॥

1. Having mixed the stalk for the Adābhya-scoop[1] and the two stalks for the Upāṁśu-scoop[2] (with the Soma-stalks to be pressed) all the Adhvaryus,[3] (sitting) in the various directions press the Soma at the Great-Pressing.

1. See XII.8.4.
2. See XII.11.11.
3. i.e. the Adhvaryu and his assistants; see the next Sūtra.

पुरस्तादध्वर्युर्दक्षिणतः प्रतिप्रस्थाता पश्चान्नेष्टोत्तरत उन्नेता। पश्चादध्वर्युः पुरस्तान्नेष्टेत्येके॥२॥

2. The Adhvaryu (sits) to the east, the Pratiprasthātṛ to the south, the Neṣṭṛ to the west and the Unnetṛ to the north. According to some ritualists the Adhvaryu (sits) to the west and the Neṣṭṛ to the east.

उपरे राजानं न्युप्य होतृचमसें ऽशूनवधायेत्येतदाद्योपसर्गादुपांशुसवनवर्जम्। तूष्णीमितरैर्ग्रावभिरभिषुण्वन्ति॥३॥

3. Having poured down the king (Soma),[1] upon the lower-pressing-stone, (he performs all the ritual)[2] beginning with having "put some Soma-stalks into the Hotṛ's goblet" upto the "pouring of water" excluding the rite connected with Upāṁśusavana-stone.[3] (All the four priests mentioned above) press Soma by means of the other stones[4] silently (without reciting any formula).

1. The part of Soma-plant meant for morning-pressing. See XII.9.9.
2. Mentioned in XII.9.8-XII.9.10.
3. See XII.9.8.
4. See XII.2.15.

एवं द्वितीयं तृतीयं चोपसृज्याभिषुण्वन्ति॥४॥

4. In the same manner they press for the second time and the third time after having poured water (on the stalks) (each time).

अभिषुतमध्वर्युरञ्जलिना संसिञ्चति॥५॥

5. The Adhvaryu pours the Soma juice which has been exctracted, (into a pitcher) by means of his folded hands.[1]

1. See XII.13.2.

तमुन्नेतान्तरेषेणोद्धृत्योत्तरत आधवनीयेऽवनयति॥६॥

6. Having carried in over between the two poles (of the northern Havirdhāna-cart)[1] to the north, the Unnetṛ pours it down into the Ādhavanīya.

1. See XII.2.12.

एष एवापां सोमस्य च पन्थाः॥७॥

7. This, indeed, is the path of water and Soma.[1]

1. i.e. the path by which the Vasatīvarī and the Ekadhana water which is situated on the northern Havirdhāna (-cart, see XII.1.2) are brought and by which the extracted Soma-juice is brought to the Ādhavanīya.

एष प्रथमः पर्यायः॥८॥

8. This is the first round.

एवं विहितो द्वितीयस्तृतीयश्च॥९॥

9. The second and the third (rounds are) prescribed to (be performed) in the same manner.

त्रिपर्यायः॥१०॥

10. (The great-pressing consists) of three rounds.[1]

1. Thus in all nine. The third round of the last pressing is followed by the ritual mentioned in XII.10.10-11.

संभृत्य राजानमुपरे ग्राव्णः संमुखान्कृत्वा प्रपीड्यर्जीषं मुखेषूपोहति। घासमेभ्यः प्रयच्छतीति विज्ञायते॥११॥

11. Having collected all the king (Soma-juice) (into the Ādhavanīya) having placed the pressing-stones upon the lower

stone facing it,[1] having crushed the Soma-residue (Ṛjīṣa),[2] (the Adhvaryu) casts away (the residue) upon the mouths of the pressing-stones. "He thereby gives fodder unto them"—thus is known (from a Brāhmaṇa-text).[3]

1. See XII.2.16
2. and then having poured that juice also in the Ādhavanīya.
3. The text is not known.

तेषूद्गातारो द्रोणकलशं प्रतिष्ठाय तस्मिन्नुदीचीनदशं पवित्रं वितन्वन्ति॥१२॥

12. Having placed the Droṇakalaśa on them (i.e. Pressing stones) the Udgātṛs stretch out over it the strainer[2] with its fringes pointing to the north.[3]

1. The Udgātṛ and his assistants.
2. See X.26.12.
3. Cp.TMB VI.6.12, cp.also MS IV.5.6, KS XXVII.2.

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः। अतप्ततनूर्नतदामो अश्नुते शृतास इद्वहन्तस्तत्समाशतेति विततत्यमानमभिमन्त्रयते यजमानः ॥१३॥

13. with *pavitraṁ te*...[1] the sacrificer addresses (the strainer while it is) being streched out.

1. TĀ I.11.1.

XII.13

पवित्रस्य यजमानो नाभिं कृत्वा तस्मिन्होतृचमसेन धारां स्रावयति॥१॥

1. Having made a navel of the strainer,[1] the sacrificer causes a stream (of the Soma-juice) to flow through the Hotṛ's goblet.

1. See X.26.11.

उदचनेनोन्नेताधवनीयाद्धोतृचमस आनयति॥२॥

2. The Unnetṛ pours down into the Hotṛ's goblet (Soma-juice) from the Ādhavanīya by means of the Udacana.[1]

1. A goblet useful for scooping. AB VII.32 uses the word Udañcana.

संतता धारा स्रावयितव्या। कामो हास्य समर्धुको भवतीति विज्ञायते॥३॥

3. "The stream should be casued to flow unbrokenly,[1] His (sacrificer's) desire is fulfilled (thereby)"—thus is known (from a Brāhmaṇa-text).[2]

1. Cp. XII.16.9.
2. Not known.

यं द्विष्यात्तस्य विच्छिन्द्यात्॥४॥

4. In the case of (a sacrificer) whom (the Unnetṛ) hates, he should break (the flow).

धाराया अन्तर्यामं गृह्णाति। सर्वांश्चातो ग्रहाना ध्रुवात्॥५॥

5. (The Adhvaryu) fills the Antaryāma-cup from the stream and (also) all the cups (to be filled after this) upto the Dhruva-cup (including it).[1]

1. See XII.16.1.

समानब्राह्मणावुपांश्वन्तर्यामौ साभिचरणिकौ॥६॥

6. The Upāṁśu and Antaryāma (-cups) have the same Brāhmaṇa[1] and the same black magic[2] connected with them.

1. i.e. the prescription and explanation about the performance. See ŚB IV.2.1.18.
2. See XII.11.6-10.

एतावन्नाना उपयामगृहीतो ऽस्यन्तर्यच्छेति गृहीत्वोत्तरेण होतारमतिक्रामति। येन वा होता प्रतिपादयेदुत्तरतो ऽवस्थायोत्तरं परिधिसंधिमन्ववहृत्योत्तरार्धे जुहोति॥७॥

7. (Only) this much is different: Having filled the Antaryāma-cup) with *upayāmagṛhīto'si...*[1] (the Adhvaryu) steps (towards the fire) along the north[2] of the Hotṛ or by the route by which the Hotṛ arranges, for him to go. Having stituated himself towards the north of the fire, having brought (the cup) towards the northern joint[3] of the enclosing-sticks, he offers (the libation of the Soma-juice) in the northern part[4] of the fire.

1. TS I.4.3. a-b.
2-4. Contrast XII.10.13-11.1.

विपरीतौ देशावेके समामनन्ति॥८॥

8. According to the opinion of some (ritualists)[1] the various places (connected with the two cups) should be the other way round.

1. Cf. KS XXVII.1.

असर्वमाग्रयणस्थाल्यां संपातमवनीयैष ते योनिरपानायत्वेत्यरिक्तं पात्रमायतने सादयित्वा व्यानाय त्वेति ते अन्तरेण ग्रावाणमुपांशुसवनं दक्षिणामुखं संस्पृष्टं पात्राभ्याम्॥९॥

9. Having poured a little less[1] than the entire quantity of the remnant (Soma-juice)[2] into the Āgrayaṇa-vessel, having

placed the non-empty cup in its place[3] with *eṣa te yonirapānāya tvā*[4], (he places) the Upāṁśusavana-pressing-stone with its mouth pointing towards the south and (itself) touching the cups[5] between them (i.e. Upāṁśu-cup and Antaryāma-cup) with *vyānāya tvā*.[6]

1. Cf. MS IV.5.6; KS XXVI.2.
2. See XII.15.4 for the use of the remnants.
3. See XII.1.8.
4. TS I.4.3.h.a.
5. See XII.1.9.
6. TS I.40.3.h.b.

यं कामयेत प्रमायुकः स्यादित्यसंस्पृष्टौ तस्येत्युक्तम्॥१०॥

10. It has been said (in a Brāhmaṇa-text): "(In the case of a sacrificer) about whom (the Adhvaryu) desires that he (the sacrificer) should die (immediately), (he should place the cups in such a manner that they are) not touched (by the Upāṁśusavana-pressing-stone)."[1]

1. TS VI.4.6.4.

नानुदिते सूर्य उपांश्वन्तर्यामौ जुहुयात्॥११॥

11. He should not offer the Upāṁśu and Antaryāma (-scoops)[1] while the sun has not yet arisen.[1]

1. KB XII.4 rejects this view.

यदि त्वरेतानुदित उपाशुं जुहुयादुदिते ऽन्तर्यामम्॥१२॥

12. If he is in hurry, he should offer the Upāṁśu (-scoop) when (the sun is) not (yet) arisen and the Antaryāma (-scoop) when (the sun is) risen.[1]

1. Cf. ŚB IV.1.2.11-14; KB XII.4 except the reference to being in hurry.

उभावनुदिते होतव्यावित्येके॥१३॥

13. According to some ritualists[1] both (the scoops) should be offered (by one who is in hurry) while the sun is not yet arisen.

1. This view is also rejected by KB XII.4.

XII.14

यदि रथंतरसामा सोमः स्यादैन्द्रवायवाग्रान्गृह्णीयात्। यदि बृहत्सामाशुक्राग्रान्। यदि जगत्सामाग्रयणाग्रान्॥१॥

1. If the Soma (-sacrifice) is with *Rathantara-sāman* (as the first Pṛṣṭha-stotra) (the Adhvaryu) should fill the cups with the Aindra-vāyava as the first, if *Bṛhat-sāman*... Śukra as the first; if... *Jagat-sāman,* Āgrayaṇa as the first.[1]

1. The normal sequence is: i. Aindravāyava (XII.14.8 ff).· ii. Śukramanthin (XII.14.13 ff); iii. Āgrayaṇa (XII.15.3).

यद्युभयसामा याथाकामी॥२॥

2. If (the Soma-sacrifice is one with both (the Bṛhat and Ratharara-) sāmans[1], (he may fill the cups) according to his desire.[2]

1. In this case, one of the two Sāmans is used as the first Pṛṣṭhastotra and the other as the first Mādhyandina-pavamāna-stotra.
2. Then in that sacrifice first there will be the Aindravāyava-scoop and then the Śukra or the other way round.

अपि वैन्द्रवायवाग्रानेव॥३॥

3. Or rather he should fill the cups with only the Aindra-vāyava as the first.

ऐन्द्रवायवाग्रान्गृह्णीयाद्यः कामयेत यथापूर्वं प्रजाः कल्पेरन्निति। काम्यानि ग्रहाग्राणि॥४॥

4. The optional filling up of the first cups (is mentioned in the Brāhmaṇa-text beginning with) "He who desires that his progeny should be arranged in the proper order, should fill the cups with the Aindravāyava as the first..."[1]

1. TS VII.2.7.1ff.

यान्प्राचीनमाग्रयणादित्युक्तम्॥५॥

5. It is said (in the Brāhmaṇa-text)[1]: "One should fill the cups) which one would fill before the Āgrayaṇa (with the formulae recited inaudibly and should fill those cups which one would take after the Āgrayaṇa-cup with the formulae recited

loudly...") (and this rule should be followed at the time of the performance).

1. TS III.1.9.1.

यं काम्यमैन्द्रवायवात्पूर्वं गृह्णीयान्न सादयेत्॥६॥

ऐन्द्रवायवस्य सादनमनु साद्यते॥७॥

6-7. Any optional cup which he may fill before the Airdravāyava-cup, he should not place it (before placing the Aindravāyava). This cup is placed after the Aindravāyava is placed.[1]

1. Ct. MS IV.8.9; cp. ŚB IV.5.9.3.

ऐन्द्रवायवं गृह्णाति॥८॥

8. He scoops the Aindravāyava-scoop.

आ वायो भूष शुचिपा इत्यनुद्रुत्योपयामगृहीतो ऽसि वायवे त्वेति गृहीत्वोपयम्येन्द्रवायू इमे सुता इत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्रवायुभ्यां त्वेति गृहीत्वा पवित्रदशाभिः परिमृज्यैष ते योनिः सजोषाभ्यां त्वेति सादयति॥९॥

9. Having recited *ā vāyo bhūṣa śucipāḥ...*,[1] having filled (Soma-juice into the Aindravāyava-cup) with *upayāmagṛhīto'si...*[2] having taken away,[3] (the half-filled cup from the stream of the juice for a moment), having then recited *indravāyū ime sutāḥ...*,[4] having filled (Soma-juice into the cup) with *upayāmagṛhīto'si...*,[5] having wiped it around by means of the fringes of the strainer, he deposits it with *eṣa te yoniḥ...*[6] (on the round).[7]

1. TS I.4.4.a.
2. TS I.4.4.b.
3. Cp. ŚB IV.1.3.19.
4. TS I.4.4.c.
5. TS I.4.4.d.
6. TS I.4.4.d.
7. See XII.1.10.

सर्वान्ग्रहन्पवित्रदशाभिः परिमृज्यैष ते योनिरिति यथादेवतं यथायतनं सादयति॥१०॥

10. In the case of all the cups, having wiped them round (after they have been filled in) by means of the fringes of the

strainer he deposits them on their respective places (on the mound) each with *eṣa te yoniḥ*... (modified) accoding to the deity.

एतदर्थं वा द्वितीयं पवित्रं दशावत्स्यात्॥११॥

11. Or, for this purpose there should be a second strainer with-fringes.

1. See X.26.13.

अयं वां मित्रावरुणेति मैत्रावरुणं गृहीत्वा राया वयं ससवांसो मदेम हव्येन देवा यवसेन गावः। तां धेनुं मित्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीमिति शृतशीतेन पयसा श्रीत्वैषा ते योनिर्ऋतायुभ्यां त्वेति सादयति॥१२॥

अयं वेनश्चोदयदिति शुक्रं गृहीत्वा हिरण्येन श्रीत्वैष ते योनिर्वीरतां पाहीति सादयति॥१३॥

12-13. With *ayaṁ vāṁ mitrāvaruṇā*...[1] having taken the Maitrāvaruṇa-scoop, with *rāyā vayaṁ sasavāṁso madema*...[2] having mixed it with milk which has been first boiled and then cooled,[3] with *eṣa te yonir ṛtāyubhyāṁ tvā*, he deposits its.With *ayaṁ venaścodayat*....[4] having taken the Śukra-scoop, having mixed it with gold[5], with *eṣa te yoniḥ*...[6] he deposits it.

1. TS I.4.5.a.
2. ŚB IV. 1.4.10.
3. Cf MS IV. 5.8; KS XXVII. 4.
4. TS I.4.8.a.
5. Cf. KS XXVII.8.
6. TS I.4.8.b.b.

शण्डाय त्वेति द्वेष्यस्य॥१४॥

14. In the case of a sacrificer whom he hates, he despoits it with *śaṇḍāya tvā*.[1]

1. TS I.4.8.b.a.

तं प्रत्नथेति मन्थिनं गृहीत्वा मनो न येषु हवेषु जुह्वद्विपः शच्या वनुथो द्रवन्ता। आ यः शर्याभिस्तुविनृम्णो अस्याश्रीणीतादिशं गभस्ताविति सक्तुभिः श्रीणात्यनभिध्वंसन्नात्मानम्। इतरांश्च ग्रहान्॥१५॥

15. With *taṁ pratnathā*...[1] having taken the Manthin-scoop, with *mano na yeṣu haveṣu*... he mixes it with the flour

of parched grains,[3] without scattering (the flour) on his body and the other cups.[4]

1. TS I.4.9.a.
2. ŚB IV.2.1.11.
3. Cf. TS VI.4.10.6.
4. Cf.KS XXVII.8.

एष ते योनिः प्रजाः पाहीति सादयति॥१६॥

16. With *eṣa te yoniḥ...*[1] he deposits it (on its place).

1. TS I.4.9.b.b.

XII.15

मर्काय त्वेति द्वेष्यस्य॥१॥

1. In the case of a sacrificer whom (The Adhvaryu) hates he (the Adhvaryu) deposits it with ... *markāya tvā.*[1]

1. TS I.4.9.b.a.

यदि कामयेत यो ग्रामे तं ग्रामान्निरूहेयं यो बहिर्ग्रामात्तं ग्रामे कुर्यामितीदमहममुमामुष्यायणममुष्य पुत्रममनुष्या विश उदूहामीति शुक्रमुदूह्येदमहममुमामुष्यायणममुष्य पुत्रममुष्यां विशि सादयामीति तस्मिन्मन्थिनं सादयेत्॥२॥

2. If he desires, "I would throw out him who is (living) in the village and would place him who is outside the village," then in that case having removed the Śukra (-scoop) (which has been already deosited in its place), with (the formula), "Here I remove N.N., of N.N. family, the son of N.N., from N.N. people" he should deposit the Manthin (-scoop) on that place with (the formula), "Here I place the N.N., of N.N. family, the son of N.N., among the N.N. people".[1]

1. Cf. for this Sūtra MS IV.6.3.

ये देवा दिवीत्युपरिष्टादुपयामया पुरस्तादुपयामेन वा यजुषा द्वाभ्यां धाराभ्यां स्थाल्याग्रयणं गृह्णाति॥३॥

3. With *ye devā divi...*[1] follwed by the Upayāma-formula with a formula beginning with *upayāmagṛhīto'si*[2] he takes the Āgrayaṇa-scoop from two Soma-streams[3] by means of the Sthālī (earthen vessel).[4]

1. TS I.1.10.a.
2. TS I.1.10.b.
3. Cf. TS VI.4.11.4; cp. MS IV.6.4. See also XIII.2.1.; XIII.10.11.
4. See XII.1.14.

य आग्रयणस्थाल्यां सोमस्तमन्यस्मिन्पात्र आनीय तां द्वितीयां धारां करोति॥४॥

4. Having poured out the Soma-juice which is in the Āgrayaṇa-vessel, in another vessel, he makes it the second stream.[1]

1. See XII.11.5; XII.13.9.

त्रिंशत्त्रयश्चेति रुग्णवत्यर्चा भ्रातृव्यवतो ऽभिचरतो वा गृह्णीयात्॥५॥

5. In the case of a sacrificer having an enemy or a sacrificer practising black magic, he should take (the Āgrayaṇa-scoop) with a verse containing a word derived from the root *ruj*[1] viz. *triṁśat trayaśca*.[2]

1. Cf. TS VI.4.11.1.
2. TS I.4.11.a-b.

विदद्यती सरमा रुग्णमद्रेर्महि पाथः पूर्व्यं सध्रियक्कः। अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गादिति वाभिचरतः॥६॥

6. Or[1] in the case of a sacrificer who is practising black magic he should use the verse *vidadyatī saramā...*[2]

1. Cf. MS IV.6.4; KS XXVII.9.
2. TB II.5.8.10.

आग्रयणं गृहीत्वा त्रिर्हिङ्कृत्य वाचं विसृजते॥७॥

7. Having scooped the Āgrayaṇa, then having produced the sound *him*[1] three times, he should release the speech.[2]

1. See XII.9.2.
2. Cf. TS VI.4.11.2-3.

सोमः पवते सोमः पवते सोमः पवते सुभूताय पवते ब्रह्मवर्चसाय पवतेऽस्मै ब्रह्मणे पवते ऽस्मै क्षत्राय पवते ऽस्यै विशे पवते ऽद्भ्यः पवत ओषधीभ्यः पवते वनस्पतिभ्यः पवते द्यावापृथिवीभ्यां पवते ऽस्मै सुन्वते यजमानाय पवते मह्यं ज्यैष्ठ्याय पवते। यथा देवेभ्यो ऽपवथा एवं मह्यं पवस्वेति त्रिरुद्वदति। शनैरुच्चैरथ सूच्चैः॥८॥

8. He audibly recites the following formula three times (first) in the medium tone, (then) loudly and then very loudly—*somaḥ pavate...*[2]

1. Cf. MS VI.6.4.
2. Cp. ŚB IV.2.2.12-15.

एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य इति सादयित्वा त्रीनग्निष्टोमेऽतिग्राह्यान्गृह्णाति। आग्नेयमैन्द्रं सौर्यमिति॥९॥

9. With *eṣa te yoniḥ...*[1] having deposited (the Āgrayaṇa-scoop), he takes three additional scoops in the Agniṣṭoma[2] viz. Āgneya, Aindra and Saurya.

1. TS I.4.10.b.b.
2. Cf. TS VI.6.8.2. See XII.1. 15. For the scoops to be taken at this stage, see ŚB IV.5.4.6.

अग्न आयूंष्युत्तिष्ठंस्तरणिरिति ग्रहणसादनाः॥१०॥

10. (The verses and fomulae) for taking the scoops and depositing them should be *agna āyūṁṣi...*,[1] *uttiṣṭhan...*[2] *taraṇiḥ...*[3] (respectively).[4]

1. TS I.4.29.
2. TS I.4.30.
3. TS I.4.31.
4. For the offerings of the Atigrāhya-scoops see XIII.8.7ff.

स्थाल्योक्थ्यं गृह्णाति। उपयामगृहीतोऽसीन्द्राय त्वा बृहद्वते वयस्वत इति ग्रहणसादनौ॥११॥

11. He takes the Ukthya-scoop by means of the Sthālī (earthen vessel).[1] The (formulae) for taking and depositing (this scoop) should be *upayāmagṛhīto'si indrāya tvā bṛhadvate* (and *eṣa te yonirindrāya...*[3] respectively).

1. See XII.1.4.
2. TS I.4.12.
3. TS I.4.12.

XII.16

मूर्धानं दिवो अरतिं पृथिव्या इति स्थाल्या ध्रुवं पूर्णं गृह्णाति॥१॥

1. With *mūrdhānaṁ divo aratiṁ pṛthivyāḥ...*[1] (The Adhvaryu) fills the Dhruva completely by means of the Sthālī (earthen pot).[2]

1. TS I.4.13.a-b.
2. See XII.2.5.

अल्पं गृह्णीयाद्यं कामयेत प्रमायुकः स्यादिति। उपर्यर्धं यं कामयेतोत्त-रमायुरियादिति॥२॥

2. (In the case of a sacrificer) about whom he desires may he (the sacrificer) should die prematurely, he should fill the Dhruva)only a little; (in the case of a sacrificer) about whom he desires may he (the sacrificer) should go (live) upto the latter half of the life, he should fill (the Dhruva) above the half.

1. Cf. KS XXVII.1.

एष ते योनिरग्नये त्वा वैश्वानरायेत्यायतने हिरण्ये सादयेदायुष्कामस्य॥३॥

3. (In the case) of (a sacrificer) desirous of long life, he should deposit (the Dhruva) (in its place) upon a piece of gold[1] with *eṣa te yoniragnaye tvā...*[2]

1. Cf. MS VI.6.6.
2. TS I.4.13.b.b.

तं राजपुत्रो गोपायत्यावनयनात्॥४॥

4. A prince protects[1] it until the time of its pouring down.[2]

1. Cf. MS IV.6.6; KS XXVIII.1.
2. See XIII.16.1ff.

यदि कामयेतावगतमपरुन्ध्युरपरुद्धो ऽवगच्छेदितीदमहममुमामुष्यायणममुष्य पुत्रममुष्या विश उत्खिदामीति ध्रुवमुत्खिद्येदमहममुमामुष्यायणममुष्य पुत्रममुष्यां विशि सादयामीति तत्रैवः पुनः सादयेत्॥५॥

5. If he desires, they should remove someone who has won the kingdom of others or he who has been removed should win the kingdom, then having raised up the Dhruva (-scoop) from its place, with "Here I remove from the peop'e N.N., the N.N., of the family N.N., the sor of N.N.," and again deposit it on the same place with "Here I place among the people N.N., the N.N., of the family N.N., the son of N.N."[1]

1. Cf. KS XXVIII.1. For the formulae see MS IV.6.6. (see also XII.15.2).

यदेवं कुर्यादायुः प्रजानां विचालयेत्। तृणमेतेन मन्त्रेणापर्युपर्यतिहरेत्॥६॥

6. If he were to do this he would disturb the life of his

offsprings. (Therefore) he should throw away a blade of grass beyond (the Dhruva-scoop).[1]

1. KS XXVIII.1.

यद्यभिचरेदिदमहममुष्यामुष्यायणस्यायुः प्रवर्तयामीति ध्रुवं प्रवर्तयेत्॥७॥

7. If he performs black magic, he should turn (the Dhruva) round with "Here do I turn round the life-span of N.N., of the family N.N."[1]

1. Cf. MS IV.6.6.

ध्रुवं त्वा ध्रुवक्षितिममुमा स्थानाच्च्यावयामीति वा व्यङ्गयेत्॥८॥

8. Or he should move (the Dhruva) with "I fell you, the N.N., the firm one, of firm station."[1]

1. Cf. MS IV.6.6.

अत्र धारा विरमति॥९॥

9. At this stage the stream stops.[1]

1. The stream was started at XII.13.1.

प्रपीड्य पवित्रं निदधाति॥१०॥

10. Having squeezed the strainer (over the Droṇakalaśa) he keeps it down.

एकधनानां यथार्थं सर्वाश्च मैत्रावरुणचमसीया आधवनीये ऽवनीय पूतभृतो बिल उदीचीनदशं पवित्रं वितत्य य आधवनीये राजा तमसर्वं पूतभृत्यवनीयोपयामगृहीतो ऽसि प्रजापतये त्वेति द्रोणकलशमभिमृशेत्। इन्द्राय त्वेत्याहवनीयम्। विश्वेभ्यस्त्वा देवेभ्य इति पूतभृतम्॥११॥

11. Having poured the Ekadhana (-waters)[1] in accordance with the requirement, and all the water in the Maitrāvaruṇa, into the Ādhavanīya, having stretched out the strainer with its fringes pointing towards the north, upon the opening of the Pūtabhṛt, having poured the not whole of the king (Soma-juice)[2] from the Ādhavanīya into the Pūtabhṛt, with *upayāmagṛhito'si prajāpataye tvā* he should touch the Droṇakalaśa, with .... *indrāya tvā* the Ādhavanīya, and with ... *viśvebhyas tvā devebhyaḥ* the Pūtabhṛt.[3]

1. See XII.2.13.
2. For the remaining Soma-juice see XII.29.9.
3. Cf. TS III.2.1.3.

ते पवमानग्रहाः॥१२॥

12. These are (called) Pavamāna-scoops (in the Brāhmaṇa-texts).

पुरस्तादुपयामाः सर्वे॥१३॥

13. All (of them are scooped) with a formula beginning with the word *upayāma*.

पञ्चहोत्रा यजमानः सर्वान्ग्रहानभिमृशति॥१४॥

14. The sacrificer touches all the scoops with the Pañcahotṛ -formula.[1]

1. TĀ III.3.

द्रप्सश्चस्कन्द यस्ते द्रप्सो यो द्रप्सो यस्ते द्रप्स इत्येतैः प्रतिमन्त्रं वैप्रुषान्होमाञ्जुहोति॥१५॥

15. He offers the (four) Vaipṛṣa(-libations)[1] respectively with *drapścaskanda...*, *yaste drapsaḥ...*, *yo drapsaḥ...*, *yaste drapsaḥ...*[2]

1. Cf. ŚB IV.2.5.1-2.
2. For the formulae see TS III.1.6.d; III.1.10.c-e.

प्रथमं सर्वात्रानुषक्तमुत्तरांस्त्रीन्विहृताननुसवनमेके समामनन्ति॥१६॥

16. According to the opinion of some (ritualists) the first (formula viz. *drapścaskanda...*) should be connected everywhere (=with all the three pressings); the latter three be used severally in accordance with the pressing, respectively.[1]

1. Thus with the first verse the first libation should be offered in every pressing. Each of the remaining verses is to be used for the second libation in every pressing respectively.

सप्तहोतारं मनसानुद्रुत्याहवनीये सग्रहं हुत्वोदञ्चः प्रह्वा बहिष्पवमानाय पञ्चर्त्विजः समन्वारब्धाः सर्पन्ति॥१७॥

17. After having mentally recited the Saptahotṛ[1] formula, after having offered a libation on the Āhavanīya fire with the Graha (-portion of the formula), the five priests creep towards the north for the Bahiṣpavamāna in a bending position and having held one another from behind.[3]

1. TĀ III.5.
2. Cf. TB II.2.6.2.
3. Cf. TMB VI.7.10,12.

XII.17

अध्वर्युं प्रस्तोतान्वारभते प्रस्तोतारं प्रतिहर्ता प्रतिहर्तारमुद्गातोद्गातारं ब्रह्मा ब्रह्माणं यजमानः॥१॥

1. The Prastotṛ holds the Adhvaryu from behind, the Pratihartṛ... the Prostotṛ, the Udgātṛ... the Pratihartṛ, the Brahman... the Udgātṛ and the sacrificer... the Brahman.

यद्यु वै स्वयं होता यजमानः स्यात्सर्पेदेव। औपगात्रं ह्यस्येति बह्वृचब्राह्मणं भवति॥२॥

2. "Even if the sacrificer himself is the Hotṛ[1] he should nevertheless creep[2]; for accompaniment in the singing belongs to him"—thus is (said in) the Brāhmaṇa of the Ṛgveda.[3]

1. In a sacrificial session.
2. See XII.17.1.
3. Cp. KB XII.5.

त्सरन्त इव रेहाणा इव न्यङ्ङिव शीर्षाणि कृत्वा सर्पन्ति॥३॥

3. They creep as if they were going stealthily like killers bending down their heads as it were.

मृग इव हि यज्ञः। पूर्वो ऽध्वर्युर्बर्हिर्मुष्टिं धून्वन्सर्पति वागग्रेगा अग्र एत्विति गायत्रः पन्था वसवो देवतावृकेणापरिपरेण पथा स्वस्ति वसूनशीयेति॥४॥

4. The sacrifice is like an antelope.[1] The Adhvaryu creeps (being) in the fore-front,[2] shaking[3] a handful of sacrificial grass with *vāgagregā agra etu...*, and *gāyatraḥ panthāḥ...*[5]

1. For Sūtra 3 and this sentence cp. TMB IV.7.10.
2. Cf. TS III.1.10.f
3. Cf. TMB VI.7.16,19.
4. TS III.1.10.8.

5. This formula is not found in any Saṁhitā-text; cp. XIII.2.8; 11.1.

चात्वालमवेक्षमाणाः स्तुवते। उत्तरे वा वेद्यंसे॥५॥

5. They sing (the Bahiṣpavamāna-stotra) while looking at the Cātvāla (pit)[1], or (they sing while remaining) on the northern corner of the altar.

1. Cf. TMB VI.7.24.

अथाध्वर्युः स्तोत्रमुपाकरोति॥६॥

6. Now, the Adhvaryu bespeaks the stotra.[1]

1. For the details of this see the next Sūtra.

वायुर्हिङ्कर्तेति प्रस्तोत्रे बर्हिर्मुष्टिं प्रयच्छति॥७॥

7. With *vāyur hiṁkartā*...[1] he gives a handful of sacred grass to Prastotṛ.[2]

1. TS III.3.2.a.
2. Cp. ŚB IV.2.5.6.

सर्वेषु पवमानेष्वेवमुपाकरणः॥८॥

8. The way of bespeaking should be thus in all the Pavamāna (-stotras).

असर्ज्यसर्जि वागसर्ज्यैन्द्रं सहोऽसर्ज्युपावर्तध्वमिति बर्हिर्भ्यामन्यानि पवमानेभ्यः स्तोत्राण्युपाकरोति॥९॥

9. With *asarjyasarji vāg*...[1] (the Adhvaryu) bespeaks the Stotras[2] other than the Pavamānas by means of two blades of sacred grass.[3]

1. Cp. TMB I.6.1; ŚB IV.2.5.6.
2. viz. Ājya (see e.g. XII.28.5).
3. Cf. ŚB IV.2.5.3.

तस्माद् ब्राह्मणेन बहिष्पवमान उपसद्यः। पवित्रं हि। यं द्विष्यात्तं वहिष्पवमानात्परिबाधेतेति विज्ञायते॥१०॥

10. "Therefore[1] the act of sitting near (at the time of the chanting of) the Bahiṣapavamāna (-laud) should be done by a Brāhmaṇa. For it is purifying. He should remove him away from the Bahiṣpavamāna whom he hates"—Thus is known from a Brāhmaṇa-text.[2]

1. Since Aśvins who were doing the work of medical treatment of diseased men and thereby had become impure, became purified by means of the Bahiṣpavamāna.
2. TS VI.4.9.2; KS XXVII.4.

स्तूयमानं यजमान उपगायति। चत्वारो ऽवरार्ध्या उपगातारः॥११॥

11. The sacrificer accompanies the Bahiṣpavamāna being sung. There (should be) minimum four co-singers.[1]

1. Cf. DrāhyāŚS III.4.1.

नाध्वर्युः॥१२॥

12. The Adhvaryu does not (become a co-singer).[1]

1. Cf. TS VI.3.1.5.

वस्व्यै हिङ्कुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मे ऽवरुद्ध्या इति पुरस्ताद्बहिष्पवमानाद्यजमानो जपति॥१३॥

13. Before the Bahiṣpavamāna, the sacrificer muttters, *vasvyai himkuru*...[1]

1. Cf. MS IV.2.4. For this Sūtra see also XIII.3.1;XIII.11.1.

दशहोतारं च व्याचष्टे स्तूयमाने च दशहोतारं जपति॥१४॥

14. And he utters[1] the Daśahotṛ-formula.[2] And he mutters the Daśahotṛ-formula while (the Bahiṣpavamāna-laud) is being sung.

1. Cf. TB II.2.8.3.
2. TĀ III.1.

श्येनो ऽसि गायत्रच्छन्दा इति मध्यमायां च स्तोत्रीयायामन्वारोहम्॥१५॥

15. At the time when the middle praise-verse (is being sung) he mutters the Anvāroha[1] (-formula) viz. *śyeno'si gāyatracchandāḥ*...[2]

1. "Climbing". This formula is believed to be helping the sacrificer to "climb" upon the Pavamāna-lauds. cf. TS III.2.1.1.
2. TS III.2.1.1.

द्वितीये पवमाने द्वितीयेन मन्त्रेण। तृतीये तृतीयेन॥१६॥

16. At the second (=midday) Pavamāna he mutters the second formula.[1] At the third[2], the third.[3]

1. TS III.2.1.1.
2. viz. Ārbhavapavamāna.
3. TS III.2.1.1.

अथात्यन्तप्रदेशः। स्तुतस्य स्तुतमसीति स्तोत्रमनुमन्त्रयते। शस्त्रस्य शस्त्रमसीति शस्त्रम्॥१७॥

17. Now a general rule[1]: (the sacrificer) recites *stutasya stutamasi*[2] after a Stotra (praise-song), (and) *śastrasya śastramasi*....[3] after a Śasra (recitation).

1. For a similar expression see XII.7.12.
2. TS III.2.7.f.
3. TS III.2.7.g.

इन्द्रियावन्तो वनामह इत्युभयत्रानुषजति॥१८॥

18. At both, he adds *indriyāvanto vanāmahe...*[1] (to both the above-mentioned formulae).

1. TS III.2.7.i-m.

स्तुते ऽध्वर्युः संप्रेष्यत्यग्नीदग्नीन्विहर बर्हि स्तृणाहि पुरोडाशाँ अलंकुर्विति॥१९॥

19. After (the Bahiṣpavamāna-stotra) is sung, the Adhvaryu orders, "O Agnīdh, do you spread out the sacred fires; do you scatter the sacred grass, do you adorn the sacrificial bread etc."

1. Cf. TS VI.3.1.2.

अथैकेषाम्। स्तुत उत्तिष्ठन्नाहाग्नीदग्नीन्विहर बर्हि स्तृणीहि पुरोडाशाँ अलंकुरु प्रतिप्रस्थातः पशुनेहीति॥२०॥

20. Now according to some (ritualists): after (the Bahiṣpavamāna-stotra) is sung, while standing (the Adhvaryu) says, "O Agnīdh, do you spread out the sacred fires;do you scatter the sacred grass; do you adorn the sacrificial bread etc; O Pratiprasthātṛ do come over with the animal."[1]

1. Cp. ŚB IV.2.5.11.

संप्रैषवत्कुर्वन्ति॥२१॥

21. They[1] do according to the order.

1. The plural in the text is not to be taken literally. Actually there should be a dual form.

XII.18

आग्नीध्राद्धिष्णियान्विहरति॥१॥

1. The Āgnīdhra spreads out the (sacred fires on the) fire-hearths (Dhiṣṇyas) from out of the Āgnīdhrīya(-fire).[1]

1. Cf. TS VI.3.1.1.

अङ्गारैर्द्वे सवने। शलाकाभिस्तृतीयम्॥२॥

2. At the time of the (first) two pressings (he does so) by

means of the burning coals; at the time of the third, by means of the burning grass-bunches.[1]

1. Cf. TS VI.3.1.2; cp. KS XXV.I. For the second pressing see XIII.3.1; for the third see XIII.11.2.

पांसुधिष्णियेषु निवपति॥३॥

3. He throws (the burning coals or burning grass-bunches) on the fire-hearths made out of earth.[1]

1. here the fire-hearths mentioned in XI.14.2-6 are meant and not those mentioned in XI.14.9ff.

तेनानुपूर्व्येण यथा न्युप्ता भवन्ति॥४॥

4. (He does so in that order) in which they were prepared.[1]

1. See XI.14.2-6.

प्रचरण्यां पञ्चगृहीतं गृहीत्वा द्रोणकलशाच्च परिप्लवया राजानं पुरस्तात्प्रत्यङ्ङासीनो धिष्णियान्व्याघारयति तैरेव मन्त्रैः। तूष्णीं वा॥५॥

5. Having taken five-times scooped ghee in the Pracaraṇī (additional)(-ladle) and the king (Soma-juice)[2] from the Droṇakalaśa (into a vessel), by means of the scooping ladle sitting towards the east (of each fire-hearth) with his face to the west, (the Adhvaryu) pours the Āghāra-libations upon the fire-hearths with the same formulae (with which the hearths were prepared).[4] Or he (pours) silently (without any formula).

1. Cf. ŚB IV.4.2.7. ŚB however says that the ghee should be four-times scooped.
2. Cp. TS VI.3.1.3-4.
3. Cf. TS VI.3.1.5.
4. Cf. ŚB IV.4.2.7.

आहवनीयमाग्नीध्रीयं होत्रीयं मार्जालीयमिति सोमेन। आज्येनेतरान्॥६॥

6. (He pours) Soma (-juice) on the Āhavanīya, Āgnīdhrīya (-hearth), Hotrīya (-hearth) and the Mārjālīya (-hearth); ghee on the other hearths.

यज्ञस्य संततिरसि यज्ञस्य त्वा संतत्यै स्तृणामि संतत्यै त्वा यज्ञस्येति गार्हपत्यात्प्रक्रम्य संततमनुपृष्ठ्यं बर्हिः स्तृणात्याहवनीयात्॥७॥

7. With *yajñasya santatirasi*...[1] (the Āgnīdhra) scatters

grass continuously along the Pṛṣṭhyā-line beginnng from the Gārhapatya upto the Āhavanīya.

1. TB III.2.4.1.

वैष्णव्यर्चा पुनरेत्य यजमानो राजानमुपतिष्ठते विष्णो त्वं नो अन्तम इति॥८॥

8. Having returned, the sacrificer stands near the king (Soma) while praising it with a verse addressed to Viṣṇu[1] beginning with *viṣṇo tvaṁ no antamaḥ.*[2]

1. Cf. TS III.1.10.3.
2. TS III.1.10.2.

एतयैवाध्वर्युः पात्राणि संमृश्याश्विनं गृह्णाति॥९॥

9. With the same (verse) having touched (Soma-) vessels, the Adhvaryu takes the Āśvina (-scoop).

या वां कशेति ग्रहणसादनौ॥१०॥

10. *yā vāṁ kaśā...*[1] (and *upayāmagṛhīto'si...*[2] *eṣa te yoniḥ...*[3]) (these formulae should be used for) scooping and depositing this cup.

1. TS I.4.6.a.
2. TS I.4.6.b.a.
3. TS I.4.6.b.b.

द्रोणकलशादधाराग्रहाः परिप्लवया गृह्यन्ते। वचनादन्यतः॥११॥

11. The scoops which are not taken from the stream[1] are to be taken from the Droṇakalaśa by means of the scooping ladle; from elsewhere when (there is a specific) injunction.[2]

1. viz. the Āśvina and the following ones.
2. e.g. The Vaiśvadeva-scoop which is taken from the Pūtabhṛt: see XIII.13.4.

त्रिवृता यूपं परिवीयाग्नेयं सवनीयं पशुमुपाकरोति॥१२॥

ऐन्द्राग्नमुक्थ्ये। ऐन्द्रं षोडशिनि। सारस्वतमतिरात्रे॥१३॥

12-13. Having wound round the sacrificial post by means of a tripple cord, he dedicates the Savanīya animal for Agni;[1] one for Indra-and-Agni in the Ukthya; one for Indra in the Ṣoḍaśin and one for Sarasvatī in the Atirātra.

1. The savanīya-animal-sacrifice begun in XI.21.2 and discontinued in XII.3.2 is now restarted.

समभ्युच्चयवदेके समामनन्ति। आग्नेयमग्निष्टोम आलभते। ऐन्द्राग्न-मुक्थ्ये द्वितीयम्॥ ऐन्द्रं वृष्णिं षोडशिनि तृतीयम्। सारस्वतीं मेषीं चतुर्थीमति-रात्रे॥१४॥

14. According to the opinion of some (ritualists) these animals should be killed not separately in the various sacrifices but rather in addition (to the preceding one) in each successive sacrifice. Thus in the Agniṣṭoma they seize (a he-goat) for Agni; in the Ukthya (a he-goat) for Indra-and Agni as the second; in the Ṣoḍaśin a ram for Indra as the third; in the Atirātra a ewe for Sarasvatī as the fourth.[1]

1. Cf. ŚB IV.2.5.14.

आ वपायाः कृत्वा हुतायां वपायां मार्जयित्वा प्रातःसवनाय संप्रस-र्पन्ति॥१५॥

15. Having performed the ritual upto the omentum, after the omentum has been offered, having cleansed[1] themselves, together they[2] move towards (the Sadas) for the morning pressing.

1. See and cp. XI.19.4-20.3.
2. The Adhvaryu, Brahman and the sacrificer.

प्रस्रप्स्यन्तो गृहानवेक्षन्ते॥१६॥

16. When they[1] are going to move forward (towards the Sadas) they look at the cups (and other Soma-vessels).[2]

1. See the 2nd note on the Sūtra 15 above.
2. Cf. ŚB IV.5.6.1ff.

द्वौ समुद्राविति पूतभृदाधवनीयौ॥१७॥ द्वे द्रधसी इति द्रोणकलशम्॥१८॥ परिभूरग्निमिति सर्वं राजानम्॥१९॥ प्राणाय म इत्युपांशुम्। अपानाय म इत्यन्तर्यामम्। व्यानाय म इत्युपांशुसवनम्। वाचे म इत्यैन्द्रवायवम्। दक्षक्रतुभ्यां म इति मैत्रावरुणम्। चक्षुर्भ्यां म इति शुक्रामन्थिनौ। श्रोत्राय म इत्याश्विनम्। आत्मने म इत्याग्रयणम्। अङ्गेभ्यो म इत्युक्थ्यम्। आयुषे म इति ध्रुवम्। तेजसे मे वर्चोदा वर्चसे पवस्वेत्याज्यानि। पशुभ्यो मे वर्चोदा वर्चसे पवस्वेति पृषदाज्यम्। पुष्ट्यै मे वर्चोदाः पवध्वमिति सर्वान्ग्रहान्। स्तनाभ्यां मे वर्चोदौ वर्चसे मे पवेथामित्युतृपात्रे। तेजसे म ओजसे मे वर्चसे मे वीर्याय मे वर्चोदा

वर्चसे पवस्वेत्येतैः प्रतिमन्त्रमतिग्राह्यान् षोडशिनमिति। विष्णोर्जठरमसीति द्रोणकलशम्। इन्द्रस्येत्याधवनीयम्। विश्वेषां देवानामिति पूतभृतम्॥२०॥

17-20. With *dvau samudrau*... (they look) at Pūtabhṛt and Ādhvanīya; with *dve dradhasī*... at the Droṇakalaśa; with *paribhūragnim*... all the king (Soma); with *prāṇāya me* ... the Upāṁśu (-scoop); with *apānāya me*... the Antaryāma (-scoop); with *vyānāya me* ... the Upāṁśusavana(-stone); with *vāce me* ... the Aindravāyava (-scoop), with *dakṣakratubhyāṁ me*... the Maitrāvaruṇa (-scoop); with *cakṣurbhyaṁ me*... the Śukra and manthin (-scoops); with *srotrāya me*... the Āśvina (-scoop), with *ātmane me*... the Āgrayaṇa (-scoop), with *aṅgebhyo me*... the Ukthya (-scoop), with *āyuṣe me*.. the Dhruva (scoop), with *tejase me*.. the ghees (in the ladles), with *paśubhyo me*... the spotted ghee (Pṛṣadājya: mixture of curds and ghee); with *puṣṭyai me varcodāḥ* all the scoops, with *stanābhyāṁ me varcodau... the Ṛtucups*, with *tejase me.. ojase me... varcase me..* and *vīryāya me*... the three Atigrāhya (-scoops) and the Ṣoḍaśin (-scoop) respectively each with one of these formulae, with *viṣṇorjaṭharamasi*... the Droṇakalaśa, with *indrasya*... the Āhavanīya, with *viśveṣāṁ devānām*... the Pūtabhṛt.[1]

1. Cp. ŚB IV.5.6.2-3. For the formulae see TS III.2.3.b-p. Some formulae e.g. one for the ghee is found only in the Āpastamba-śrautasūtra.

XII.19

को ऽसि को नामेत्याहवनीयम्॥१॥ सोम त्वां वृणीमह उद्गातारं नृचक्षसं पारया ण स्वस्तये। विश्वेभ्यो मे रूपेभ्य इति सर्वं राजानम्॥२॥

1-2. (The Adhvaryu, the Brahman and the sacificer look at) the Āhavanīya with *ko'si ko nāma*...;[1] the entire quantity of the king Soma with *soma tvāṁ vṛṇīmahe*...[2] and *viśvebhyo me rūpebhyaḥ*...[3]

1. TS III.2.3.q.
2. The formula only in the ĀpŚS.
3. TS III.2.3.r.

बुभूषन्नवेक्षेत। ब्रह्मवर्चसकाम आमयाव्यभिचरन्वा॥३॥

3. The (sacrificer) desirous to be prosperous or one desirous of Brahman-splendour, or one who is diseased or one who is practising black magic (should look at the various scooops and vessels) (every time mentioning his desire in the formula).[1]

1. Cf. TS III.2.3.3-4.

शृतंकारैर्यजमानः सर्वान्ग्रहानुपतिष्ठते॥४॥ शृतौ स्थः प्राणापानौ मे श्रीणीतमित्युपांश्वन्तर्यामौ। शृतो ऽसि व्यानं मे श्रीणाहीत्युपांशुसवनम्। शृतो ऽसि वाचं मे श्रीणाहीत्यैन्द्रवायवम्। शृतो ऽसि दक्षक्रतू मे श्रीणाहीति मैत्रावरुणम्। शृतौ स्थश्चक्षुषी मे श्रीणीतमिति शुक्रामन्थिनौ। शृतो ऽसि श्रोत्रं मे श्रीणाहीत्याश्विनम्। शृतो ऽस्यात्मानं मे श्रीणाहीत्याग्रयणम्। शृतो ऽस्यङ्गानि मे श्रीणाहीत्युक्थ्यम्। शृतो ऽस्यायुर्मे श्रीणाहीति ध्रुवम्। शृतमसि तेजो मे श्रीणाहीत्याज्यानि। शृतमसि पशून्मे श्रीणाहीति पृषदाज्यम्। शृता स्थ पुष्टिं मे श्रीणीतेति सर्वान्ग्रहान्। प्रजापतेर्जठरमसि शृतो ऽसि स मा श्रीणाहीति द्रोण-कलशम्। इन्द्रस्य जठरमसि शृतो ऽसि स मा श्रीणाहीत्याधवनीयम्। विश्वेषां देवानां जठरमसि शृतो ऽसि स मा श्रीणाहीति पूतभृतम्। शृतस्त्वं शृतो ऽहं शृतो मे प्राणः शृतो मे ऽपानः शृतो मे व्यानः शृतं मे चक्षुःशृतं मे श्रोत्रं शृता मे वाक् शृतो म आत्मा शृतं मे हविः शृतो मे सोमः शृता मे ग्रहाः॥ इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम्। शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने॥ वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः। वृषा धर्माणि दधिषे॥ वृष्णस्ते वृष्ण्यं शवो वृषा वने वृषा मदे। स त्वं वृषन्वृषेदसि॥ अश्वो न चक्रदो वृषा सं गा इन्दो समवर्तः। वि नो राये दुरो वृधीति सर्वं राजानम्॥५॥

4-5. The sacrificer should stand near praising all the scoops with the formulae containing the word *śṛta*: (thus) with *śṛtau sthaḥ*... the Upāṁśu and Antaryāma (-scoops); with *śṛto'si vyānaṁ me* ... the *Upāṁśusavana* (-stone); with *śṛto'si-vācaṁ me* ... the Aindravāyava (-scoop); with *śṛoto'si dakṣ-akratū me*...the Maitrāvaruṇa (-scoop); with *śṛtau sthaśca-kṣuṣī*... the Śukra and Manthin (-scoops); with *śṛto'si srotraṁ me*... the Āśvina (-scoop), with *śṛto' syātmānaṁ me*... the Āgrayaṇa (-scoop); with *śṛto'syaṅgāni me*... the Ukthya (-scoop); with *śṛto'syāyur me*... the Dhruva (-scoop); with

śṛtamasi tejo me... the ghees (in the ladles); with *śṛutamasi paśūn me*... the spotted ghee (Pṛṣadājya: ghee mixed with curds); with *śṛtā stha puṣṭiṁ me*... all the scoops; with *prajāpater jaṭharamasi*... the Droṇakalaśa; with *indrasya jaṭharamasi*... the Ādhavanīya; with *viśveṣāṁ devānāṁ jaṭharamasi*... the Pūtabhṛt;[1] with *śṛtastvaṁ śṛto'haṁ*..., with *imamindra sutaṁ piba*...[2] and with *vṛṣā soma dyutimān*...[3] the entire quantity of the king (Soma).

1. All the formulae only in the Āpastamba. They are mostly the variants of the formulae in XII.18.20.
2. ṚV I.84.4.
3. ṚV IX 64.1-3.

अग्निः पवित्रं स मा पुनातु। सोमः पवित्रं स मा पुनातु। सूर्यः पवित्रं स मा पुनातु। उपहूता गाव उपहूतो ऽहं गवामित्येतैर्यथालिङ्गमुपस्थाय स्फ्यःस्वस्तिरित्युत्करे वेदिकरणानि परास्योपतिष्ठते॥६॥

6. Having praised (the respective deities) with the formulae *agniḥ pavitraṁ sa mā punātu*...[1] etc. and with *upahūtāḥ gāvaḥ*...[2] in accordance with the characteristic mark in them having then thrown the utensisls by means of which the altar was prepared on the rubish-heap (Utkara), he should stand near them praising with *sphyaḥ svastiḥ*...[3]

1. Nirukta V.6.
2. Also in MāŚS II.3.7.6.
3. TS III.2.4.a.

उप मा द्यावापृथिवी इति द्यावापृथिवी। उपास्ताव इति बहिष्पवमानास्तावम्॥७॥

7. He praises Dyāvapṛthivī with *upa mā dyāvāpṛthivī*...,[1] the place of singing the Bahiṣpavamāna with *upāstāvaḥ*...[2]

1. TS III.2.4.b.
2. TS III.2.4.c.

XII.20

कलश इति कलशम्। सोम इति सोमम्। अग्निरित्यग्निम्। उप देवा इति देवान्। उप यज्ञ इति यज्ञम्। उप मा होत्रा इति होत्रकान्॥१॥

1. He praises the (Droṇa-) kalaśa with *kalaśaḥ*...; Soma

with *somaḥ*...; Agni with *agniḥ*...; gods with *upa devāḥ*...; the sacrifice with *upa yajñaḥ*...; the Hotrakas with *upa mā hotrāḥ*...[1]

1. For the formulae see TS III.2.4.b.

ह्वयेतां ह्वयतां ह्वयन्तामिति यथालिङ्गं सर्वत्रानुषजति॥२॥

2. Everywhere he adds *hvayetām* (dual), *havayatām* (singular) or *hvayantām*[1] (plural) in acordance with the characteristic mark.

1. See TS III.2.4.b.

नमो ऽग्नये मखघ्न इत्याहवनीयम्। नमो रुद्राय मखघ्न इत्याग्नीध्रीयम्। नम इन्द्राय मखघ्न इति होत्रीयम्॥३॥

3. With *namo'gnaye* ... he stands praising near the Āhavanīya; with *namo rudrāya*... the Āgnīdhrīya; with *nama indrāya*... the Hotrīya.[1]

1. For the formulae see TS III.2.4.c-e.

दृढे स्थः शिथिरे समीची इति द्यावापृथिवी उपतिष्ठते। सूर्यं वायुमग्निं यमं सरस्वतीं सदसी द्वाराविति॥४॥

पातं पात्विति यथालिङ्गं सर्वत्रानुषजति॥५॥

4-5. He praises the Dyāvāpṛthivī with *dṛḍhe stha śithire*...., the... Sūryu, Vāyu, Yama, Sarasvatī and the two doors of the Sadas with the corresponding formulae. Everywhere he adds *pātaṁ* or *pātu* in accordance with the characteristic mark (in the formula).

1. For the formulae see TS III.2.4.g-i.

द्रष्ट्रे नम इति प्रस्त्रप्स्यञ्जपति। उपद्रष्ट्रे नम इति प्रसृप्य॥६॥

6. While about to go (to the Sadas) he mutters *draṣṭre namaḥ*.[1] After having gone (he mutters) *upadraṣṭre namaḥ*.[2]

1. KS XXVI.12.
2. KS XXVI.12.

अपरेण ब्रह्मसदनं यजमानायतनम्। पूर्वेण वा॥७॥

7. The seat of the sacrificer (should be) to the west of the seat of the Brahman or to the east (of it).

नमः सदस इति सदो नमः सदसस्पतय इति ब्रह्माणं नमः सखीनां पुरोगाणामित्यृत्विजो नमो दिवे नमः पृथिव्या इति द्यावापृथिवी उपस्थायाहे दैधिषव्येत्यायतनात्तृणं निरस्योन्निवत उदुद्वतश्च गेषमित्युपविशति॥८॥

8. Having praised the Sadas with *namaḥ sadase*, the Brahman with *namaḥ sadasaspataye*, (the other) priests with *namaḥ sakhīnāṁ purogāṇām...*, (and) Dyāvāpṛthivī with *namo dive namaḥ pṛthivyai..*, having thrown a blade of grass from the seat with *ahe dadhiṣavya...* he sits down with *unnivata ud udvataśca geṣam...*[1]

1. For the formulae in this Sūtra see TS III.2.4.k-m.

पातं मा द्यावापृथिवी अद्याह्न इत्युपविश्य जपति॥९॥

9. Having sat down he mutters *pātaṁ mā dyāvāpṛthivī...*[1]

1. TS III.2.4.n.

आगन्त पितरः पितृमानिति दक्षिणार्धं परेक्षते॥१०॥

10. With *āganta pitaraḥ...*[1] he looks at the southern part (of the Sadas).[2]

1. TS III.2.4.5.
2. Cf. TS III.2.4.5.

उभावेतानि जपतो ऽध्वर्युर्यजमानश्च। अपि वा यजमान एव॥११॥

11. Both the Adhvaryu and the sacrificer mutter these (formulae)[1] or rather only the sacrificer (mutters them).

1. The formulae mentioned in XII.19.6ff.

अत्र प्रतिप्रस्थाता सवनीयानासादयति॥१२॥

12. At this stage[1] the Pratiprasthātṛ places[2] the Savanīya (Puroḍāśa etc.)

1. When all have entered in to the Sadas.
2. Now the ritual mentioned in II.11.6-7 is to be done.

तैरध्वर्युः प्रचरति॥१३॥

13. The Adhvaryu performs the ritual (connected) with them.[1]

1. Cf. ŚB IV.2.5.15.

सर्वेषां पुरोडाशानां जुह्वा दैवतानि समवद्यति। उपभृति सौविष्टकृतानि॥१४॥

14. He cuts portions[1] for the varous deities[2] from all the offering-materials viz. sacrificial bread (etc.) into the Juhū (-ladle) (and) those for the Sviṣṭakṛt (-offering) into the Upabhṛt (-ladle).

1. For the details see II.18.9. The formulae are to be modified.
2. See XII.4.6.

प्रातः प्रातःसावस्येन्द्राय पुरोडाशानामनुब्रूहि प्रातः प्रातःसावस्येन्द्राय पुरोडाशानां प्रेष्येति संप्रैषो। प्रातः प्रातःसावस्येन्द्राय पुरोडाशानामवदीयमानानामनुब्रूहि प्रातः प्रातःसावस्येन्द्राय पुरोडाशान्प्रस्थितान्प्रेष्येति वा॥१५॥

15. The orders (to be given by the Adhvaryu to the Maitrāvaruṇa are as follows): "In the morning, at the morning-pressing do you recite an invitatotry verse for Indra in connection with the sacrificial bread etc." (and)"In the morning, at the morning pressing do you order (the Hotṛ to recite the offering-verse) for Indra in connection with the sacrificial bread etc." Or (they should be as follows): "In the morning, at the morning pressing do you recite an invitatory verse for Indra in connection with the sacrificial bread etc. being cut out" (and) "In the morning, at the morning-pressing do you order (the Hotṛ to recite the offering-verse) for Indra in connection with the sacrificial bread etc. which have been set forth.[1]

1. The orders are not found in any older text.

अग्नये ऽनुब्रूह्यग्नये प्रेष्येति स्विष्टकृतः संप्रैषो॥१६॥

16. The orders (to be given by the Adhvaryu to the Maitrāvaruṇa) in connection with the Sviṣṭakṛt-offering (are as follows: "Do you recite the invitatory verse (connected with Sviṣṭakṛt) for Agni" and "Do you order (the Hotṛ to recite the offering verse) for Agni (in connection with the Sviṣṭakṛt offering)."

प्राशित्रमवदायेडां न यजमानभागम्॥१७॥

17. Having cut the Prāśitra (the Adhvaryu cuts) the Iḍā (-portion) (but) not the portion of the sacrificer.[1]

1. Cp. VII.23.1; see also XII.25.8.

होत्र इडां हृत्वा हविर्धानं गच्छन् संप्रेष्यति वायव इन्द्रवायुभ्यामनुब्रूहीति॥१८॥

18. Having brought the Iḍā (portion) to the Hotṛ[1] while going towards the Havirdhāna (-shed) (the Adhvaryu) gives order (to the Maitrāvaruṇa): "Do you recite the invitatory verse (connected with the offering) for Vāya, for Indra-Vāyu."

1. See III.2.1. The continuation of this action will be done in XII.25.8.

उपयामगृहीतोऽसि वाक्षसदसीत्यादित्यपात्रेण प्रतिप्रस्थाता द्रोणकलशादैन्द्रवायवस्य प्रतिनिग्राह्यं गृहीत्वा न सादयति॥१९॥

19. With *upayāmagṛhīto'si...*[1] having scooped the "counter-scoop"[2] of the Aindravāyava-scoop from the Droṇakalaśa by means of the Āditya-vessel,[3] the Pratiprasthātṛ does not deposit it (on the Khara=mound).

1. TS III.2.10.a.
2. Pratinigrāhya. This scoop is implied in AB II.27. *dvipātrā hūyante.*
3. See XII.2.4.

ऐन्द्रवायवमादायाध्वर्युर्द्रोणकलशाच्च परिप्लवया राजानमुभौ निष्क्रम्य दक्षिणतो ऽवस्थाय दक्षिणं परिधिसंधिमन्ववहृत्याध्वरो यज्ञो ऽयमस्तु देवा इति परिप्लवयाघारमाघारयति यथोपांशुर्हुतो भवति॥२०॥

20. Having taken the Aindravāyava (-scoop)[1] and taken from the Droṇakalaśa (some quantity) of the king (Soma) by means of the scooping ladle, after both (the Adhvaryu and Pratipnrasthātṛ) have gone out (of the Havirdhāna-shed), the Adhvaryu, having stood up in the south[2] and having brought (the scoop) towards the southern joint of the enclosing sticks, pours the Āghāra-libation by means of the scooping ladle in the same manner in which the Upāṁśu (-scoop)[3] is offered with *adhvaro yajño'yamastu devāḥ....*[4]

1. from the Khara (mound).
2. of the fire on the Uttaravedi.
3. See XII.11.1.
4. TS III.1.9.3.

अत्र सर्वाः सोमाहुतीर्जुहोति॥२१॥

21. In this place (the Adhvaryu) offers all the libations[1] of Soma.

1. For which no other place is specifically mentioned.

यतो मन्येतानभिक्रम्य होष्यामीति तत्तिष्ठन्स्रुचं वायव्यं चमसं वान्वारभ्याश्रावयेत्। ग्रहं वा गृहीत्वा चमसं वोन्नीय स्तोत्रमुपाकुर्यादित्यत्यन्तप्रदेशः॥२२॥

22. Standing at the place from where he may think "I shall (be able to) offer, without having to step forward,[1] having held either the ladle or the Vāyavya-goblet, he makes the Āgnīdhra to say *astu śrauṣaṭ*.[2] Or after having taken the scoop or having filled the goblet, he should bespeak the Stotra (singing)[3]—This is a general rule.

1. See II.17.5.
2. See II.15.3-6.
3. Both the rules are based upon TS III.1.2.3-4.

आश्राव्य प्रत्याश्राविते संप्रेष्यति वायव इन्द्रवायुभ्यां प्रेष्येति॥२३॥

23. Having caused (the Āgnīdhra) to say *astu śrauṣaṭ*, after (he has said) *astu śrauṣaṭ* he orders (Maitrāvaruṇa): "Do you order (the Hotṛ to recite the offering-verse) for Vāyu, Indravāyū".

वषट्कृते जुहोति। पुनर्वषट्कृते जुहुतः॥२४॥

24. After the Vaṣaṭ has been uttered, (the Adhvaryu) offers the libation. After the second Vaṣaṭ has been uttered (both the Adhvaryu and the Pratiprasthātṛ) offer the libations.

यदि मन्येत यजमानः पूर्वो मातिक्रान्तो भ्रातृव्य इति॥२५॥

25. If the sacrificer thinks "A senior enemy has surpassed me,"[1]

1. The sentence is not complete. See the next Sūtra.

XII.21

प्राग्घोमादङ्गुलिमवगृह्णीयाद्यो न इन्द्रवायू अभिदासतीति। यदि वापरोऽङ्गुल्याङ्गुष्ठम् ॥१॥

1. he should press down a finger with the thumb, with *yo na indravāyū abhidāsati...*,[1] before the offering; if ...a junior ... (he should press down) the thumb with a finger.[2]

1. TS III.2.10.n.
2. Cf. MS IV.5.8.

हुते चादित्यमुपतिष्ठते भूरसि श्रेष्ठो रश्मीनां प्राणपाः प्राणं मे पाहीति॥२॥

2. And after the libation is offered (the sacrificer) praises the sun with *bhūrasi śreṣṭho raśmīnām*...[1]

1. TS III.2.10.1.

अथाध्वर्योः पात्रे प्रतिप्रस्थाता संपातमवनयति। अध्वर्युः प्रतिप्रस्थातुः। एतद्वा विपरीतम्॥३॥

3. Then the Pratiprasthātṛ pours the remnant into the Adhvaryu's vessel (and) the Adhvaryu (pours the remnant into the vessel) of the Pratiprasthātṛ. Or this may be the other way round.[1]

1. In this case the Adhvaryu pours first and then the Pratiprasthātṛ pours. For this Sūtra and the next Sūtra cf. TS VI.5.6.3; see also XIII.9.5.

देवेभ्यस्त्वेत्यादित्यपात्रेण प्रतिप्रस्थातादित्यस्थाल्यां संपातमवनयति॥४॥

4. With *devebhyastvā*... the Pratiprasthātṛ pours the entire remnant into the Āditya-pot by means of the Āditya-cup.

1. TS III.2.3.d.
2. See also XIII.9.5.

ग्रहमध्वर्युरादाय क्षिप्रं होतारमभिद्रुत्य मयि वसुरिति ग्रहं होत्रे प्रयच्छति॥५॥

5. Having taken the cup, having quickly run towards the Hotṛ,[1] with *mayi vasuḥ*...[2] he gives the cup to the Hotṛ.

1. Cf. MS IV.6.1.
2. TS III.2.10.h.

एतेनैव होता प्रतिगृह्य दक्षिण ऊरावासाद्य हस्ताभ्यां निगृह्यास्ते॥६॥

6. Having accepted (the cup) with the same (formula), having placed it on (his) right thigh, remains holding (the cup) with his two hands.[2]

1. Cf. AB II.27.
2. Cf. ĀśvaŚS V.5.9.

एवमुत्तराभ्यां ग्रहाभ्यां प्रचरतः॥७॥

7. In the same manner[1] the two (viz. the Adhvaryu and the Pratiprasthātṛ) perform the ritual with the subsequent two scoops.[2]

1. described in XII.20.18-21.6.
2. viz. the Maitrāvaruṇa and the Āśvina-scoops.

आघारपुनर्वषट्कारौ न भवतः॥८॥

8. (In that case) however, the Āghāra (-libation)[1] and the second Vaṣaṭ-call[2] do not take place.

1. See XII.20.20.
2. and consequently the libation mentioned in XII.20.24.

यथादेवतं संप्रैषाः॥९॥

9. The orders should be in accordance with the deities.

ग्रहणं प्रतिनिग्राह्याणामवग्रहणादित्योपस्थानावनयनप्रदानान्युत्तरोत्तरैर्मन्त्रैः॥१०॥

10. (The rituals viz.) taking of the Pratinigrāhya ("counter-scoop"),[1] the pressing down (of the thumb or the finger)[2] praise of the Āditya,[3] the pouring down[4] and the giving (to the Hotṛ)[5] should be done with the successive formulae.[6]

1. See XII.20.19.
2. XII.21.1.
3. See XII.21.2.
4. See XII.21.3.
5. See XII.21.5.
6. The following formulae are to be used respectively i. TS III.2.10.b and c. ii. TS III.2.10.o and p. iii. TS III.2.10.m (see the next Sūtra). iv. TS III.2.10.e and f. v. TS III.2.10. i and k.

विभूरसि श्रेष्ठो रश्मीनां व्यानपा व्यानं मे पाहीति तृतीय आदित्योपस्थानः॥११॥

11. The third (formula to be used for the praise of the sun (Āditya) should be: *vibhūrasi śreṣtho vyānapāḥ*...[1]

1. See the note on Sūtra 10.

विष्णावुरुक्रमैष ते सोमस्तं रक्षस्वेत्यादित्यपात्रेण प्रतिप्रस्थातादित्यस्थालीमपिदधाति॥१२॥

12. With *viṣṇavurukramaiṣa te*...[1] the Pratiprasthātṛ covers the Āditya-pot by means of the Āditya-cup.

1. TS III.2.10.g.

आश्विनं होत्रे प्रदाय हविर्धानं गच्छन्संप्रेष्यत्युन्नीयमानेभ्यो ऽनुब्रूहीति॥१३॥

13. Having given the Āśvina-cup to the Hotṛ and while

going towards the Havirdhāna-shed, he orders (the Maitrāvaruṇa): "Do you recite the verses connected with the (cups) being filled".[1]

1. The order is not found in any Brāhmaṇa-text.

होतृचमसमुख्यान्नव चमसानुन्नयति॥१४॥

14. (The Unnetṛ)[1] fills nine goblets[2] beginning with the one for Hotṛ.

1. See XIII.14.11.
2. Which were situated on the mound (Khara); see XII.2.8. The goblet of Acchāvāka will be filled afterwards, see XII.26.4.

द्रोणकलशादुपस्तीर्य पूतभृत उन्नीय द्रोणकलशादभिघारयति॥१५॥

15. Having poured out Soma from the Droṇakalaśa as an underlayer (in the goblets) having filled (the goblets by means of Soma) from the Pūtabhṛt, he pours Soma on them from the Droṇakalaśa.[1]

1. Thus the Soma-juice is accompanied by the purified Soma on both the sides.

सर्वचमसानामेषः कल्पः॥१६॥

16. This is the procedure of (filling) all the goblets.

धाराग्रहणकाले द्विदेवत्यानां काम्याः कल्पाः॥१७॥

17. At the time of taking the Soma for the scoops of two-deities from the continuous flow, (following) are the procedures depending upon desires:

1. The rules given in XII.21.17-22 are connected with the following scoops: i. Aindravāyava; ii. Maitrāvaruṇa iii. Āśvina. The third one is not actually taken from the unbroken stream.

यदि मन्येत यजमानः पूर्वो मातिक्रान्तो भ्रातृव्य इति प्रतिप्रस्थानेन पूर्वो गृहीत्वा पूर्वो हुत्वा पूर्वः सादयेत्॥१८॥

18. If the sacrificer thinks, "My senior enemy has surpassed me, "(the Adhvaryu) having first taken the scoop by means of the Pratiprasthātṛ's cup, having offered it first should deposit it first.[1]

1. Cf. MS IV.6.2; cp. KS XXVII.6.

यदि कामयेत समावद्वीर्यमेनं भ्रातृव्येण कुर्यामिति प्रबाहुग्गृहीत्वा प्रबाहुक्तिष्ठद्भ्यां होतव्यम्। प्रबाहुग्घुत्वा प्रबाहुक्सादयेयाताम्॥१९॥

19. If (the Adhvaryu) desires, "May I make him (the sacrificer) equal in valour with his enemy," having taken the cups in an even line the libation should be offered by (the Adhvaryu and the Pratiprasthātṛ) standing in an even line. Having offered the libation in an even line, the two should deposit the cups in an even line.[1]

1. Cf. MS IV.6.2.

सममित्यर्थः॥२०॥

20. (The word *prabāhuk*) means "in an even line" (i.e. at the same level).

यदि कामयेतावगमतपरुन्ध्युरपरुद्धो ऽवगच्छेदितीदमहममुमामुष्यायणममुष्य पुत्रममुष्या विश उदूहामीत्यध्वर्युपात्रमुदूह्येदमहममुमामुष्यायणममुष्य पुत्रममुष्यां विशि सादयामीति तस्मिन्प्रतिप्रस्थानं सादयेत॥२१॥

21. If he desires, "They should remove someone who has won the kingdom of others or he who has been removed should win the kingdom", having removed at each time the Adhvaryu's cup (from its place) with "Here I remove from the people N.N., the N.N., of the family N.N., the son of N.N". and place the Pratiprasthātṛ's cup in that place with "Here I place among the people N.N., the N.N., of the family N.N., the son of N.N."[1]

1. Cf. KS XXVII.5; cp. MS IV.6.2. See also similar expressions in XII.16.5.

काम्याश्चेत्पृथक्पात्रैः प्रतिनिग्राह्या गृह्येरन्॥२२॥

22. If the optional performances (are to be done) the counter-scoops should be taken by means of separate vessels (and not by means of the Āditya-cup).[1]

1. Contrast XII.20.19. See also XII.21.12.

XII.22

ततः शुक्रामन्थिभ्यां प्रचरतः। स्तुतो ऽसि जनधा देवास्त्वा शुक्रपाः प्रणयन्त्विति शुक्रमध्वर्युरादत्ते। स्तुतो ऽसि जनधा देवास्त्वा मन्थिपाः प्रणयन्त्विति मन्थिनं प्रतिप्रस्थाता। चमसांश्चमसाध्वर्यवः॥१॥

1. Then (the Adhvaryu and the Pratiprasthātṛ) perform the ritual with the Śukra and Manthin (-scoops).[1] With *stuto'si*

janadhā devāstvā śukrapāḥ...[2] the Adhvaryu takes the Śukra (-scoop). With *stuto'si janadhā devāstvā manthipāḥ*...[3] the Pratiprasthātṛ takes the Manthin (-scoop). The Camasādhvaryus (take) the goblets.[4]

1. They are kept ready on the Khara (mound). See XII.14.16.
2. TS I.1.1.1-2.
3. TB I.1.1.2.
4. They are kept ready on the Khara (mound). See XII.21.15.

तौ प्रोक्षिताभ्यां शकलाभ्यामपिधायाप्रोक्षिताभ्यामधस्तात्पांसूनपध्वंसयतोऽपनुत्तौ शण्डामर्कौ सहामुनेति। अपनुत्तः शण्ड इति वाध्वर्युर्द्वेष्यं मनसा ध्यायन्। अपनुत्तो मर्क इति प्रतिप्रस्थाता॥२॥

2. Having covered these scoops by means of the two splinters on which water has been sprinkled, (the Adhvaryu and the Pratiprasthātṛ wipe off the dust below them by means of the two splinters on which water has not been sprinkled, with *apanuttau śaṇḍāmarkau saha N.N.* or the Adharvyu (does this) with *apanuttaḥ śaṇḍaḥ*...[2] while thinking about the enemy, and the Pratiprasthātṛ (does this) with *apanutto markaḥ*...[3]

1. The name of the enemy is to be used here. For the formula see TS VI.4.10.2.

2-3. For these formulae cp. ŚB IV.2.1.13.

तावपिगृह्य प्राञ्चौ निष्क्रामतः॥३॥

3. Holding those scoops[1] they go out of (the Havirdhāna-shed) towards the east.[2]

1. The Adhvaryu and the Pratiprasthātṛ, each one holds his cup with both the hands; one hand upon the cup and the other hand below it.
2. Cf. TS VI.4.10.2-3.

उर्वन्तरिक्षमन्विहीत्यभिप्रव्रजतः॥४॥

4. With *urvaratavrikṣamanvihi*... they go forth. (continuously).

इन्द्रेण मन्युना युजावबाधे पृतन्यता। घ्नता वृत्राण्यप्रतीति शुक्रं यजमानोऽन्वारभत आ होमात्॥५॥

5. Upto the (act of offering the libation, the sacrificer holds the Śukra(-cup) with *indreṇa manyunā yujā*...[1]

1. For the ritual and the formula see MS IV.6.3.

अपरेणोत्तरवेदिं ग्रहावरत्नी वा संधत्तो ब्रह्म संधत्तं तन्मे जिन्वतं क्षत्त्रं संधत्तं तन्मे जिन्वतमिषं संधत्तं तां मे जिन्वतमूर्जं संधत्तं तां मे जिन्वतं रयिं संधत्तं तां मे जिन्वतं पुष्टिं संधत्तं तां मे जिन्वतं प्रजां संधत्तं तां मे जिन्वतं पशूस्संधत्तं तान्मे जिन्वतमिति॥६॥

6. To the west of the Uttaravedi, the two join the two cups or their elbows to each other[1] with *brahma saṁ dhattam...*[2]

1. Cf. MS IV.6.3; ŚB IV.2.1.15.
2. TB I.1.1.1.

अनाधृष्टासीत्यङ्गुष्ठाभ्यामुत्तरवेदिमवगृह्य व्यपरिफन्ताविवोत्तरवेदिं परिक्रामतः॥७॥

7. Having pressed down (the edge of) the Uttaravedi by means of the great toes,[1] with *anādhṛṣṭāsi* scratching the Uttaravedi as it were the two go round the Uttaravedi.[2]

1. Cf. KS XXVII.8; cp. MS IV.6.2.
2. The Adhvaryu by the right and the Pratiprasthātṛ by the left. Cf. TS VI.4.10.3.

सुवीराः प्रजाः प्रजनयन्परीहि शुक्रः शुक्रशोचिषेति दक्षिणेनाध्वर्युः प्रतिपद्यते। सुप्रजा प्रजाः प्रजनयन्परीहि मन्थी मन्थिशोचिषेत्युत्तरेण प्रतिप्रस्थाता। अग्रेणोत्तरवेदिं ग्रहावरत्नी वा संधत्तः संजग्मानौ दिव आ पृथिव्या आयुः संधत्तं तन्मे जिन्वतं प्राणं संधत्तं तं मे जिन्वतमपानं संधत्तं तं मे जिन्वतं व्यानं संधत्तं तन्मे जिन्वतं चक्षुः संधत्तं तन्मे जिन्वतं श्रोत्रं संधत्तं तन्मे जिन्वतं मनः संधत्तं तन्मे जिन्वतं वाचं संधत्तं तां मे जिन्वतमिति॥८॥

8. With *suvīrāḥ prajāḥ prajanayan...*[1] the Adhvaryu goes along the south (to his place) and with *suprajāḥ prajāḥ prajanayan...*[2] the Pratiprasthātṛ (goes) along the north to his place.[3] With *saṁjagmānau diva ā pṛtivyāḥ...*[4] they join the two cups or their elbows[5] to each other.

1. TS VI. 4.10.4.
2. TS VI. 4.10.5.
3. Cf. ŚB IV. 2.1.16.17.
4. TB I. 1.1.2-3.
5. Cf. ŚB IV. 1.1.19.

अथैनावध्वर्युरभिमन्त्रयत आयु स्थ आयुर्मे धत्तमायुर्यज्ञाय धत्तमायुर्यज्ञपतये धत्तं प्राण स्थः प्राणं मे धत्तं प्राणं यज्ञाय धत्तं प्राणं यज्ञपतये धत्तं चक्षु स्थश्चक्षुर्मे धत्तं चक्षुर्यज्ञाय धत्तं चक्षुर्यज्ञपतये धत्तं श्रोत्रं स्थः श्रोत्रं मे धत्तं श्रोत्रं यज्ञाय धत्तं श्रोत्रं यज्ञपतये धत्तम्॥९॥

9. Then the Adhvaryu addresses these two (cups) with *āyu stha ayur me dhattam...,*[1]

1. TB I.1.1.3-4. The Sūtra is incomplete. See the next Sūtra.

XII.23

तौ देवौ शुक्रामन्थिनौ कल्पयतं दैवीर्विशः कल्पयतं मानुषीरिषमूर्जमस्मासु धत्तं प्राणान्पशुषु प्रजां मयि च यजमाने चेति॥१॥

1. and with *tau devau śukrāmanthinau...*[1]

1. TB I.1.1.4-5.

अप्रोक्षितौ शकलौ बहिर्वेदि निरस्यतो निरस्तौ शण्डामर्कौ सहामुनेति। निरस्तः शण्ड इति वाध्वर्युर्द्वेष्यं मनसा ध्यायन्। निरस्तो मर्क इति प्रतिप्रस्थाता॥२॥

2. (The Adhvaryu and the Pratiprasthātṛ) throw away outside the altar the two splinters on which water was not sprinkled, with *nirastau śaṇḍāmarkau* along with N.N.[1] Or the Adhvaryu (throws) while thinking about the enemy in the mind, with *nirastaḥ śaṇḍaḥ*[2]... and the Pratiprasthātṛ with *nirasto markaḥ...*[3]

1. KS XXVII.8. In the formula one has to utter the name of the enemy.
2. TB I.1.1.5.
3. TB I.1.1.5.

प्रोक्षितावाधत्तः। शुक्रस्य समिदसीत्यध्वर्युः। मन्थिनः समिदसीति प्रतिप्रस्थाता॥३॥

3. (The Adhvaryu and the Pratiprasthātṛ) put on the fire the two (splinters) on which water was sprinkld.[1] The Adhvaryu with *Śukrasya samidasi*[2] and the Pratiprasthātṛ with *manthinaḥ samidasi.*[3]

1. Cf. ŚB IV.2.1.21.
2. TB I.1.1.5.
3. TB I.1.1.5.

आश्राव्य प्रत्याश्राविते संप्रेष्यति प्रातः प्रातःसावस्य शुक्रवतो मन्थिवतो-मधुश्चुत इन्द्राय सोमान्प्रस्थितान्प्रेष्य मध्यतःकारिणां चमसाध्वर्यवो वषट्कृता-नुवषट्कृताञ्जुहुत होत्रकाणां चमसाध्वर्यवः सकृत्सकृद्धुत्वा शुक्रस्याभ्युन्नीयोपा-वर्तध्वमिति॥४॥

4. Having made (the Āgnīdhra) to say *astu śrauṣaṭ*, after (the Āgnīdhra) has responded, (the Adhvaryu) orders: "O Maitrāvaruṇa) "Do you order (the Hotṛ to recite the offering verse) in connection with the Somas marked by Śukra and Manthin, dripping honey, forth for Indra, in the morning, at the morning pressing".[1] "O Camasādhvaryus of the Madhyataḥkārins,[2] do you offer the libations after the Vaṣaṭ-call has been uttered and after the subsequent Vaṣaṭ call has been uttered (over them by the Hotṛ); O Camasādhvaryus of the Hotrakas,[3] each time having offered the libation once (from the goblets), having filled (them) with the Śukra (i.e. the Soma-juice in the Droṇakalaśa), do you come back".[4]

1. Cf. ŚB IV.2.1.23.
2. The word Madhytaḥkārins refers to the Hotṛ, Brahman, Udgātṛ, the sacrificer (and optionally to the Sadasya); see X.1.10. See Rudradatta's commentary.
3. The hotrakas are the following ones: Maitrāvaruṇa, Brāhmaṇāccha-ṁsin, Potṛ, Neṣṭṛ, Acchāvāka (for this priest see XII.21.14.) and Āgnīdhra.
4. Cp. ŚB IV.2.1.28. For the last part of the order, see XII.23.15.

संप्रैषवत्कुर्वन्ति॥५॥

5. They do in accordance with the order.[1]

1. The Maitrāvaruṇa orders the Hotṛ to recite the offering-verse viz. ṚV VIII.65.8. At the end of the verse the Hotṛ utters the Vaṣaṭ-call. Then he adds the words *somasyāgne vīhi* and utters the second Vaṣaṭ-call.

पुरस्तात्प्रत्यञ्चावध्वर्यू जुहुतः। पश्चात्प्राञ्चश्चमसैश्चमसाध्वर्यवो जुह्वति॥६॥

6. Both the Adhvaryus[1] standing towards the east and facing the west[2] offer the libations (simultaneously). The Camasādhvaryus standing towards the west facing the east offer the libations by means of the goblets.

1. The Adhvaryu and the Pratiprasthātṛ.
2. See XII.22.3. Cf. TS VI.4.10.2-3.

शुक्रामन्थिनोः प्रतिनिगद्य होमः॥७॥ स प्रथमः संकृतिर्विश्वकर्मा स प्रथमो मित्रो वरुणो अग्निः। स प्रथमो बृहस्पतिश्चिकित्वांस्तस्मा इन्द्राय सुतमाजुहोमि स्वाहेत्यध्वर्युर्जुहोति। तस्मै सूर्याय सुतमाजुहोमि स्वाहेति प्रतिप्रस्थाता॥८॥

7-8. The libation of the Śukra and Manthin should be offered after having recited (the formulae) (by the two Adhvaryus).[1] With *sa prathamaḥ saṅkṛtir viśvakarmā...*[2] the Adhvaryu offers, the Pratiprasthātṛ offers (with the same verse but at the end adding) *tasmai sūryāya sutamājuhomi* (instead of *tasmā indrāya sutamājuhomi*).

1. Cf. ŚB IV.2.1.26.
2. TB I.1.1.5.

सानुवषट्कारावननुषट्कारौ वा॥९॥

9. Both (these scoops) are either accompanied by the subsequent Vaṣaṭ-call or not.[1]

1. i.e. they should be offered either after the subsequent Vaṣaṭ-call is uttered or without being uttered by the Hotṛ.

सर्वहुतौ॥१०॥

10. Both are offered in the "holocaust" manner.[1]

1. Cf. KS XXVII.7. Thus these scoops are offered without allowing any remnant. Contrast the next Sūtra.

अपि वा सूदवच्छुक्रपात्रमायतने सादयित्वोत्तरार्धात्प्रतिप्रस्थाता बहिः परिध्यङ्गारं निर्वर्त्य तस्मिन्मन्थिनः संस्रावं जुहोत्येष ते रुद्र भागो यं निरयाचथा इति॥११॥

11. Or rather after (the Adhvaryu) has placed the Śukra-cup containing the remnant (of the Soma-juice) on its place (on the Khara-mound),[1] (the Pratiprasthātṛ also keeps some remnants of Soma-juice in the Manthin-cup and) having drawn out a burning coal from the northern part of the Āhavanīya) outside the enclosing sticks, he offers a libation of the remnants from the Manthin-cup (on the burning coal) with *eṣa te rudra bhāgaḥ...*[2]

1. See XII.28.4.
2. TS III.1.9.f.

आर्तपात्रमेतद्यन्मन्थिपात्रम्। यमृत्विजां द्विष्यात्तस्मै हरेत्। आर्छतीहैवेति विज्ञायते॥१२॥

12. "A pain-giving cup is this namely the Manthin's cup. One should bring it towards him among the priests whom he hates. He indeed gets pain—" Thus is known from a Brāhmaṇa-text.

1. Cp. MS IV.6.3; cp. also TS VI.4.10.6.

ततः संप्रेष्यति प्रैतु होतुश्चमसः प्र ब्रह्मणः प्रोद्गातुः प्र यजमानस्य। प्रोद्गातृणामित्येके समामनन्ति। प्र सदस्यस्य। प्रयन्तु सदस्यानामिति वा॥१३॥

13. Then (the Adhvaryu) orders: "Let the goblet of the Hotṛ go forth to (the Sadas); forth (the one) of the Brahman; forth (the one) of the Udgātṛ; forth (the one) of the sacrificer" According to the opinion of some (he should say) "forth (the one) of the Udgātṛs"—"forth (the one) of the Sadasya"[1]—Or "Let (the goblet) of the Sadasyas[2] go forth".

1. For this see X.1.10.
2. The plural word Sadasyas should be understood in the sense of the Ṛtvijs found in the Sadas viz. Āgnīdhra etc. For this expression cf. ŚB IV.2.1.29.

अथ होत्राः संयाजयन्ति॥१४॥

14. Then they[1] cause the Hotrās[2] to be offered.

1. Every time the Adhvaryu causes the Āgnīdhra to say *astu śrauṣaṭ* and then each one of the Hotrakas recites the offering verse and the Adhvaryu offers the libation. Therefore the plural is used.
2. The word *hotrā* is equivalent to the Hotrakas here. Cf. ŚB IV.2.1.29.
3. Cf. ŚB IV.2.1.32; KB XIII.6.

तस्मै चमसाध्वर्यवः स्वंस्वं चमसं द्रोणकलशादभ्युन्नीय हरन्ति॥१५॥

15. Having filled each one one's own goblet from the Droṇakalaśa, the Camasādhvaryus carry them to him (the Adhvaryu).[1]

1. At this stage the last part of the order given in XII.23.4 is carried out.

मैत्रावरुणचमसमादायाहवनीयं गत्वाश्राव्य प्रत्याश्राविते संप्रेष्यति होतर्यज प्रशास्तरिति वा॥१६॥

16. Having taken the Maitrāvaruṇa's goblet, having gone

to the Āhavanīya-fire, having caused (the Āgnīdhra to say) *astu śrauṣaṭ*, after (the latter) has responded, (the Adhvaryu) orders, "Do you recite the offering verse, O Hotṛ or "Do you recite the offering verse) O Praśāstṛ".[1]

1. The word Hotṛ as well as Praśāstṛ is usd for Maitrāvaruṇa.

वषट्कृतानुवषट्कृते हुत्वा हरति भक्षम्॥१७॥

17. After the Vaṣaṭ-call and the subsequent Vaṣaṭ-call have been uttered, having offered the libation, he carries the consumption (portion)[1].

1. i.e. the goblet containing the Soma-juice which is to be consumed is to be taken towards the Maitrāvaruṇa in the Sadas.

एवमुत्तरैः प्रचरति। एतावन्नाना॥१८॥

18. In this same manner he performs the ritual with the other goblets. This much only is different:[1]

1. See the next Sūtra.

XII.24

ब्रह्मन्यजेति द्वितीये संप्रेष्यति। पोतर्यजेति तृतीये। नेष्टर्यजेति चतुर्थे। अग्नीद्यजेति पञ्चमे॥१॥

1. In the second (call) (the Adhvaryu) orders, "O Brahman do you recite the offering verse"; in the third, "O Potṛ do you recite the offering verse"; in the fourth, "O Neṣṭṛ, do you recite the offering verse"; in the fifth, "O Agnīdh, do you recite the offering verse."

सर्वत्रानुवषट्कारो द्विदेवत्यर्तुग्रहादित्यसावित्रपात्नीवतवर्जम्॥२॥

2. In all the cases i.e. at all the Soma-offerings there should be the subsequent Vaṣaṭ-call, except at the offering of the scoops for the pairs of the deities, the Ṛtu-scoops and the Āditya,[3] Sāvitra and the Pātnīvata[5] scoops.

1. See XII.20.23-24; 21.7; cf. KB XIII.5.
2. See XII.26.8; cf. KB XIII.9.
3. See XII.10.1.ff; cf. KB XVI.1.
4. See XIII.13.1ff; cf. KB XVI.2.
5. See XIII.14.7ff; cf. KB XVI.6.

आग्नीध्रचमसमादाय सद एत्यायाडग्नीदित्याचष्टे॥३॥

3. Having taken the Āgnīdhra's cup, having come to the Sadas, the Adhvaryu anounces "the Āgnīdhra has recited the offering verse."[1]

1. Cf. ŚB IV.2.1.33.

स भद्रमकर्यो नः सोमं पाययिष्यतीतीतरे प्रत्याहुः॥४॥

4. The others respond (with the words): "He has done an auspicious things who will cause us drink Soma."

यदि राजन्यं वैश्यं वा याजयेत्स यदि सोमं बिभक्षयिषेन्न्यग्रोधस्तिभिनीराहृत्य संपिष्य दधन्युन्मृज्य चमसेषु हूयमानेष्वन्तः परिध्यङ्गारं निर्वर्त्यैतस्य चमसस्य दर्भतरुणेनोपहत्याहं त्वदस्मि मदसि त्वमित्यङ्गारे हुत्वा तमस्मै भक्षं प्रयच्छेत्॥५॥

5. If (the Adhvaryu) works for a Kśatriya or a Vaiśya (-sacrificer), and if he desires to cause the sacrificer to consume (the Soma-juice), then having brought some bunches of the leaves of Nyagrodha (Ficus Indica), having crushed them, having mixed them with curds, having drawn out burning coal (from the Āhavanīya-fire) within the enclosing sticks while the (Soma-juices in the) goblets are being offered, having taken out a portion of the mixture by means of a tender Darbha-shoot, from his (sacrificer's) goblet, then having made a libation of it (on the burning coal) with *ahaṁ tvad asmi madasi tvam...*[1] he should give (the mixture) to him (the sacrificer) for consuming.[2]

1. TB I.2.1.24.
2. Cp. in general AB VII.29-34.

पात्रे समवेतानां वषट्कर्ता पूर्वो भक्षयति॥६॥

6. Out of those gathered (to drink the Soma-juice) from a particular vessel (goblet), one who utters the Vaṣaṭ-call consumes (it) first.[1]

1. Cf. AB III.32.

भक्षेहीति भक्षमाह्रियमाणं प्रतीक्ष्याश्विनोस्त्वा बाहुभ्यां सघ्यासमिति प्रतिगृह्य नृचक्षसं त्वा देव सोमेत्यवेक्ष्य मन्द्राभिभूतिरिति प्रातःसवने सर्वानैन्द्रान्भक्षयति। नराशंसपीतस्येति नाराशंसान्। रुद्रवद्गणस्येति माध्यंदिने

सवने सर्वानैन्द्रान्भक्षयति। नराशंसपीतस्येति नाराशंसान्। आदित्यवद्गणस्येति तृतीयसवने सर्वानैन्द्रान्भक्षयति। नराशंसपीतस्येति नाराशंसान्॥७॥

7. Having looked at the (Soma-juice) to be consumed, being brought (in a goblet) with *bhakṣehi...*[1] having taken (the goblet) with *aśvinostvā bāhubhyāṁ saghyāsam...*,[2] having seen it with *nṛcakṣasaṁ tvā...*,[3] one consumes at the morning pressing, (the remnants from) all the (Soma-offerings) to Indra with *mandrābhibhūtiḥ...*[4] One consumes the remnants from the Nārāśaṁsa (-goblets),[5] with (the same formula) substituting (the word) *narāśamsapītasya* instead of *indrapītasya*). In the midday-pressing, he consumes the remnants from all the (Soma-offerings) to Indra with (the same formula) (substituting the word) *rudragaṇasya* (instead of *vasumadgaṇasya*). One consumes the remnants from the Nārāśaṁsa (-goblets) with the same formula but substituting the word *narāśaṁsapītasya.*[8] At the third pressning one consumes (the remnants from) all the (Soma-offerings to Indra with the same formula) substituting the word *ādityagaṇasya*[9] (instead of *rudravadgaṇasya*). One consumes (the remnants from) the Nāraśaṁsa (-goblets) with (the same formula but substituting the word) *narāśaṁsapī-tasya.*[10]

1. TS III.2.5.a.
2. TS III.2.5.b.
3. TS III.2.5.c.
4. TS III.2.5.d-g.
5. See XII.25.25.
6. TS III.2.5.g.
7. TS III.2.5.h.
8. TS III.2.5.h.
9. TS III.2.5.i.
10. TS III.2.5.i.

यत्प्राग्वसुमद्गणात्तत्सर्वत्रानुषजति॥८॥

8. Everywhere (i.e. at the midday pressing and the third pressing) he adds whatever is before the word *vasumadgaṇa.*[1]

1. Thus the portion in the formula beginning with *mandrābhibhūtiḥ* is to be added to the respective formulae to be recited. Accordingly TS III.2.5.g-i should preceed TS III.2.5.d-e.

अप्यन्यदेवतानिन्द्रपीतस्येति॥९॥

9. (One should consume the remnants of the offerings) even to the other deities with (the formula containing the word) *indrapītasya*.

यथादेवतं वा॥१०॥

10. Or (the formulae should be modified) in accordance with the deities.

वाग्जुषाणा सोमस्य तृप्यत्विति सर्वसोमानां भक्षणमेके समामनन्ति॥११॥ वाग्देवी सोमस्य तृप्यत्विति वा॥१२॥

11-12. Some (ritualists)[1] think that the consuming (of the remnants of) all the Soma (scoops) (should be done) with *vāg juṣāṇā somasya tṛpyatu*[2] or with *vāg devī somasya tṛpyatu*.[3]

1. Not identified.
2. See TS III.2.5.d.
3. This formula occurs with a slight difference in VS.

हिन्व मे गात्रा हरिव इति भक्षयित्वा नाभिदेशानभिमृशन्ते॥१३॥

13. Having consumed (the Soma-juice) they touch the regions of their navels with *hinva me gātrā harivaḥ*...[1]

1. TS III.2.5.i.

नानुपहूतेन सोमः पातवै। सोमपीथेन ह व्यर्धुको भवति॥१४॥

14. (The Soma-juice) is not to be drunk by one who is not ritualistically invited. (If one does so) one will be deprived of the Soma-drink.

1. KS XI.1.

असावसावुपह्वयस्वेति कर्मनामधेयेनामन्त्रयते। उपहूत इति प्रतिवचनः ॥१५॥

15. (One who desires to drink Soma-juice) invites (a priest) by the name of his work with "O N.N.[1] do you invite me."[2] The response (should be) "(You are) invited."

1. One should use the word Praśāstṛ for Maitrāvaruṇa, and the word Brahman for Brāhmaṇācchaṁsin.
2. Cp. VIII.3.13;14.

ये समाने प्राये भक्षयन्ति तेषूपहवमिच्छते॥१६॥

ये वैकपात्रम्॥१७॥

16-17. One seeks (such) invitation from those who consume at the same time[1] or (from those who consume) in one and the same vessel.

1. See XII.25.18-23.

XII.25

पुरस्तादैन्द्रवायवं भक्षयति प्राणेषूपनिग्राहम्। पुरस्तान्मैत्रावरुणं चक्षुषोरुपनिग्राहम्। सर्वतः परिहारमाश्विनं श्रोत्रयोरुपनिग्राहम्॥१॥

1. (One who drinks the remnant Soma-juice) drinks it form the Aindravāyava (-cup) form one's front, and having held the cup at the level of one's breaths (i.e. one's nose) from the Maitrāvaruṇa (-cup) from one's front (and) having held (the cup) at the level of one's eyes; from the Āśīvna-cup, having moved it from all the sides, (and) having held it at the level of the ears.[1]

1. Cf. in general TS VI.4.9.4.

अव्युत्सृजन्तौ पात्रं द्विरैन्द्रवायवं भक्षयतो भक्षयन्ति भक्षयति वा। सकृत्सकृदितरौ॥२॥

2. The two[1] drink or the three[2] drink or the one[3] drinks (the Soma) twice from the Aindravāyava-cup without releasing their (hold on the cup) (and) once each from the other two (cups).

1. Hotṛ and Adhvaryu.
2. Adhvaryu, Pratiprasthātṛ and the Hotṛ.
3. Each one entitled to drink.
4. Cf. KB XIII.6.

तद्येषां भक्षयत इत्यध्वर्युर्होता चेत्यर्थः। भक्षयन्तीत्यध्वर्यू होता चेत्यर्थः। भक्षयतीति सस इत्यर्थः॥३॥

3. Then (the cups) about which (it is said) "the two drink" it means the Hotṛ and a Adhvaryu (drink); ... "the (three) drink" it means that the two Adhvaryus (i.e. the Adhvaryu and the

Pratiprasthātṛ) and the Hotṛ (drink)... "(one) drinks", it means that the each one (entitled) drinks.

भक्षयित्वा होतृचमसे संपातानवनयतो भक्षितानभक्षिते॥४॥

4. Having drunk (from the goblets of the dual deities), the two (the Adhvaryu and the Hotṛ) pour the remnants (of the portions of the soma-juice which have been drunk), into the goblet out of which nothing has been drunk.[1]

1. Cf. AB II.30; cp. KB XIII.6.

अत्र पात्रं व्युत्सृजतः॥५॥

5. At this stage they release their hold on the vessel.

पुरोडाशशकलमैन्द्रवायवस्य पात्रेऽवदधाति। पयस्यां मैत्रावरुणस्य। धाना आश्विनस्य॥६॥

6. (The Adhvaryu puts down a piece of the (Savanīya) sacrifical bread in the Aindravāyava-cup; milk-mess in the Maitrāvaruṇa (cup); the parched grains in the Āśvina (cup).[1]

1. See XII.4.6.; cp. TS VI.4.9.4-5; cp. also MS IV.6.2; KS XXVII.5.

तानि दक्षिणस्य हविर्धानस्योत्तरस्यां वर्तन्यां सादयति। आतृतीयसवनात्परिशेरे यज्ञस्य संतत्या इति विज्ञायते॥७॥

7. It is known (from a Brāhmaṇa-text): "He places those (cups) upon the northern track of the southern Havirdhāna (-cart).[1] They lie (there) till the third pressing[2] for the sake of the continuity of the sacrifice".[3]

1. TS VI.4.9.5.
2. Thus not upon the Khara (mound); contrast XII.1.10.
3. See XIII.13.12.

अत्रेडाया निरवदानमेके समामनन्ति॥८॥

8. According to the opinion of some (ritualists) the cutting out of the Iḍā[1] (is to be done) at this stage.

1. This is already mentioned to be done in XII.20.17. By "some ritualists" perhaps the followers of the Bhāradvājaśrautasūtra (XIII.26.11) or of the Mānavaśrautasūtra (II.4.1.42) may be meant.

अत्र होतेडामुपह्वयते। उपोद्यच्छन्तो चमसांश्चमसिनः। होतृचमसमिडायामा-स्पृष्टम्॥९॥

9. At this stage the Hotṛ invokes the Iḍā. The Camasins raise their goblets (and go to the Hotṛ).[1] (The Camasins hold)[2] lightly touching the Hotṛ's goblet (with their goblets), while the Iḍā (is being invoked).

1. The Hotṛ is sitting behind his fire-heath (Dhiṣṇya). The Iḍā is brought towards him (See XII.20.18).
2. Cp. e.g. BharaŚS XIII.26.14.

उपहूतां प्राश्नन्ति ये प्रकृतौ॥१०॥

10. Those who (consume the Iḍā) in the (sacrifices forming the) basic paradigm consume the invoked Iḍā.

1. See III.2.11. The Hotṛ, Adhvaryu, Brhaman, Āgnīdhra and the sacrificer consume the Iḍā-portion.

पुरोडाशशकलमच्छावाकाय निदधाति॥११॥

11. (The Adhvaryu) preserves a portion (of Iḍā) of the (Savanīya)-sacrificial bread for the Acchāvaka.[1]

1. See XII.26.2.

आग्नीध्रे हविःशेषान् भक्षयन्ति॥१२॥

12. They[1] consume the remnants of the oblation materials in the Āgnīdhra-(shed).

1. The sacrificer also consumes these. See XI.18.10; cf.TS VI.5.11.4.

अत्र सवनीयानां शाखाप्रहरणं वाजिनचर्यान्तर्वेदि यजमानस्य वेदाभिमर्शनं पिष्टलेपफलीकरणहोमौ पत्न्या वेदप्रासनं प्रणीतासु मार्जनमुपवेषोदसनं कपा-लविमोचनमिति क्रियन्ते॥१३॥

13. At this stage (following rites conneted with the offering) of the Savanīya-puroḍāśās should be performed: throwing away of the branch (-strainers), the performance of the whey (Vājina);[2] the touching of the Veda by the sacrificer within the altar,[3] the offering of the scraping of the dough, and the chaff of grains,[4] throwing of the Veda by the wife of the sacrficer,[5]

purification with the Praṇītā (brought forward water)[6], throwing away of the Upaveṣa (fire-stirring stick)[7] and unyoking (disposal) of the potsherds.[8]

1. See III.6.6.
2. See VIII.3.6-16. This whey is obtaind when the milk-mess (Payasyā) mentiond in XII.4.7 is prepared.
3. See IV.13.5.
4. See III.9.12ff.
5. See III.10.3-4.
6. See IV.14.4.
7. See III.13.6.
8. See III.14.4.

नह्येतेषां प्रासङ्गिकं वैशेषिकमुत्कर्षति॥१४॥

उत्कर्षेदित्यपरम्॥१५॥

14-15. He does not exclude the incidental and the special (details) (connected with the offering) of these (Savanīya-oblations). He may exclude—this is the other view.

वषट्कारेण होता भक्षं लभते॥१६॥

16. The Hotṛ[1] obtains the drinking (of the Soma) on account of the Vaṣaṭ-call.

1. And also all the Hotrakas.

होमाभिषवाभ्यामध्वर्युः। नान्यतरेण॥१७॥

17. The Adhvaryu[1] (obtains the soma-drinking) on account of the offering and the pressing of the Soma—and not on account of only one (of these).

1. And also the Pratiprasthātṛ.

समाख्यानेनापि भक्षं लभन्ते॥१८॥

18. Some[1] receive the drink even on account of the nomencleture.

1. Thus because there are expressions like the goblet of the Brahman, goblet of the sacrificer, goblet of the Udgātṛ etc. (see XII.23.13), the Brahman, etc. also receive the drink.

सर्वांश्चमसान्सकृद्धोता भक्षयति॥१९॥

द्विः स्वं चमसम्॥२०॥

19-20. The Hotṛ drinks from all the goblets once; (and) from his own gobet twice.

होत्रकाः स्वंस्वं चमसं द्विर्भक्षयन्ति॥२१॥

21. The Hotrakas[1] drink from their own goblet twice.

1. The Maitrāvruṇa, Brāhmaṇācchaṁsin, Hotṛ, Neṣṭṛ, Acchāvāka, Āgnīdhra these as well as the Hotṛ drink twice.

तानध्वर्युः सकृद्भक्षितान्यथापूर्वं प्रतिभक्षयति॥२२॥

अन्तत इतरे॥२३॥

22-23. (In accordance to the sequence)[1] on his side the Adhvaryu drinks out of those goblets out of which drinking has been once made; the others drink in the end (for the second time).

1. For the sequence see XII.23.16-24.1.

भक्षितानाप्याययन्त्याप्यायस्व समेतु त इति॥२४॥

24. (The goblet-possessors) cause (the goblets) out of which they have drunk to swell[1] with *ā pyāyasva sametu te...*[2]

1. Mystically, only by means of the recitation. For the rite cf. AB VII.33.
2. TS III.2.5.k.

ते नाराशंसाः॥२५॥

25. These (goblets) (are henceforth called) Nārāśaṁsas.[1]

1. They are connected with the ancestors named Narāśaṁsas.

द्विनाराशंसे पूर्वे सवने भवतः। एकनाराशंसं तृतीयसवनम्॥२६॥

26. Each one of the first two pressings have two Nārāśaṁsas. The third pressing has one Nārāśaṁsa[1].

1. The first Nārāśaṁsa in the morning pressing is mentioned here. For the second see XII.28.3. For the first Nārāśaṁsa in the second pressing see XIII.4.10; for the second see XIII.8.3. For the first Nāraśaṁsa in the third pressing see XIII.12.9. For this Sūtra see AB II.24; cp. also KS XXIX.1; MS III.10.5.

भक्षिताप्यायितान्सादयन्ति दक्षिणस्य हविर्धानस्याधस्तादवालम्बे॥२७॥

27. (The Camasādhvaryus) keep the goblets out of which (Soma) has been drunk and which have been (mystically caused to be swollen below the prop of the southersn Havirdhāra (-cart).[1]

1. ŚB III.6.2.25 only this much is said that they should be kept in the Havirdhānashed.

XII.26

उपविशत्यच्छावाको बहिः सदसो ऽग्रेण स्वं धिष्णियम्॥१॥

1. The Acchāvāka sits down out of the Sadas, in front of his Dhiṣṇya.[1]

1. Cf. KB XXVIII.4; cp. KS XXVI.9.

तस्मै पुरोडाशशकलमादधदाहाच्छावाक वदस्व यत्ते वाद्यमिति॥२॥

2. While giving a piece of the (Savanīya) Puroḍāśa (the Adhvaryu says), "O Acchāvāka speak what you have to say."

1. See XII.25.11.
2. Cf. KB XXVIII.4-5; cp. AB VI.14; ŚB IV.3.1.1. The Acchāvāka now recites ṚV V.25.1-3. (See KB XXVIII.5).

यदास्य विजानात्युपो अस्मान्ब्राह्मणान्ब्राह्मणा ह्वयध्वमित्यथैनं होत्र आवेदयत्यच्छावाको वा अयमुपहवमिच्छते तं होतरुपह्वयस्वेति॥३॥

3. When (the Adhvaryu) knows of him (i.e. listens the words uttered by him which mean as follows: "O Brāhmaṇas do you invite us, the Brāhmaṇas", (the Adhvaryu) anounces him (the Acchāvāka) to the Hotṛ with "This Acchāvāka seeks invitation; him, O Hotṛ, do you invite."[1]

1. Cf. KB XXVIII.6.

उप नो गाव उपहूता उपहूतेति होतुरभिज्ञायोन्नीयमानायानुब्रूह्यच्छावाकस्य चमसाध्वर्यो उन्नयस्वोभयतः शुक्रं कुरुष्वेति॥४॥

4. Having come to know of the Hotṛ (that he is reciting *uta no gāva upahūtā upahūta*[1] (the Adhvaryu orders): "Do you recite the invitatory verse in connection with the goblet being filled.[2] O Camasādhvaryu of the Acchāvāka, do you fill the goblet), do you make it bright (with Soma-juice) on both sides".[3]

1. Cf. KB XIII.8.
2. See XII.21.13.
3. See XII.21.15. For filling, the Acchāvāka recites ṚV VI.42.1-4.

तमादायाहवनीयं गत्वाश्राव्य प्रत्याश्राविते संप्रेष्यत्यच्छावाक यजेति॥५॥

5. Having taken it (the goblet which has been filled),

having gone to the Āhavanīya, having caused the Āgnīdhra to say *astu śrauṣaṭ*, after he has responded (i.e. has uttered *astu śrauṣaṭ*), (the Adhvaryu) orders: "O Acchāvāka, do you recite the offer-ing verse."[1]

1. The Acchāvāka sitting outside the Sadas recites ṚV VIII.38.7.

वषट्कृतानुवषट्कृते हुत्वा हरति भक्षम्॥६॥

6. After the Vaṣaṭ-call and the subsequent Vaṣaṭ-call have been utttered, having offered a libation (after each Vaṣaṭ) (the Adhvaryu) carries (the goblet to the Acchāvāka).[1]

1. See XII.23.17.

तेन न संभक्षयति। नास्मिन्नुपहवमिच्छते। यद्यस्मिन्नुपहवमिच्छेत भक्षयेत्ये-नं ब्रूयात्॥७॥

7. (The Adhvaryu) does not drink together with him (the Acchāvāka). (The Acchāvāka) does not seek invitation[1] in connection with it. If the Acchāvāka desires invitation in connection with it the Adhvaryu should (merely) say to him, "Do you drink."

1. From the Adhvaryu.

भक्षिताप्यायितमन्तरा नेष्टुराग्नीध्रस्य च चमसौ सादयित्वर्तुग्रहैः प्रचरतः॥८॥

8. After (the Adhvaryu has) placed the goblet out of which the Acchāvāka has drunk and which has been made to swell,[1] between the Neṣṭṛ's goblet and the Āgnīdhra's goblet,[2] (the Adhvaryu and the Pratiprasthātṛ) perform the ritual with the Ṛtu-scoops.

1. See XII.25.24.
2. See XII.25.27.

द्रोणकलशाद्गृह्यन्ते। न साद्यन्ते॥९॥

9. These are taken from the Droṇakalaśa.[1] They are not deposited.[2]

1. As is done elsewhere also. See XII.18.11. Cf. ŚB IV.3.1.6.
2. Cf. MS IV.6.7.

पूर्वेषां शेषेषूत्तरानभिगृह्णीतः॥१०॥

10. (The Adhvaryu and the Pratiprasthātṛ) take (Soma-juice for) the posterior (scoops) into the remnants (in the cups) form (the Soma of) the prior-libations.

पूर्वोऽध्वर्युर्गृह्णाति जघन्यः प्रतिप्रस्थातोपयामगृहीतोऽसि मधुश्चेत्येतैः प्रतिमन्त्रम्॥११॥

11. First the Adhvaryu takes (the Soma in his cup),[1] then the Pratiprasthātṛ (takes the Soma in his cup), each (one by one) with one of the formulae beginning with *upayāmagṛhīto'si madhuśca*.[2]

1. See XII.1.13.
2. TS I.4.14.a.

मधवे त्वा माधवाय त्वेत्येके समामनन्ति॥१२॥

12. In the opinion of some ritualists (they take the Soma)(with the formulae beginning with) *madhave tvā mādhavāya tvā*.[1]

1. See MS I.3.16; KS IV.7; VS VII.30.

पुरस्तादुपयामाः सर्वे॥१३॥

13. All these (formulae) have (the word) *upayāma (-gṛhīto'si)* preceding them.[1]

1. See MS I.3.16; KS IV.7.

नान्योऽन्यमनुप्रपद्येत। प्रसिद्धमेवाध्वर्युर्दक्षिणेन प्रपद्यते। प्रसिद्धं प्रतिप्रस्थातोत्तरेण॥१४॥

14a. None (of them) follow after the other.[1]

1. i.e. they should not go by the same way (from the Havirdhānashed where they fill the cups).

14b. The Adhvaryu goes along the south in the well-established manner; the Pratiprasthātṛ goes along the north in the well-established manner.[1]

1. Cf. TS VI.5.3.3.

द्वार्येव व्यतीतः॥१५॥

15. They (join and) pass each other only at the door.[1]

1. Cf. KS XXVIII.2.

प्रविशन्तमेवाध्वर्युं प्रतिप्रस्थाता ग्रहेण परिप्रगृह्णाति। निष्क्रामन्तं पात्रेण॥१६॥

16. Only when the Adhvaryu is entering (into the Havirdhāna-shed),[1] the Pratiprasthātṛ passes the scoop round him; when (the Adhvaryu) is going out (of the Havirdhāna), the Prathiprasthātṛ passes) the (empty) cup (round him).

1. in order to fill the cup.

ऋतुना प्रेष्येति त्रिष्वाद्येष्वध्वर्युः संप्रेष्यति। एवं प्रतिप्रस्थाता॥१७॥

17. In connection with the first three (cups) (the Adhvaryu) orders (the Maitrāvaruṇa), "Do you order the Hotṛ to recite the offering verse for the Ṛtu (-cup); the Pratiprasthātṛ (also does) in the same manner."[1]

1. Cf. TS III.5.3.2.

पात्रयोर्मुखे पर्यावृत्यर्तुभिः प्रेष्येति द्वयोरध्वर्युः। एवं प्रतिप्रस्थाता॥१८॥

18. After having turned round the mouths of the two cups the Adhvaryu offers the libations of Soma-juice in them (after having ordered the Maitrāvaruṇa with) "Do you order the Hotṛ to recite the offering verse." The Pratiprasthātṛ does the same manner.

1. The cup has mouths on both the sides (see XII.1.13.). The Adhvaryu offers through the mouth other than the one used earlier.

पुनः पर्यावृत्यर्तुना प्रेष्येति सकृदध्वर्युः। एवं प्रतिप्रस्थाता॥१९॥

19. After having turned round the mouth (of the cup and after having ordered the Maitrāvaruṇa with) "Do you order the Hotṛ to recite the offering verse for the Ṛtu" the Adhvaryu offers libation of Soma juice once. The Prati-prasthātṛ does in the same manner.

XII.27

द्वादश त्रयोदश चतुर्दश वा गृह्यन्ते॥१॥

1. Twelve, thirteen[1] or fourteen[2] scoops are taken (for the Ṛtu-offerings).

1. Cf. TS VI.5.3.2; cp. MS IV.6.7.
2. Cp. MS IV.6.7.

द्वादशसु सह प्रथमौ गृह्येते। सहोत्तमौ॥२॥

2. If twelve (scoops) are taken the first two are taken

simultaneously (by the Adhvaryu and the Pratiprasthātṛ); so also the last two.[1]

1. Cf. TS VI.5.3.1. They are, however, not offered simultaneously.

त्रयोदशसूत्तमयोः सह ग्रहणप्रदाने॥३॥

3. If thirteen (scoops) are taken, the acts of taking and offering of the last two are done simultaneously.

तथा चतुर्दशसु प्रथमोत्तमयोः॥४॥

4. Similarly if fourteen (scoops are taken the acts of taking and offering the last two are done simultaneously).

संसर्पो ऽस्यंहस्पत्याय त्वेति त्रयोदशचतुर्दशौ वावगृह्येते॥५॥

5. Or the thirteenth and the foourteenth are taken with *saṁsarpo'syaṁhaspatyāya tvā*.[1]

1. TS VI.5.3.4.

अध्वर्यू यजतं गृहपते यजेत्यभिज्ञायोभयत्राति प्रेष्यति होतरेतद्यजेति॥६॥

6. Having known (that the Maitrāvaruṇa has ordered with the words) "O two Adhvaryus, do you recite the offering verses; O Gṛhapati, do you recite the offering verse," (the Adhvaryu further orders in connection with both (the scoops), "O Hotṛ do you recite the offering verses connected with this."

1. ṚVKhila V.7.5.1.

एवं गृहपतिः स्वे प्रैषान्ते॥७॥

7. In the same manner the Gṛhapati (further orders) at the end of his own order.

द्विदेवत्यवत्संपातौ व्यवनीयाभक्षितेन पात्रेणाध्वर्युरैन्द्राग्नं गृह्णाति। इन्द्राग्नी आगतं सुतमिति ग्रहणासादनौ। प्रतिप्रस्थाता हरति भक्षम्॥८॥

8. After the Adhvaryu and the Pratiprasthātṛ have poured (the remnants into) one another's (cup) in the same manner as that of the cups for the dual deities,[1] (the Adhvaryu takes the Aindrāgna(-scoops) by means of a cup (out of which Soma) has not been drunk so far.[2] The formulae for taking the scoop and for depositing (the Aindrāgna-cup) (should be): *indrāgnī*

ā gataṁ sutam...[3] (and *eṣa te yoniḥ*...[4]). The Pratiprasthātṛ brings (his cup to the Sadas) for the sake of drinking.

1. See XII.21.3.
2. Cf. ŚB IV.3.1.21.
3. TS I.4.15.a-b.a.
4. TS I.4.15.b.b.

उभावध्वर्यू यथावषट्कृतं प्रतिभक्षयतः॥९॥

9. The two Adhvaryus on their sides drink from the Ṛtu-cup) in acordance with (the priests who have uttered) the Vaṣaṭ (call) (for their offerings).

सर्वेषां सोमपात्राणां भक्षितानां मार्जालीये प्रक्षालनम्॥१०॥

10. The act of washing of all the Soma-cups out which drinking has been done (should be done) in the Mārjālīya (-shed).

एतत्पात्रमादायाध्वर्युः सदोबिले प्राङ्मुख उपविश्येडा देवहूरिति शस्त्रं प्रतिगरिष्यञ्जपति॥११॥

11. Having taken this cup[1] having sat down at the entrance of the Sadas, with his face to the east, being in a position of responding to (the recitaton of) the Śastra (by the Hotṛ), (the Adhvaryu) mutters *iḍā devahūḥ*...[3] (upto the end of the Anuvāka).

1. the one which was filled for Indra and Agni and out which the act of drinking was done.
2. Cf. TS III.2.9.7; cp. ŚB IV.3.2.2.
3. TS III.3.2.c.

अध्वर्यो शोंसावोमिति होतुरभिज्ञाय प्रदक्षिणमावर्तमानः शोंसा मोद इवेति प्रत्याह्वयते। शंसा मोद इवेति वा॥१२॥

12. Having known (that) the Hotṛ (has said), "*adhvaryo śoṁsāvom*,[1] having turned by the right,[2] the Adhvaryu responds either *śoṁsā moda iva*[2] or *śaṁsā moda iva*"[3]

1. The call is only *śoṁsāvom* (without the word *adhvaryo;* cf. AB III.12.).
2. Cf. ŚB IV.3.2.4; TS III.2.9.7.
3. Cf. TS III.2.9.5.
4. Cf. AB III.12.

ऋतुपात्रं धारयमाणः सदोबिले प्रत्यङ्तिष्ठन्प्रतिगृणाति। प्रह्वो वा॥१३॥

ओथा मोद इवेत्यर्धर्चेषु। ओमोथा मोद इवेत्यवसानेषु। प्रणव एवान्तः॥१४॥

13-14. Holding the Ṛtu-cup, standing at the entrance of the Sadas, with his face to the west, he responds or (he does so while standing) in a bending position: *othā moda iva* at (every) half verse (recited by the Hotṛ) and *om othā moda iva* at (every) pause. He utters *om* at the end.

1. Cp. ŚB IV.3.2.13.

ओथा मोद इवं होतर्मोद इवमोथा मोद इवोमिति विकल्पन्ते॥१५॥

15. (The responses) *othā moda ivam, hotar moda ivam,* (and) *othā moda ivom* are the (other) alternatives (of the above-mentioned responses.

नार्धर्चाल्लुप्यते। नाभिप्रतिगृणाति॥१६॥

16. A response is never (to be) separated from the half-verse; nor does he counter-responds.[1]

1. i.e. he should respond either before or after the proper time. In case there are mistakes here, expiations should be done. See XIV.32.6. For this Sūtra cf. TS III.2.9.5.

शोंसा मोद मोद इवौथा मोद इवेति व्याहावेषूभयं करोति॥१७॥

17. In connection with the insertions (*vyāhāva*),[1] the (Adhvaryu) responds with both *śoṁsā moda iva* and *othā moda iva*.

1. i.e. the utterance of *śoṁsāvom* by the Hotṛ.

शस्त्रं प्रतिगीर्य ग्रहमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यवः॥१८॥

18. Having responded for the last time to the śastra, the Adhvaryu takes the cup (filled for Indra and Agni). The Camasādhvaryus take (their goblets).[2]

1. See XII.27.8.
2. Which are lying as the Nārāśaṁsa-goblets under the southern cart (see XII.25.27). This ritual is parallel to the ritual mentioned in XII.23.15.

आश्राव्य प्रत्याश्राविते संप्रेष्यत्युक्थशा यज सोमस्येति। वषट्कृते जुहोति॥१९॥

19. Having caused (the Āgnīdhra to say) *astu śrauṣaṭ*, after he has responded (i.e. said, *astu śrauṣaṭ*), (the Adhvaryu) orders, "O reciter of the Uktha, do you recite the offering verse for the Soma (-libaiton)[1]." After the Vaṣaṭ is uttered[2] he makes the libation.

1. Cf. AĀ V.32.17. Contrast XII.29.11.
2. After ṚV III 25.4 is uttered. (Cf. AB III.57).

XII.28

अनुप्रकम्पयन्ति नाराशंसान्वषट्कारानुवषट्कारौ॥१॥

1.After the Vaṣaṭ and the subsequent Vaṣaṭ, the Camasādhvaryus shake the Nārāśaṁsa (-goblets).[1]

1. Cf. AB VII.24.

भक्षान्हरन्ति॥२॥

2. Thy carry the remnants for drinking (to the Sadas).

व्याख्यातो ग्रहस्य भक्षः। तथा नाराशंसानां भक्षणाप्यायनसादनानि॥३॥

3. The (ritual of) drinking of (remnants of) the scoop has been mentioned (already).[1] The drinking[2] of the Nārāśaṁsa (-goblets), (ritual of) making them swell[3] and the ritual of depositing (are)[4] also (mentioned already).

1. See XII.24.7-17.
2. See XIII.25.16-23.
3. See XII.25.24.
4. See XII.25.27.

वैश्वदेवं शुक्रपात्रेण गृह्णाति। ओमासश्चर्षणीधृत इति ग्रहणसादनौ॥४॥

4. (The Adhvaryu) takes the Vaiśvadeva-scoop by means of the Śukra-cup[1] the formula for scooping and depositing are *omāsaścarṣaṇīdhṛtaḥ*[2] (and *eṣa te yoniḥ*...[3]) (respectively).

1. This is lying on the Khara: See XII.23.11. For the Vaiśvadeva-scoop being taken with this cup see TS VI.5.4.1.
2. TS I.4.16.1.
3. TS I.4.16.1.

असर्ज्यसर्जीति बर्हिर्भ्यां स्तोत्रमुपाकरोति॥५॥

5. With *asarjyasarji...*[1] the Adhvaryu bespeaks (the first Ājya-) stotra by means of two blades of sacrificial grass.

1. TMB I.6.1. See also ĀpŚS XII.17.9.

इडायै हिंकुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मेञ्च रुद्ध्या इति पुरस्तादाज्यानां यजमानो जपति चतुर्होतारं च व्याचष्टे॥६॥

6. Before the Ājya-stotras, the sacrificer mutters *iḍāyai hiṅkuru...*[1] and (also) recites the Caturhotṛ-(formula).[2]

1. MS IV.2.4. See ĀpŚS XII.17.13.
2. TĀ III.2.

स्तूयमाने च चतुर्होतारं जपति॥७॥

7. And when the singing is being done he mutters the Caturhotṛ-(formula).[1]

1. TĀ III.2. For this Sūtra cf. KS IX.14; cp. also ĀpŚS XII.17.4.

चतुर्होतॄन्व्याख्यायाज्यैरुद्गायतीति विज्ञायते॥८॥

8. "After (the sacrificer) has recited the Caturhotṛ-(formula)-s the Udgātṛ sings the Ājya (stotra)-s"—thus is known from a Brāhmaṇa-text[1].

1. KS IV.14.

स्तुत ऋतुपात्रवर्जमैन्द्राग्नवच्छस्त्रप्रतिगरो ग्रहनाराशंसाश्च॥९॥

9. After (the first Ājya-strotra) has been sung, there should be the response to the Prauga-śastra in the same manner as at (the offering of) the Aindrāgna-scoop,[1] excluding (the act of holding of) the Ṛtu-cup[2] (by the Adhvaryu in his hand)[3] and (the ritual connected with) the cup and Nārāsaṁsa goblets.[4]

1. See XII.27.11-17.
2. See XII.27.13.
3. See XII.27.13.
4. See XII.27.18-28.2.

सर्वभक्षाश्चमसा भवन्ति॥१०॥

10. The (remnants in the) goblets are to be drunk completely.[1]

1. And then the goblets are to be washed and kept on the Khara (mound).

उपयामगृहीतो ऽसि मित्रावरुणाभ्यां त्वा जुष्टं गृह्णामि देवेभ्यो देवा युवमुक्थ्येभ्य उक्थ्या युवमित्युक्थ्यपात्रेणोक्थ्यतृतीयं गृहीत्वैष ते योनिर्मित्रावरुणाभ्यां त्वेति सादयित्वा पुनर्हविरसीति स्थालीमभिमृशति॥११॥

11. With *upayāmagṛhīto'si mitrāvaruṇābhyāṁ tvā juṣṭaṁ gṛhṇāmi*...[1] having taken the one-third[2] of the Soma out of the Ukthya-vessel[3] (into the Ukthya-cup), with *eṣa te yoniḥ*...,having deposited it (on its place) with *punarhavirasi*[4] (the Adhvaryu) touches the vessel.[5]

1. See ŚB IV.2.3.15; cp. KS IV.6.
2. See XII.1.14.
3. See XII.15.11.
4. TS VI.5.1.3.
5. Cf. ŚB IV.2.3.15.

यन्मुख्याश्चमसा भवन्ति तस्य प्रतिगृणाति तं च प्रतिभक्षयति॥१२॥

12. (The Adhvaryu) responds to (the Śastra of) that (priest) whose goblet (has been filled) first, and he (i.e. the Adhvaryu) drinks (Soma) along with him.[1]

1. Afterwards scooping will be done two more times from the Ukthya-vessel (see XII.29.4. and 8). Here the Maitrāvaruṇa recites the Śastra. In the second occasion, the Brāhmaṇāchaṁsin and in the third occasion, the Acchāvāka recites the Śastra.

मैत्रावरुणचमसमुख्यांश्चमसानुन्नीय पूर्ववत्स्तोत्रमुपाकरोति॥१३॥

13. After (the Unnetṛ has) filled the goblets beginning with that of Maitrāvaruṇa, (the Adhvaryu) bespeaks the Stotra in the same manner as (described) earlier.[2]

1. See XII.21.14.
2. See XII.12.5ff.

स्तुते पूर्ववच्छस्त्रं प्रतिगीर्य ग्रहमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यवः। आश्राव्य प्रत्याश्राविते संप्रेष्यत्युक्थशा यज सोमानामिति। वषट्कृतानुवषट्कृते जुह्वति। भक्षान्हरन्ति॥१४॥

14. After the Stotra has been sung, having responded the Śastra in the same manner as (described) earlier, the Adhvaryu holds the cup. The Camasādhvaryus hold their goblets. After having caused (the Āgnīdhra) to say *astu śrauṣaṭ*, after (the

Āgnidhra) has responded (i.e. has said *astu śrauṣat*), (the Adhvaryu) orders (the Maitrāvaruṇa): "O Uktha-reciter, do you recite the offering verse connected with (the offering of) the Somas." After the Vaṣaṭ and the second Vaṣaṭ have been uttered, they offer the libation. They carry (the remnants) for drinking to the Sadas.

एवमत ऊर्ध्वं नाराशंसवर्जं गणेषु चर्या॥१५॥

15. Henceforth the performance in (connection with) the groups (of goblets) (should be) thus except the Narāśaṁsa(-goblets).

देवेभ्यस्त्वा देवा युवं पृणज्मि यज्ञस्यायुष इति मुख्ये संपातमवनयति॥१६॥

16. With *devebhyastvā devā yuvaṁ pṛṇajmi yajñasyāyuṣe*[1] (the Adhvaryu) pours the remnants (of the offfered Soma) into the first (goblet).[2]

1. MS I.3.14; KS IV.6. These texts however read *pṛṇacmi.*
2. Here, the goblet (Camasa) of the Maitrāvaruṇa.

XII.29

यदि कामयेताध्वर्युरात्मानं यज्ञयशसेनार्पयेयमित्युक्तम्॥१॥

1. It has been said in a Brāhmaṇa-text:[1] "If (the Adhvaryu) desires, "May I confer glory of the sacrifice upon me," (he should pour the remnant, standing between the Āhavanīya-fire and the Havirdhāna, if he desires to have it confered upon the sacrificer, he should pour, standing betweeen the Sadas and the Havidhāna; if he desires to confer it upon the priests sitting in the Sadas, he should pour, standing in the Sadas.[1]

1. TS VI.5.1.4-5.

एवं विहितावुत्तरौ पर्यायौ॥२॥

2. The next two rounds[1] are also prescribed (to be performed) in the same manner.[2]

1. i.e. the second and the third Ukthya scoop.
2. As described in XII.28.11-16.

ताभ्यां प्रतिप्रस्थाता चरति। एतावन्नाना॥३॥

3. The Pratiprasthātṛ performs (the ritual) with them. This much (only) is different.

इन्द्राय त्वेति द्वितीये ग्रहणसादनौ संनमत्यर्धं चोक्थ्यशेषस्य गृह्णाति। पूर्ववत्स्थालीमभिमृशति॥ ब्राह्मणाच्छंसिचमसप्रमुख्यांश्चमसानुन्नयति॥४॥

4. In the second, he modifies the formulae for taking and placing as *indrāya tvā*[2] (*juṣṭaṁ gṛhṇāmi* and *indrāya tvā*).[3] He takes (only) one half of the remnant of the Ukthya (i.e. of the remnant in the Ukthya-vessel). He touches the vessel in the same manner as (described) earlier.[4] He fills the goblets beginning with that of the Brāhmaṇācchaṁsin.[5]

1. Ukthya-scoop. He takes the half of the Soma remaining in the Ukthya-vessel.
2. instead of *Mitrāvaruṇābhyāṁ tvā*.
3. KS IV.6.
4. See XII.28.11.
5. See XII.28.13.

नाभक्षितं चमसं स्तोत्रेणाभ्युपाकरोति॥५॥

5. (The Adhvaryu) does not bespeak goblet out of which Soma is not drunk, by means of a Stotra.

न प्रतिप्रस्थातोर्ध्वपात्रस्य भक्षयति॥६॥

6. The Pratiprasthāṭṛ does not drink (the Soma) out of the high vessel.[1]

1. Thus he does not drink the Soma which is poured from the Ukthya-vessel into the first or the principal goblet.

मुख्ये संपातमवनयति॥७॥

7. He pours the remnant into the principal goblet.

इन्द्राग्निभ्यां त्वेति तृतीये ग्रहणसादनौ संनमति सर्वं चोक्थ्यशेषं गृह्णाति। न स्थालीमभिमृशति॥८॥

8. In the third, he modifies the formulae for taking and placing as *indrāgnibhyāṁ tvā* (*juṣṭaṁ gṛhṇāmi* and *indrāgnibhyāṁ tvā*).[1] He takes the entire quantity of the (Soma-juice in the Ukthya-vessel). He does not touch the vessel.

1. KS IV.6; cp. XII.29.4.

पूतभृतो बिल उदीचीनदशं पवित्रं वितत्य य आधवनीये राजा तं सर्वं पूतभृत्यवनीयाच्छावाकचमसमुख्यांश्चमसानुन्नयन्सर्वं राजानमुन्नीय दशभिः कलशौ मृष्ट्वा न्युब्जति॥९॥

9. After (the singers) have spread out the (woolen) filter with its fringes pointing to the north, over the opening of the Pūtabhṛt, (the Adhvaryu) pours the entire quantity of the king (Soma) which is in the Ādhavanīya into the Pūtabhṛt, filling the goblets beginning with the goblet of the Acchāvāka, with the entire quantity (of the Soma).[2] Having wiped off the two pitchers with the fringes, he keeps them upside down.

1. See XII.16.11.
2. viz. Pūtabhṛt and Droṇakalaśa.

मुख्ये संपातमवनयति॥१०॥

10. (The Pratiprasthātṛ) pours down the remnant into the principal (goblet).

उक्थशा इत्याह प्रातःसवनं प्रतिगीर्य शस्त्रंशस्त्रं वा॥११॥

11. Having responded to (all the Śastras of) the morning-pressing), (the Adhvaryu) says, "O reciter of the Uktha..."[1] Or (he may do so after having responded to each Śatra (separately).

1. See XII.27.5; cf. TS III.2.9.1; cp. XIII.8.12; XIII.16.6.

असंत्वरमाणाः पूर्वाभ्यां सवनाभ्यां चरन्ति। संत्वरमाणास्तृतीयसवनेन॥१२॥

12. Without making haste they perform the first two pressings; making haste they perform the third pressing.[1]

1. This rule is found only in this text.

अग्निः प्रातःसवने पात्वस्मानिति संस्थिते सवन आहुतिं जुहोति॥१३॥

13. After the pressing has stood completely established (i.e. concluded), (the Adhvaryu) offers a libation (of ghee into the Āhavanīya-fire), with *agniḥ prātaḥsavane pātvasmān....*[1]

1. TS III.1.9.b; cp. XIII.8.13; XIII.18.6.

प्रशास्तः प्रसुव प्रसुहीति वा संप्रेष्यति॥१४॥

14. He orders, "O Praśāstṛ, do you impel" or "do you instigate (the priests to go out of the Sadas)."

सर्पतेति प्रत्याह॥१५॥

15. (The Praśāstṛ) responds with, "Do you move."

येन प्रसर्पन्ति तेन निःसर्पन्ति॥१६॥

16. (The priests) go out (of the Sadas) by the same way by which they had entered.

संतिष्ठते प्रातःसवनं प्रातःसवनम्॥१७॥

17. The morning-pressing (thus) stands completely established (i.e. concluded).

XIII.1

अभिषवादि माध्यंदिनं सवनं तायते॥१॥

1. The midday-pressing is performed beginning with the (rite called) Abhiṣava[1] (principal act of pressing).

1. See and cp. XII.12.1ff.

तस्य प्रातःसवनेन कल्पो व्याख्यातः॥२॥

2. The procedure of it (midday-pressing) is explained by (the explanation of) the morning-pressing.

होतृचमसेन वसतीवरीभ्यो निःषिच्य निग्राभ्याः करोति॥३॥

3. From the Vasatīvarī (-water)[1] having drawn out (water) by means of the goblet of the Hotṛ (the Adhvaryu) makes the Nigrābhyā (by means of it) (and makes the sacrificer recited the respective formula).[2]

1. Cp. XII.9.1. (See also XII.6.1).
2. viz. TS III.1.8.a.

द्विदेवत्यर्तुग्रहा दर्विहोमाश्च न विद्यन्ते॥४॥

4. (The rites conncected with) the scoops for dual divinites,[1] the Ṛtu-scoops[2] and Darvī-libations[3] do not exist (in the midday-pressing).

1. viz. Indra-Vāyu, Mitra-varuṇa and the two Aśvins; see XII.14.8-12; 18.9-10.
2. See XII.26.8-27.
3. By this expression the Dadhigraha, the Adābhya, Aṁśu, the Upāṁśu, and the Antaryāma-scoops (see XII.7.5-13.13; are meant. For the reason why they are called Darvihomas see XXIV.3.2-13.

विस्रस्य राजानं ग्रावस्तुते सोमोष्णीषं प्रयच्छति॥५॥

5. Having untied the king (Soma)[1] (the Adhvaryu) gives the turban (with which Soma was tied)[2] to the the Grāvastut(-priest).[3]

1. See XII.9.8; The Soma stalks are to be taken out from the Havirdhāna-shed.
2. See X.24.14.
3. AB VI.1. The Grāvastut has to cover his eyes with this turban and recite.

असंप्रेषितो ग्रावस्तोत्रीया अन्वाह॥६॥

6. Without (formally) being ordered (the Grāvastut) recites the verses praising the pressing-stones.

तथैव महाभिषवः॥७॥

7. The Mahābhiṣava (the great principal-pressing) (should be performed) in the same manner (as that of the morning - pressing).[1]

1. See for the details XII.12.1-10.

घोषवांस्तु॥८॥

8. It is, however, accompanied by loud recitation (of the formulae).

संराधयन्तश्चाभिषुण्वन्तीहा३ इहेति॥९॥

9. Propitiating, they press out (the Soma) uttering (the words) *ihā 3 iha*.[1]

1. Cf. ŚB IV.3.3.1.

उत्तमस्याभिषवस्य मध्यमे पर्याये बृहद्दधाति बृहद्बृहदिति॥१०॥

10. In the middle round of the last pressing,[1] they hold the Soma stalks) amply, (uttering) *bṛhad, bṛhad...*[2]

1. See XII.12.8;10.
2. Cf. ŚB IV.3.3.1.

उत्तमे ऽभिषवे ऽभिषुते राजन्यसंभृते देवा ग्रावाण इन्दुरिन्द्र इत्यवादिषुः। एन्द्रमचुच्यवुः परमस्याः परावतः। आस्मात्सधस्तादोरोरन्तरिक्षात्। आ सुभूतम-

सुषवुर्ब्रह्मवर्चसं म आसुषवुः समरे रक्षांस्यवधिपुरपहतं ब्रह्मज्यस्येति प्रतिप्रस्थाता ग्राव्णो ऽनुमोदते॥११॥

11. After the king (Soma) has been pressed out at the last pressing (and) before (the Soma-juice) is collected together (in the Ādhavanīya), the Pratiprasthātṛ praises the pressing stones with *devā grāvāṇa indur indra....*[1]

1. TB III.7.9.2.

पशुपुरोडाशं निरुप्य पयस्यावर्जं सवनीयाः॥१२॥

12. After (the Adhvaryu) has taken out (the grains for) the animal-sacrificial-bread,[1] the oblations connected with the pressing (should be pepared) except the milk-mess.[2]

1. This is conneted with XII.18.15 and continued in XIII.11.3. At the morning pressing the omentum of the animal is offered; at the midday-pressing animal-sacrificial-bread is offered and at the third-pressing the limbs of the animal are offered. In this way animal-sacrifice is linked with the three pressings.
2. Cf KS XXIX.1; MS III.10.5; ŚB IV.2.5.19; KB XIII.2.

तेन प्रचर्य सवनीयैः प्रचरति॥१३॥

13. Having performed the ritual of it (animal-sacrificial bread),[1] he performs the ritual of the oblations connected with the pressing.[2]

1. For the details see VII.22.1-13.
2. See XIII.4.7.

समानं तु स्विष्टकृदिडम्॥१४॥

14. The Sviṣṭakṛt and Iḍā, however, should be common (to both the offerings).

स कृताकृतः॥१५॥

15. It (=animal-sacrificial-bread-offering) is optional.

संभरणाद्या धारायाः कृते ऽध्वर्युर्ग्रहान्गृह्णाति॥१६॥

16. After the ritual beginning with the collection (of the Soma-juice) upto the (unbroken) stream (of Soma) has been performed, the Adhvaryu takes scoops.

1. See XII.12-11.13.5.

XIII.2

शुक्रामन्थिनावथाग्रयणं तिसृभ्यो धाराभ्यः॥१॥

1. (The Adhvaryu fills) the Śukra and Manthin[1] and then the Āgrayaṇa[2] from three streams.[3]

1. See XII.14.13-16.
2. See XII.15.3-9.
3. Cf. MS IV.6.4.

आग्रयणादुत्सिच्य द्वितीयां धारां करोति। उदचनात्तृतीयाम्॥२॥

2. Having poured (some Soma) from the Āgrayaṇa[1], he makes the second stream by means of the Udacana (a scooping goblet)[2] (from the Ādhavanīya).

1. See XII.15.4. The first stream is from the continuous stream.
2. For Udacana see also XII.13.2.

उक्थ्यं गृहीत्वा मरुत्वतीयौ। एतद्वा विपरीतम्। मध्य उक्थ्यमभितो मरुत्वतीयावित्येके॥३॥

3. Having taken the scoop in the Ukthya-vessel, he takes the two Marutvatīya (-scoops)[1], or this may be in the reverse order.[2] According to some (ritualists)[3] taking of Soma in the Ukthya should be in between and the Marutvatīya-scoops should be on two sides.[4]

1. Cf. ŚB IV.3.3.3 where this is mentioned as a view of some ritualists.
2. Cf. ŚB IV.3.3.2.
3. not identified.
4. Thus one Marutvatīya should be before and the other after the Ukthya.

मरुत्वन्तमिति स्वेनर्तुपात्रेणाध्वर्युः पूर्वं मरुत्वतीयं गृह्णाति। इन्द्र मरुत्व इति स्वेन प्रतिप्रस्थातोत्तरम्॥४॥

4. With *marutvantam...*[1] (the Adhvaryu takes the prior Marutvatīya by means of his own Ṛtu-cup; with *indra marutvaḥ ...*[3] the Pratiprasthātṛ (takes) the posterior (Marutvatīya) by means of his own (Ṛtu-cup).

1. TS I.4.17.
2. Cf. TS VI.5.5.1.
3. TS I.4.18.

तयोरन्यदेवतानि ग्रहणानि द्वेष्यस्यैके समामनन्ति॥५॥

5. According to the opinion of some (ritualists), the scoopings, in the case of a (Sacrificer who is) hated, are to be done (with the formulae) connected with other deities (than Indra Marutvat).

1. Cf. KS XXVIII.3.
2. and also the acts of depositing should refer to some other deity than Indra Marutvat.

विरमति धारैकधनानां यथार्थमित्येतदाद्या पञ्चहोतुः॥६॥

6. (Now) the stream (of Soma) stops. Then (the rites) (mentioned in the Sūtras) beginning with *ekadhanānāṁ yathārthaṁ*[1] upto the recitation of) the Pañcahotṛ (fromula)[2] (are to be performed).

2. Cp. XII.16.9.
2. See XII.16.11.
2. See XII.16.14.

ग्रहावकाशैः शृतंकारैश्चोपस्थाय वैप्रुषान्सप्तहोतारं च हुत्वा बहिष्पवमानवन्माध्यंदिनं पवमानं सर्पन्ति॥७॥

7. (After the Adhvaryu) has stood[1] while praising with the Grahāvakāśa (fromulae)[2] and Śṛtaṁkāra (formulae),[3] then, has offered the Vaipruṣa-libations[4] and the libation to be offered with the Saptahotṛ-formula,[5] they move (towards the Sadas) for the Midday-Pavamāna (-laud) in the same manner as (that of moving for) the Bahiṣpavamāna (laud).[6]

1. Near the scoops.
2. See XII.18.17-19.
3. See XII.19.5.
4. See XII.16.15-16.
5. See XII.16.17.
6. See XII.17.1-4.

त्रैष्टुभः पन्था रुद्रा देवतावृकेणापरिपरेण पथा स्वस्ति रुद्रानशीयेति सर्पणे विकारः॥८॥

8. There should be modification in the formula accompanying the act of moving (towards the Sadas)[1] (as follows): *traiṣṭubhaḥ panthā rudrā devatāvṛkeṇāpariparena pathā svasti rudrānaśīya*.

1. See XII.17.4. see also XIII.11.1.

उत्तरेण हविर्धानं गत्वा दक्षिणेन मार्जालीयं धिष्णियं परीत्य पूर्वया द्वारा सदः प्रविश्याग्रेण होतारमध्वर्युर्यजमानश्चावतिष्ठेते। दक्षिणेनोत्तरेण वा प्रशास्तुर्धिष्णियं परीत्योद्गातारो माध्यंदिनेन पवमानेन स्तुवते॥९॥

9. Having gone along the north of the Havirdhāna(-shed), having then gone round along the south of the Mārjālīya Dhiṣṇya, then having entered into the Sadas through the eastern dore, the Adhvaryu and the sacrificer sit down in front of the Hotṛ. Having gone by the south or by the north of the Praśāstṛ's Dhiṣṇya, the Udgātṛs sing the Mādhyandina Pavamāna (-laud).

XIII.3

ज्योतिषे हिङ्कुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मे ऽवरुद्ध्या इति पुरस्तान्माध्यंदिनात्पवमानाद्यजमानो जपति। चतुर्होतारं पञ्चहोतारं वा व्याचष्टे। ज्योक्त्यै हिङ्कुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मे ऽवरुद्ध्या इति च। स्तूयमाने च चतुर्होतारं पञ्चहोतारं वा जपति। मध्यमायां च स्तोत्रीयायां द्वितीयमन्वारोहम्। स्तुते ऽध्वर्युः संप्रेष्यत्यग्नीदग्नीन्विहर बर्हिं स्तृणीहि पुरोडाशाँ अलंकुरु प्रतिप्रस्थातर्दधिघर्मेणानूदेहीति॥१॥

1. Before (the singing of) the Mādhyandina Pavamāna (-laud) the sacrificer mutters *jyotiṣe hiṅkuru...*[1]. Or he recites the Caturhotṛ[2] or the Pañcahotṛ[3] formula and (the formula) *jyoktyai hiṅkuru...*[4] While (the Mādhyandina Pavamāna(-laud) is being sung, he mutters the Caturhotṛ formula or the Pañcahotṛ formula.[5] While the middle verse (is being sung) (he mutters) the second Anvāroha.[6] After the singing is over the Adhvaryu orders, "O Āgnīdhra, spread the fires, scatter the sacrificial grass, adorn the sacrificial breads (connected with the Soma-pressing). O Pratiprasthātṛ do you come here with the Dadhigharma."[7]

1. MS IV.2.4 has been expanded here. For the ritual see and cp. XII.17.13.
2. Cf. TB II.2.8.3.
3. Cf. MS I.9.5.
4. This formula occurs only here.
5. See and cp. XII.17.14.
6. i.e. TS III.2.1.1; cp. ĀpŚS XII.17.15-16.
7. Cp. XII.17.19. The ritual mentioned in XII.18.1-8. takes place here.

आग्नीध्रे प्रतिप्रस्थाता दधिघर्मं गृह्णाति॥२॥

2. The Pratiprasthātṛ scoops the Dadhigharma in the Āgnīdhra (-shed).[1]

1. Cp. XI.21.8. According to ŚB XIV.3.1.27, KB XV.1 (cp. also RV X.179.3) this offering takes place now. The ritual of the Dadhigharma concludes in ĀpŚS XIII.4.6.

औदुम्बर्यां स्रुच्युपस्तीर्य यावती द्यावापृथिवी इति दधि गृहीत्वाभिघार्य वाक् च त्वा मनश्च श्रीणीतां प्राणश्च त्वापानश्च श्रीणीतां चक्षुश्च त्वा श्रोत्रं च श्रीणीतां दक्षश्च त्वा बलं च श्रीणीतामोजश्च त्वा सहश्च श्रीणीतामायुश्च त्वा जरा च श्रीणीतामात्मा च त्वा तनूश्च श्रीणीतां शृतो ऽसि शृतंकृतः शृताय त्वा शृतेभ्यस्त्वेत्याग्नीध्रीये ऽधिश्रित्याह होतर्वदस्व यत्ते वाद्यमिति॥३॥

3. Having made an underlayer (of ghee) in a ladle made of Udumbara (-wood), having taken curds (in it) with *yāvatī dyāvāpṛthivī...*[1] and then poured ghee on it, then having kept it on the Āgnīdhrīya (-fire) with *vāk ca tvā manaśca...*[2] (the Adhvaryu) says, "O Hotṛ do you speak whatever is to be spoken by you."[3]

1. TS III.2.6.b.
2. TB III.7.9.2-3.
3. Cf. ŚB XIV.3.1.30.

यदास्य विजानाति यदि श्रातो जुहोतन यद्यश्रातो ममत्तनेत्येतस्मिन्काले श्रातं हविरिति प्रत्युक्त्वा तमादायाहवनीयं गत्वाश्राव्य प्रत्याश्राविते संप्रेष्यति॥४॥

4. When (the Pratiprasthātṛ) knows of him (=the Hotṛ's) (saying) *yadi śrāto juhotana yadyaśrāto mamattana*[1], having responded with "The oblation is (fully) cooked,"[2] having taken it, having gone to the Āhavanīya, having made (the Āgnīdhra) to say *astu śrauṣaṭ* and after (the Āgnīdhra) has responded (by saying *astu śrauṣaṭ*) (the Pratiprasthātṛ) orders:

1. RV X.179.1; cp. ĀśvaŚS V.13.4; ŚāṅkhāŚS VII.16.2.
2. Cf. ŚB XIV.3.1.30.
3. For the order see the next Sūtra.

XIII.4

दधिघर्मस्य यजेति॥१॥

1. "Do you recite the offering verse in connection with the Dadhigharma (O Hotṛ)."[1]

1. Cf. ŚB XIV.3.1.30. The Hotṛ recites RV X.179.3 as the offering verse . Cf. ĀśvaŚS V.13.6.

यमिन्द्रमाहुर्वरुणं यमाहुर्यं मित्रमाहुर्यमु सत्यमाहुः। यो देवानां देवतमस्तपोजास्तस्मा इन्द्राय सुतमाजुहोमि स्वाहेति वषट्कृते जुहोति। स्वाहा वडिन्द्रायेत्यनुवषट्कृते हुत्वा हरति भक्षम्॥२॥

2. After the Vaṣaṭ has been uttered, (the Pratiprasthātṛ) makes the offering with *yam indram āhuḥ...*[1] Having offered (again) when the second Vaṣaṭ is uttered with *svāhā vaḍindrāya,*[2] he brings the (remnant to the Sadas) for consuming.

1. TB III.7.9.3; see also TB I.1.1.5.
2. Only here.

तं भक्षयन्ति ये प्रवर्ग्यम्॥३॥

3. Those who (are entitled to) consume the (remnant in connection with the) Pravargya,[1] consume it.

1. See XV.11.12.

तस्यारण्येऽनुवाक्यो भक्षमन्त्रः॥४॥

4. The chapter of the Āraṇyaka is (to be used) as the formula for consuming it.[1]

1. From XV.13.17 we know that TĀ IV.21 is to be used here.

नाप्रवर्ग्ये स्यादित्यपरम्॥५॥

5. There is another (opinion that the Dadhigharma) should not take place (in a sacrifice) without Pravargya.[1]

1. This is based perhaps on ŚB XIV.3.1.29 where this offering is discussed in the context of the Pravargya.

मित्रो जनान्प्र स मित्रेति भक्षयित्वा नाभिदेशानभिमृशन्ते॥६॥

6. With *mitro janān...*[1] and *pra sa mitra...*[2] having consumed (the remnant of the Dadhigharma), they (the consumers) touch their navels.

1. TS III.4.11.q.
2. TS III.4.11.r.

व्याख्याता सवनीयचर्या॥७॥

7. The procedure of the (offering of the Savanīya (Puroḍāśas) has (already) been explained.[1]

1. The material was taken out for them in XIII.1.13. The ritual procedure of their offering is similar to one prescribed in XII.20.12-

17. These offering-materials are to be offered immediately after the Dadhigharma, according to KB XV.1.

एतवान्नाना। माध्यंदिनस्य सवनस्येन्द्राय पुरोडाशानामिति संप्रैषादी नमति॥८॥

8. This much is different. (The Adhvaryu) modifies the beginnings of the orders as "(relating to the offering) of the Savanīya Puroḍāśas to Indra, at the midday-pressing."[1]

1. See XII.20.15.

होत्र इडां हृत्वा हविर्धानं गच्छन्संप्रेष्यत्युन्नीयमानेभ्यो ऽनुब्रूहीति॥९॥

9. Having brought the Iḍā to the Hotṛ and, while going towards the Havirdhāna (-shed) (the Adhvaryu) orders Hotṛ, "Do you recite the invitatory verse for the goblets being filled.[1]

1. For the first part of this Sūtra cp. XII.20.18. For the last part of this Sūtra cp. XII.21.13.

उन्नयनाद्या नाराशंसानां सादनात्॥१०॥

10. (The ritual) beginning with the filling (of the goblets) upto the placing of the Nārāśaṁsas[1] (should be similarly performed).

1. Thus from XII.21.14 upto 25.24.

तत्र विकारः॥११॥

11. The modification there (should be as follows):[1]

1. The modifications are given in Sūtras 12-16.

अच्छावाकचमसं दशममुन्नयति॥१२॥

12. He fills the Acchāvāka's goblet as the tenth one.

आश्राव्य प्रत्याश्राविते संप्रेष्यति॥१३॥

13. Having caused (The Āgnīdhra) to utter *astu śrauṣaṭ*, after (the Āgnīdhra) has responded with *astu śrauṣaṭ*, (The Adhvaryu) orders (as follows).

माध्यंदिनस्य सवनस्य निष्केवल्यस्य भागस्य शुक्रवतो मन्थिवतो मधुश्चुत इन्द्राय सोमानिति संप्रैषादिः॥१४॥

14. "At the midday-pressing in connection with (the offering) to Indra, of the exclusive portion consisting of the

Śukra and Manthin and dripping honey"—(these are) the beginning (words) of the order.

षड्ढोत्रा भवन्ति॥१५॥

15. (Here there) should be six Hotrakas.

पुरस्तादाग्नीध्रचमसादच्छावाकचमसेन चरन्ति॥१६॥

16. Before (the rites connected with) the Āgnīdhra's goblet, they perform (the rites connected with) the Acchāvāka's goblet.

एता एव होत्रास्तृतीयसवने भवन्ति॥१७॥

17. The same (six Hotrakas) should be there at the third pressing[1] (also).

1. At XIII.12.3.

XIII.5

सन्नेषु नाराशंसेषु दक्षिणा ददाति। बह्वपरिमितं सप्तैकविंशतिः षष्टिः शतं द्वादशशतं सहस्रं सर्ववेदसं वा॥१॥

1. After the Nārāśaṁsa (-goblets) have been set down[1] (the sacrificer) gives the sacrificial gifts (Dakṣiṇās) (to the priests). He gives a lot,[2] or unlimited, or seven,[3] or twentyone[4] or sixty or hundred or hundred and twelve[5] or one thousand[6] (cows)[7] or the entire wealth.

1. Cp. TB II.7.1.3.; cp. also TS VI.1.6.3.
2. Cf. KS XXVII.4; MS IV.8.3.
4. Cp. BaudhāŚS XXV.4.
5. Cf. TMB XVI.1.11.
6. In Viśvajit-sacrifice. See XXII.1.7.
7. See the Sūtra 5 below.

ज्येष्ठं वा पुत्रमपभज्य सर्ववेदसं ददाति॥२॥

2. Or he gives the entire property after having given to the eldest son the portion (due to him).[1]

1. See XV.11.12.

अश्वतरं साहस्रे सर्ववदेसे च ददाति॥३॥

3. He gives a mule (in a sacrifice) in which one thousand cows or the entire wealth (is given as Dakṣiṇā).[1]

1. Cf. TS VII.1.1.3.

अविं ददात्यजां गामश्वं पुरुषं हस्तिनं वासो ऽनो रथमोदनं मन्थं माषांस्ति-लान्व्रीहियवान्गर्दभमित्यधिकान्यनियतानि॥४॥

4. He also gives a sheep, a she-goat, a bull, a horse, a man, an elephant, a garment, a cart, a chariot, rice-pap, stirred (flour), black bear, sesame, rice-grains, barley, a donkey as additional, non-obligatiory (gifts).

गवां संख्या भवति॥५॥

5. The number (mentioned in Sūtra 1) referes (only) to cows.

दक्षिणेन वेदिमवस्थितासु दक्षिणासूत्तरेण हविर्धानं गत्वोत्तरेणाग्नीध्रीयं धिष्णियं परीत्य पूर्वया द्वारा प्राग्वंशं प्रविश्यात्र यजमानस्यामात्यानां संह्वयनाद्या स्रुग्दण्डोपनियमनात्कृत्वा प्रचरण्या दाक्षिणानि जुहोति॥६॥

6. While the Dakṣiṇā(cows) are situated towards the south of the altar, having gone along the north of the Havirdhāna (-shed), having gone round along the north of the Dhiṣṇya of the Āgnīdhra,[1] having entered the Prāgvaṁśa (hall) by the eastern door, having here performed the rites beginning with the calling together of the relatives of the sacrificer upto the fastening of the handle of the ladle (to the end of the piece of cloth)[2] (the Adhvaryu) makes libations (of ghee connected with the gifts, by means of the Pracaraṇī (additional) (-ladle).

1. Cf. TS VI.3.1.6.
2. See XI.16.12-15.

हिरण्यं प्रबध्य घृते ऽवधायोदु त्यं चित्रमिति द्वाभ्यां गार्हपत्ये जुहोति॥७॥

7. Having tied a piece of gold (to the end of his garment) then having put it in the ghee (in the ladle),[2] with two verses beginning with *udu tyaṁ... citram*[3]... he makes the libations in the Gārhapatiya (-fire).[4]

1. See XI.16.15.
2. Cf. ŚB IV.3.4.6.
3. TS I.4.43.a-b.
4. Cf. TS VI.6.1.1.

दिवं गच्छ सुवः पतेति हिरण्यं हुत्वोद्गृह्णाति॥८॥

8. Having made the libations, he takes up the piece of gold[1] with *divaṁ gaccha suvaḥ pata.*[2]

1. Cf. TS VI.6.1.2.
2. TS I.4.43.d.

उभयं धारयमाणो रूपेण वो रूपमभ्यैमीति दक्षिणा अभ्यैति॥९॥

9. Holding both (the piece of gold and the ghee) in his hand),[1] he goes towards the Dakṣiṇā (-cows) with *rūpeṇa vo rūpaṁ abhyaimi....*[2]

1. Cf. ŚB IV.3.4.14; cp. KS XXVIII.4; TS VI.6.1.2.
2. TS I.4.43.e.

अतिनीय विभागमेके समामनन्ति॥१०॥

10. According to the opinion of some (teachers)[1] the division (should be done) after he has led (the cows) beyond.

1. According to their opinion first the ritual mentioned in XIII.6.8-9 should be done and then the ritual mentioned in XIII.5.9. and 11ff should be done.

तुथो वो विश्ववेदा विभजत्विति ता यजमानश्चतुर्धा कृष्णाजिनेन व्युत्त्रास्य चतुर्थमध्वर्युभ्यो विभजति॥११॥

11. With *tutho vo viśvavedāḥ...*[1] having frightened those (cows) by means of the black antelope's skin in four directions (and thus having made four divisions off them) the sacrificer alots one fourth (of the cows) to the Adhvaryus:

1. TS I.4.4.f.

यावदध्वर्यवे ददाति तस्यार्धं प्रतिप्रस्थात्रे तृतीयं नेष्ट्रे चतुर्थमुन्नेत्रे॥१२॥

12. To the Pratiprasthātṛ he gives one half, to the Neṣṭṛ one third and to the Unnetṛ one fourth of as many cows as he gives to the Adhvaryu.[1]

1. Thus if 12 cows are given to the Adhvaryu, 6, 4 and 3 cows are to be given to his assistants respectively.

एतेनेतरेषां दानमुक्तम्॥१३॥

13. Thereby the gift to the other (priests) is as goods as told.

1. Thus if the Hotṛ gets 12 cows, the Maitrāvaruṇa, Acchāvāka and Grāvastut would get 6,4 and 3 cows respectively; if the Udgātṛ gets 12 cows the Prastotṛ, Pratihartṛ and Subrahmaṇya would get 6,4 and 3 cows respectively; and if the Brahman gets 12 cows the Brāhmaṇācchaṁsin, Āgnīdhra and Potṛ would get 6,4, and 3 cows respectively.

XIII.6

हिरण्यं पूर्णपात्रमुपबर्हणं सार्वसूत्रमित्यग्नीधे ऽग्रे ददाति॥१॥

1. In the beginning[1] (the sacrificer) gives a piece of gold,[2] a vessel filled (with grains),[3] and pillow made out of threads of all (colours)[4] to the Āgnīdhra.

1. Cf. MS IV.8.3.
2. Cf. TS. VI.6.1.5.
3. Cp. V.20.7.
4. Cp. V.20.7; cf. KS XXVIII.4.

प्रतिहर्त्रे ऽन्ततः॥२॥

2. (He gives) to the Pratihartṛ at the end.[1]

1. Cf. ŚB IV.3.4.22; MS IV.8.3.

तथा ब्रह्मणे दद्याद्यथान्यां दक्षिणां नानुध्यायेत्॥३॥

3. He should give to the Brahman in such a way that he (the Brahman) would not covet another gift.

अङ्गानि दत्त्वा तेनतेन यथालिङ्गं निष्क्रीणीते यद्दास्यन्स्यात्॥४॥

4. Having given (his) limbs, he redeems them by means of the (other items) which he is going to give, in accordance with the characteristic mark.[1]

1. Cf. JB II.54. See the Sūtras 5 and 6.

होतर्वाचं ते ददामि तां ते ऽनेन निष्क्रीणामीति॥५॥

5. (He should give his speech to the Hotṛ and then redeem it with the formula meaning), "O Hotṛ, I give my speech to you; I redeem it from you by means of this."

एवं ब्रह्मणे मनः। अध्वर्यवे प्राणम्॥ उद्गात्रे चक्षुः। होत्रकेभ्यः श्रोत्रम्। चमसाध्वर्युभ्यो ऽङ्गानि। प्रसर्पकेभ्यो लोमानि। सदस्यायात्मानम्॥६॥

6. In the same manner (he gives his) mind to the Brahman; breath to the Adhvaryu, eye to the Udgātṛ, ear to the Hotakas, limbs to the Camasādhvaryus, hair to the visitors,[1] and the self to the Sadasya.[2]

1. For Prasarpakas (visitors) see XI.9.8.
2. For this Sūtra cf. JB II.54.

अन्यत्र दक्षिणाभ्यश्चमसाध्वर्युप्रसर्पकसदस्येभ्यः॥७॥

7. To the Camasādhvaryus, visitors, and the Sadasya (he gives gifts) other than the Dakṣiṇās.

हिरण्यपाणिरग्रेण गार्हपत्यं नयति जघनेन सदः। अन्तराग्नीध्रं च सदश्च ता उदीचीस्तीर्थेनोत्सृजति॥८॥

8. With a piece of gold in his hand[1] (the Adhvaryu) leads (the Dakṣiṇā-cows) along the east of the Gārhapatya (-fire)[2] and along the west of the Sadas.[3] He releases them towards the north[4] along the Tīrtha-passage[5] between the Āgnīdhra's shed and the Sadas.[6]

1. Cf. MS IV.8.3.
2. Cf. MS IV.8.3.
3. MS IV.8.3.
4. Cf. MS IV.8.3.
5. See also XI.13.10.
6. Cf. KS XXVIII.4.

एतत्ते अग्ने राध इति दक्षिणातिनयनः॥९॥

9. The formula (to be used at the time) of leading (the cows) beyond is *etat te agne rādhaḥ....*[1]

1. TS I.4.43.g-i.

तथैव समन्वारब्धेष्वसमन्वारब्धेषु वाग्ने नयेत्याग्नीध्रीये जुहोति॥१०॥

10. In the same manner[1] while the relatives are holding (the sacrificer from behind) or not (holding) (the Adhvaryu)

makes a libation (of ghee) in the Āgnīdhrīya (-fire) with *agne naya...*[3]

1. As that of the two libations mentioned in XIII.5.7.
2. Cf. TS VI.6.1.1.
3. TS I.4.43.c.

वनेषु व्यन्तरिक्षं ततानेति द्वितीयां यद्यनो रथो वासो ऽधीवासो वा दीयते यदि वा दास्यन्स्यात्। प्रजापते न त्वदेतानीति तृतीयां यदि पुरुषो हस्ती वा दीयते यदि वा दास्यन्स्यात्॥११॥

11. Wtih *vaneṣu vyantarikṣaṁ tatāna...*[1] he (makes) the -second (libation) if a cart or a chariot or a garment or a bed spread is being given (by the sacrificer) or if (the sacrificer) is going to give it.[2] With *prajāpate na tvadetāni...*[3] (he makes) the third (libation) if a man or an elephant is being given (by the sacrificer) or if (the sacrificer) is going to give (it).[4]

1. TS I.2.8.f.
2. Cf. MS IV.8.2; KS XXVIII.4.
3. TS I.8.14.m.
4. For this no old source is known.

ब्राह्मणमद्य राध्यासमित्यात्रेयाय प्रथमाय हिरण्यं ददाति। द्वितीयाय तृतीयाय वा॥१२॥

12. In the first place[1] (the sacrificer) gives a piece of gold to (a brāhmin) belonging to the Atri-(family) with *brāhmaṇamadya rādhyāsam...* Or (he may give it to him) in the second or third place.

1. This is in contrast to XIII.6.1. According to ŚB IV.3.4.21, first a gift is to be given to Āgnīdhra. Then to one belonging to Atri-family. According to Rudradatta a gift should be given to one belonging to Atri-family in the first place and then to Āgnīdhra etc. If the second alternative is accepted then first to Āgnīdhra and then the person belonging to Atri-family. If the third alternative is accepted then first to Āgnīdhra then to the Hotṛ and then to one belonging Atri-family.

तदभावे य आर्षेयः संहितस्तस्मै दद्यात्॥१३॥

13. In the absence of him (i.e. one belonging to the Atri-

family), he should give (the gift) to him who belongs to any Ṛṣi (sage) family in a contiued line.[1]

1. Cf. KS XXVIII.13.

अस्मद्दात्रा देवत्रा गच्छतेति नीता अनुमन्त्र्य सद एत्य वि सुवः पश्येत्य-नुवीक्षते यद्यतिनीय विभजेत्॥१४॥

14. Having addressed (the gift-cows which have been) led, with *asmad dātrā devatrā gacchata...*,[1] having come to the Sadas,[2] he looks at them with *vi suvaḥ paśya...*[3] if he divides (them) after having led them beyond.[4]

1. TS I.4.43.n-o.
2. Cf. TS VI.6.1.1.
3. TS I.4.43.l,m.
4. See XIII.5.10.

अन्तः सदस्यासीनेभ्य ऋत्विग्भ्यो दद्यात्। हविर्धाने ऽध्वर्युभ्यः॥१५॥

15. He should give them to the priests sitting inside the Sadas; and to the Adhvaryus (who are sitting in the Havirdhāna (-shed).[1]

1. Cf. ŚB IV.3.4.21-22.

ऋत्विग्भ्यो नमस्करोति॥१६॥

16. He salutes the priests.

यं यज्ञमागच्छेत्तं प्रसर्पेदिति प्रसर्पकाणां विज्ञायते॥१७॥

17. In connection with the visitors it is known (from a Brāhmaṇa-text), to whichever sacrifice one may come, (towards) that (sacrifice) one may move.

XIII.7

दक्षिणतः सदस्यासीनेभ्यः प्रसर्पकेभ्यो ददाति॥१॥

1. (The sacrificer) gives (a gift) to the visitors sitting in the Sadas towards the south.

न बहिर्वेदि॥२॥

न याचितः॥३॥

न भीतः॥४॥

न कण्वकश्यपेभ्यः॥५॥

नाब्राह्मणाय॥६॥

2-6. (He should) not (give to one who is) outside the altar; nor (when) he has been begged for, nor (when he is) frightened; nor to those, belonging to the Kaṇva or to the Kaśyapa family nor to a non-brahmin.[1]

1. Cf. for all these rules KS XXVIII.5; MS IV8.3.

ब्राह्मणायाप्यविदुषे न देयम्। अप्यब्राह्मणाय विद्याविदे दद्यात्। यां सं विद्यां वेद तां तयावरुन्द्धे॥७॥

7. One should not give to one who is not learned even though he is a Brāhmaṇa. One may give even to a non-brahmin who is learned. He (the sacrificer) obtains that knowledge which he (the non-brahmin) knows.[1]

1. Cf. KS XXVIII.4.

यां श्रोत्रियाय ज्ञातये वानृत्विजे प्रसृप्ताय यां स विद्यां वेद तां तयावरुन्द्धे॥८॥

8. Whatever (gift he gies) to a learned person or to a relative who is not a priest, but is a visitor, he obtains that knowledge which that person knows.[1]

1. Cf. KS XXVIII.5.

यां ज्येष्ठाय यया स देवतया ज्यैष्ठ्यं गच्छति तां तयावरुन्द्धे॥९॥

9. Whatever (gifts he gives) to a seniormost person, he obtains senior-mostness by means of that deity due to which (the senior-most) has reached the senior-most-ness.[1]

1. Cf. KS XXVIII.5.

यामार्षेयाय विदुषे स्वर्गं तया लोकमाप्नोति॥१०॥

10. Whatever (gift he gives) to a person who is learned and belonging to any Ṛṣi (sage) family, by means of it he (the sacrificer) obtains the heaven.[1]

1. Cf. MS IV.8.3.

यामन्यो दीयमानां न कामयेत यं द्विष्यात्तस्मै दद्यात्सहान्येन धनेन॥११॥

यत्प्रतिनुत्ता दक्षिणां गोषु चारयेत्प्रति वा गृह्णीयात्सास्यावृक्येनं भूत्वा प्रम्लि-नीयात् ॥१२॥

11-12. To him whom he (the sacrificer) hates he should give such a gift as another one may not desire, along with some other wealth. If one lets a gift (-cow) which has been rejected, wander among (his other cows), or if he takes it back, that (cow) having become a female wolf, might bite him.[1]

1. Cf. MS IV.8.3; KS XXVIII.4.

यामदानीयाय दक्षिणां ददाति तामस्य पशवो ऽन्वपक्रामन्ति। यदि मन्येना-दानीयायादामिति न म इदमुपदम्भिषगित्येद्यजुर्जपेद्गां वा दद्याद् ब्राह्मणाय॥१३॥

13. Whatever (gift-cow) he gives to a person who does not deserve to be given to, the other cattle go away from him. If he thinks, I have "(given a gift-cow) to a person who does not deserve to be given to", he should either mutter the Yajus formula *na mā idamupadambhiṣak...*[1] or should give (another) cow to a Brāhmaṇa.[2]

1. MS IV.2.8.
2. Cp. MS IV.2.8.

यदा मरुत्वते ऽनूक्तमथ न देयं न प्रतिगृह्यम्॥१४॥

14. After the invitatory verse in connection with (the offering of the scoop to Indra) Marutvat[1] has been recited, no gift should be given (and) no one be accepted.

1. This scoop is offered immediately after the ritual of giving of gifts is over. The Sūtra is based on KS XXVIII.3; cp. also MS VI.6.8.

अनूबन्ध्यावपायां हुतायां दद्यात्प्रति च गृह्णीयुः॥१५॥

15. After the omentum of the Anūbandhyā (-cow) has been offered, one may give and others may accept (gifts).[2]

1. See XIII.23.5ff.
2. If some gifts are forgotten to be given then they are to be given at that time.

नीतासु दक्षिणासु चात्वाले कृष्णविषाणां प्रास्यति हरिणस्य रघुष्यतो ऽधि शीर्षणि भेषजम्। स क्षेत्रियं विषाणया विषूचीनमनीनशत्॥ अनु त्वा

हरिणो मृगः पड्भिश्चतुर्भिरक्रमीत्। विषाणे विष्यैतं ग्रन्थिं यदस्य गुल्फितं हृदि मनो यदस्य गुल्फितमित्येताभ्याम्॥१६॥

16. After the gift (-cows) have been led, (the sacrificer) throws the horn of black antelope upon the Cātvāla (-pit) with these (Verses): *hariṇasya raghuṣyato'dhi śīrṣaṇi bheṣajam...*[2] and with *anu tvā hariṇo mṛgaḥ....*[2]

1. Cf. TS VI.1.3.8; See and cp. X.13.3; see also XIII.18.7.
2. Cp. AV III.7.1.
3. Cp. AV III.7.2 and MS II.2.2.

यज्ञपतिमृषय एनसाहुरित्याग्नीध्रीये पञ्च वैश्वकर्मणानि हुत्वा॥१७॥

17. On the Āgnīdhrīya-fire, after the Adhvaryu has offered five libations (of ghee) to Viśvakarman,[1] with *yajñapatimṛṣaya enasā...*,[2]

1. Cf. TS III.2.8.3-4.
2. TS III.2.8.c-g. This Sūtra is incomplete. See the next sūtra.

XIII.8

मरुत्वतीयाभ्यां प्रचरतः॥१॥

1. (the Adhvaryu and the Pratiprasthātṛ) perform (the ritual) with the Marutvatīya (-scoops).

1. These are lying on the Khara (mound). See XIII.2.4.

इन्द्राय मरुत्वते ऽनुब्रूहीन्द्राय मरुत्वते प्रेष्येति संप्रैषौ सानुवषट्कारावननुवषट्कारौ वा। अन्यतरो वा सानुवषट्कारः। द्विदेवत्यवत्संपातौ व्यवनीयाभक्षितेन पात्रेणाध्वर्युस्तृतीयं मरुत्वतीयं गृह्णाति। मरुत्वाँ इन्द्रेति ग्रहणसादनौ। प्रतिप्रस्थाता हरति भक्षम्। उभावध्वर्यू प्रतिभक्षयतः॥२॥

2. The orders (for reciting the invitatory verse and the offering verse should be) *indrāya marutvate 'nubrūhi*[1] (to the Hotṛ) and *indrāya marutvate preṣya* (to the Maitrāvaruṇa) respectively. (The two scoops) should have the second Vaṣaṭ call[2] or not;[3] or only one of them should be with a second vaṣaṭ-call. After the two have poured the remnants into each other's cup in the same manner as in the case of the offering to the dual divinities, the Adhvaryu takes the third Marutvatīya (scoop)

by means of the cup the Soma in which has not been drunk.[4] The formulae for filling and depositing should be *marutvān indra*... (and *eṣa te yoniḥ*)[5] (respectively). The Pratiprasthātṛ carries (the remnant of the Soma for) the drinking. The two Adhvaryus drink from their own sides.[6]

1. Cf. ŚB IX.3.4.23.
2. Cf. KB XV.3.
3. See XII.23.9.
4. See XII.27.8.
5. TS I.4.19.
6. See XII.27.9.

एतत्पात्रमादायैन्द्राग्नवच्छस्त्रप्रतिगरो ग्रहनाराशंसाश्च॥३॥

3. After he has taken this cup[1] there should be the response to the recitation in the same manner as that of the Aindrāgna (recitation) and the ritual with the scoop and the Nārāśaṁsa (-goblets)[2] also should take place.

1. i.e. the Marutvatīya cup.
2. Thus now the ritual mentioned in XII.27.11-28.3 takes place here. See also XII.28.9.

माहेन्द्रं शुक्रपात्रेण गृह्णाति। महाँ इन्द्रो य ओजसेति ग्रहणसादनौ॥४॥

4. (The Adhvaryu) fills the Māhendra (-scoop) by means of the Śukra-cup. (The formulae beginning with) *mahān indro ya ojasā*[2] (and the next one) (should be used) for filling and depositing (respectively).

1. See XII.22.1ff. For the ritual cf. TS VI.5.5.3.
2. TS I.4.20.

माहेन्द्रस्य स्तोत्रमुपाकरोति॥५॥

5. (The Adhvaryu) bespeaks the Māhendra-stotra.

स्तुते वैश्वदेववच्छस्त्रप्रतिगरो ग्रहनाराशंसाश्च॥६॥

6. After the (Māhendra-) stotra has been sung, (there should be) the response to the Śastra in the same manner as that of Vaiśvadeva (-cup),[1] and the ritual of taking (of the Māhendra-cup by the Adhvaryu and) of the Nārāśaṁsa (goblets by the Camasādhvaryus) also should take place.

1. See XII.28.9.

माहेन्द्रं त्वतिग्राह्या अनुहूयन्ते॥७॥

7. The Atigrāhya-scoops[1] are offered after the Māhendra (-scoop).[2]

1. See XII.12.9-10.
2. Cf. ŚB IV.5.4.8.

सहैवाध्वर्युणाग्नेयं प्रतिप्रस्थातादत्ते। ऐन्द्रं नेष्टा। सौर्यमुन्नेता॥८॥

8. Together with the Adhvaryu,[1] the Pratiprasthātṛ takes the Āgneya (-Atigrāhya-scoop), the Neṣṭṛ (takes) the Aindra (-Atigrāhya-scoop); the Unnetṛ (takes) the Saurya (-Atigrāhya-scoop).

1. i.e. when the Adhvaryu takes the Māhendra-scoop, his assistants take the Atigrāhya-scoops simultaneously.

अग्ने तेजस्विन्नित्याग्नेयं प्रतिप्रस्थाता हुत्वा तेजोविदसीत्यनुमन्त्रयते। इन्द्रौजस्विन्नित्यैन्द्रं नेष्टा हुत्वौजोविदसीत्यनुमन्त्रयते। सूर्य भ्राजस्विन्निति सौर्यमुन्नेता हुत्वा सुवर्विदसीत्यनुमन्त्रयते॥९॥

9. Having offered the Āgneya (scoop) with *agne tejasvin*... the Pratiprasthātṛ addresses it with *tejovid asi*... Having offered the Aindra (-scoop) with *indraujasvin*... the Neṣṭṛ addresses it with *ojovidasi*... having offered the Saurya (-scoop) with *sūrya bhrājasvin*... the Unnetṛ addresses it with *suvarvidasi*....[1]

1. All the formulae TS III.3.1.a-f.

तान्हुत्वा सदसि प्रत्यङ्मुखा भक्षयन्ति मयि मेधामित्येतैः स्वंस्वं यथालिङ्गम्॥१०॥

10. Having offered those (scoops) they drink the remanants each of his own scoop with their faces to the west, with *mayi medhām*...[1] in accordance with the characteristic mark (in the formula).

1. TS III.3.1.g.

तथैवोक्थ्यविग्रहाः॥११॥

11. In the same manner[1] the division of the Ukthya[2] (should be performed).

1. See XII.28.11.
2. i.e. taking of the Ukthya-scoop out of the Ukthya vessel (see XIII.2.3.).

एतावन्नाना। इन्द्राय त्वेन्द्राय त्वेति सर्वत्र ग्रहणसादनौ संनमति॥१२॥

12. (Only) this much should be different: (the Adhvaryu) modifies the formula for taking and for placing, everywhere with *indrāya tvā....*

उक्थं वाचीत्याह माध्यंदिनं सवनं प्रतिगीर्य शस्त्रं शस्त्रं वा। विश्वे देवा मरुत इति संस्थिते सवन आहुतिं जुहोति॥१३॥

13. Having responded (to the Śastras) at the Midday-pressing (the Adhvaryu) says *uktham vāci.*[1] Or (he may say so after having responded to) each Śastra. With *viśve devā marutaḥ...*[3] he offers a (ghee-) libation after the (midday) pressing is completely established (i.e. concluded).

1. TS III.2.9.1.
2. See XI.29.11 and XIII.16.8.
3. TS III.1.9.c.

तथैव संप्रैषः सर्पणं च॥१४॥

14. The (act of) ordering and (that of) moving out (of the Sadas) (should be done) in the same manner (as described earlier).[1]

1. See XII.29.14-16.

संतिष्ठते माध्यंदिनं सवनम्॥१५॥

15. The midday-pressing stands completely established (i.e. concluded).

XIII.9

आदित्यारम्भणं तृतीयसवनम्॥१॥

1. The third pressing begins with (the taking of) the Āditya (-scoop).

हविर्धानस्योभे द्वारौ संवृत्य वेद्यां बहुजनायाम्॥२॥

2. Having closed both the doors of the Havirdhāna(-shed) (by means of the mats)[1] (the Adhvaryu takes the Soma in the Āditya-cup) while the great altar (Mahāvedi) is crowded by many people.[2]

1. Cf. TS VI.5.6.4.
2. Cf. KS XXVIII.6; cp. MS IV.6.9.

यदि वास्य भ्रातृव्यः प्रसृप्तः स्यादन्तर्वेदि सति गृह्णीयात्॥३॥

3. Even if his (of the sacrificer) enemy has moved in (along with the other people) (the Adhvaryu) should take the Soma) while (the enemy) is (still) within the great altar.[1]

1. Cf. KS XXVIII.6.

भ्रातृव्ययज्ञे तु गृह्यमाण आदित्ये बहिर्वेदि तिष्ठते॥४॥

4. While however (the Āditya-scoop) is being taken in a sacrifice of his enemy, (the sacrificer) should stand outside the great altar.[1]

1. Cf. MS IV.6.9.

आदित्यपात्रेण य आदित्यस्थाल्यां द्विदेवत्यग्रहसंपातास्तेभ्यः सोमं गृह्णाति कदा चन स्तरीरसीति॥५॥

5. (The Adhvaryu) takes the Soma[1] by means of the Āditya-cup out of the remnants (which have been collected in the Āditya (-pot)[2](after the offerings) to the dual divinities, with *kadācana starīrasi...*[3]

1. Cf. TS VI.5.6.3.
2. See XII.21.4 and 7.
3. TS I.4.22.a.

कदा चन प्रयुच्छसीति शृतातङ्क्यं दधि॥६॥

6. With *kadācana prayucchasi...*[1] (he takes)) curds curdled from hot (milk).[2]

1. TS I.4.22.c.
2. See XI.21.8.

यज्ञो देवानामिति पुनः सोमं गृहीत्वा विवस्व आदित्येति तस्मिन्ग्रावाण-मुपांशुसवनमवधाय तेनैनं मेक्षयित्वा॥७॥

या दिव्या वृष्टिस्तया त्वा श्रीणामीति शृतातङ्क्येन दध्ना पयसा वा वृष्टिकामस्य श्रीत्वा ग्रावाणमुद्गृह्णाति॥८॥

7-8. With *yajño devānām...*[1] having taken Soma again,[2] with *vivasva āditya...*[3] having put the Upāṁśusavana-stone in it, having then stirred it (the mixture of Soma and curds) by means of it (=Upāṁāśusavana-stone)—(if the sacrificer is) desirous of rain, with *yā divyā vṛṣṭis tayā tvā śrīṇāmi*[4] having

mixed (the Soma) with curds curdled from hot milk or with milk, (then having put the Upāṁśusavana-stone in it and then having stirred the mixture with that stone)—he lifts up the (Upāṁśusavana-) stone.[5]

1. TS I.4.22.d.
2. At that time he allows some remnants to remain. See XIII.10.12.
3. TS I.4.22.e.
4. TS I.4.22.c.
5. Cp. TS VI.5.6.5.

यद्युद्गृहीतस्य ताजग्बिन्दुः प्रस्कन्देद्वर्षुकः पर्जन्यः स्यात्। यदि चिरमवर्षुकः॥९।

9. From the (Upāṁśusavana-stone) if a drop falls quickly (then one may suppose that) there will be rain (very soon); if it (falls) after a long time, there will be no rain.[1]

1. Cf. TS VI.5.6.5; cp. KS XXVIII.6.

न सादयति॥१०॥

10. (The Adhvaryu) does not deposit (the cup on the mound).[1]

1. Cp. TS VI.5.6.5-6.

यदि कामयेत गर्भान्पशवः सीव्येयुरित्युद्गृह्यादित्यमवेक्षेत॥११॥

11. If he disires, "May the cows (of the sacrificer) miscarry (the embryos) he should look at the Āditya (-cup) after having lifted it up.[1]

1. Cf. MS IV.6.9.

दर्भैर्हस्तेन वापिधायोत्तिष्ठति सूर्यो मा देवो देवेभ्यः पात्विति॥१२॥

12. Having covered (the cup) by means of Darbha-blades or with the hand[1] he stands up with *sūryo mā devo devebhyaḥ pātu*.[2]

1. Cf. MS IV.6.9; KS XXVIII.6;
2. TS III.5.5.a

अहं परस्तादित्यादित्यं यजमानो ऽन्वारभत आ होमात्॥१३॥

13. With *ahaṁ purastāt....* the sacrificer holds the Āditya (-cup) until the libation is offered.

1. TS III.5.5.b.

कविर्यज्ञस्य वितनोति पन्थामिति हरति॥१४॥

14. With *kavir yajñasya vi tanoti*...[1] (the Adhvaryu) carries (the cup to the Āhavanīya-fire).

1. TS III.5.5.f.

आ समुद्रादिति दर्भैराच्यावयति॥१५॥

15. With *ā samudrād*...[1] he causes (the Soma-drops) fall by means of the Darbha (-grass).

1. TS III.5.5.c.

XIII.10

आदित्येभ्यो ऽनुब्रूहि प्रियेभ्यः प्रियधामभ्यः प्रियव्रतेभ्यो महस्वसरस्य पतिभ्य उरोरन्तरिक्षस्याध्यक्षेभ्य आदित्येभ्यः प्रेष्य प्रियेभ्यः प्रियधामभ्यः प्रियव्रतेभ्यो महस्वसरस्य पतिभ्य उरोरन्तरिक्षस्याध्यक्षेभ्य इति संप्रैषौ। आदित्येभ्यो ऽनुब्रूह्यादित्येभ्यः प्रेष्येति वा॥१॥

1. The two orders (to the Maitrāvaruṇa should be) *ādityebhyo'nubrūhi*... and (to the Hotṛ to recite the offering verse) *ādityebhyaḥ preṣya*... or *ādityebhyo'nubrūhi* and *ādityebhyaḥ preṣya*.

1. ŚB IV.3.5.26.

यास्ते विश्वाः समिधः सन्त्यग्न इति दर्भानाहवनीये प्रास्यान्यत्रेक्षमाण आदित्यं जुहोति॥२॥

2. With *yāste viśvāḥ samidhaḥ*....[1] having thrown the Darbha-grass in the Āhavanīya (-fire)[2], (the Adhvaryu) offers the Āditya (-scoop) looking elsewhere[3].

1. TS III.5.5.g.
2. Cf. TS III.5.5.2.
3. Cf. KS XXVIII.6.

उन्नम्भय पृथिवीमिति वृष्टिकामस्य जुहुयात्॥३॥

3. In the case of a (sacrificer who is) desirous of rain he should offer (it) with *unnambhaya pṛthivīm*...[1]

1. TS III.5.5.d.

न हुत्वान्वीक्षेत॥४॥

4. Having offered (it) he should not look at (it).[1]

1. TS III.5.6.5.

सूदवदादित्यपात्रमायतने सादयित्वादाभ्यांशुमुपांशुपावनौ यश्चोपांशुपात्रेंऽशुस्तानृजीषे ऽपिसृज्य प्रातःसवनवन्महाभिषवः॥५॥

5. After the Āditya-cup containing some remnants in it,[1] has been placed in its place, (there should be) the Great pressing in the same manner as in morning-pressing,[2] after the (Adhvaryu) has added the Soma stalk remaining after the Adābhya (-offering),[3] the two (stalks) used for the purification of the Upāṁśu (offering)[4] and the stalk (remained) in the Upaṁśu (cup),[5] into the husks.

1. Cp. XIII.10.12.
2. See XII.12.2.ff.
3. See XII.8.4.
4. See XII.11.11.
5. See XII.11.5.

ऋजीषं त्वेवाभिषुण्वन्ति॥६॥

6. They however press out only from the husks (of the two earlier pressings).

पयस्यावर्जं सवनीयाः॥७॥

7. Then there should be the oblations connected with the pressing except the milk-mess.[1]

1. Cp. XIII.1.12; (as in the case of the midday-pressing).

आग्नीध्रे पत्न्याशिरं मथित्वापरया द्वारा हविर्धानं प्रपादयति। पूर्वया गतश्रियः॥८॥

8. Having churned the *āśir*[1] in the Āgnīdhra's shed, the wife of the sacrificer brings it into the Havirdhāna (-shed) through the western door; through the eastern door in the case of a Gataśrī.[2]

1. Churned sour milk is called *āśir*. See also XI.21.8; AB III.27; TS VI.1.6.5. According to ŚB IV.3.3.19 the Āgnīdhra does the work which is assigned here to the wife of the sacrificer.
2. See I.14.9; XI.17.8.

पूर्वया यजमानः प्रपद्यते॥९॥

9. The sacrificer enters through the eastern door (into the Havirdhāna-shed).

पूतभृतो बिल उदीचीनदशं पवित्रं वितत्य तस्मिन्यजमानः पुरस्तात्प्रत्यङ्तिष्ठन्सह पत्न्याशिरमवनयत्यस्मे देवासो वपुषे चिकित्सतेति चतसृभिः॥१०॥

10. Over the opening of the Pūtabhṛt, after the singers have stretched the woolen strainer with its fringes pointing towards the north,[1] the sacrificer with his face to the west, together with his wife, pours the Āśir (into the Pūtabhṛt) with four verses beginning with *asme devāso vapuṣe cikitsata.*[2]

1. Cf. ŚB IV.3.5.21; see also XII.29.9.
2. TS III.2.8.i-m.

ग्रहकाल आग्रयणमेव चतसृभ्यो धाराभ्यः॥११॥

4. At the time of scooping (the Soma) (the Adhvaryu fills in) the Āgrayaṇa (-vessle) itself by means of the four streams.[1]

1. See also XII.15.3; XIII.2.1.

आग्रयणादुत्सिच्य द्वितीयां धारां करोति। आदित्यस्थाल्यास्तृतीयाम्। आदित्यग्रहसंपाताच्चतुर्थीम्॥१२॥

12. He makes the second stream (of the Soma) after having poured it from the Āgrayaṇa-vessel (into another pot); the third from the Āditya-vessel[1] (and) the fourth from the remnant of the Soma in the Āditya-cup.[2]

1. See XIII.9.7.
2. See XIII.10.5. For this Sūtra see ŚB III.3.5.21.

उक्थ्यश्चेदत्रोक्थ्यं गृह्णाति॥१३॥

13. If (Soma-sacrifice which is being performed is of) the Ukthya (type) he takes the Ukthya[1] (-scoop) (at this time).[2]

1. See XIV.1.6.
2. Cf. KS XXVII.10.

विरमति धारैकधनानां यथार्थमित्येतदादि माध्यंदिनवत्॥१४॥

14. (Then) the stream ceases. (Then the rites) mentioned in the injuction beginning with *ekadhanānāṁ yath^rtham*

should be performed in the same manner as at the time of the midday (-pressing).

1. See XIII.2.6ff. In the seventh and ninth Sūtra thre is a reference to the Midday-pavamāna. There we have to understand the Ārbhava-pavamāna.

XIII.11

जागतः पन्था आदित्या देवतावृकेणापरिपरेण प्रथा स्वस्त्यादित्यानशीयेति सर्पणे विकारः। आयुषे हिङ्कुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मे ऽवरुद्ध्या इति पुरस्तादार्भवात्पवमानाद्यजमानो जपति। पञ्चहोतारं सप्तहोतारं वा व्याचष्टे। आयुवै हिङ्कुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मे ऽवरुद्ध्या इति च। स्तूयमाने च पञ्चहोतारं सप्तहोतारं वा जपति। मध्यमायां च स्तोत्रीयायां तृतीयमन्वारोहम्। स्तुते ऽध्वर्युः संप्रेष्यत्यग्नीदग्नीन्विहर बर्हिं स्तृणीहि पुरोडाशाँ अलंकुरु प्रतिप्रस्थातः पशौ संवदस्वेति॥१॥

1. In the (formula conneced with) moving[1] into the Sadas for the Ārbhava-pavamāna (there should be the following) modification: *jāgataḥ panthāḥ ādityā devatāvṛkeṇāpariparena pathā svastyādityān aśīya*. Before the Ārbhava-pavamāna (stotra), the sacrificer mutters *āyuṣe hiṁkuru tasyai prastuhi...*[2] He recites either the Pañcahotṛ-formula or the Saptahotṛ-formula and the formula *āyuvai hiṁkuru...*[4] and when the (Ārbhava-pavamāna) is being sung, he mutters the Pañcahotṛ or the Saptahotṛ-formula. At the time when the middle Stotriyā (-verse is being sung), he mutters the third Anvāroha.[5] After (the Ārbhava-pavamāna-laud) is sung, the Adhvaryu ordrs, O Āgnīdhra, do you spread out the fires; scatter the sacred grass; adorn the sacrificial breads, O Pratiprasthātṛ, do you converse (with the Śamitṛ) in connection with the animal."[6]

1. See XII.17.1; XIII.2.8.
2. See XII.17.11; XIII.3.1.a; MS IV.2.4.
3. Cf. TB II.2.8.3.
4. This formula is found only in the Āpastambaśrautasūtra. See also XIII.3.1.
5. viz. TS III.2.1.1. See XII. 17.15-16, XIII..3.1.
6. See also XII.17.19; XIII.3.1.

अत्र शल्काग्निभिर्ज्वलितो धिष्णियान् विहृतान्न व्याघारयेद् उपरिष्टाद्व्या-
घारणम्॥२॥

2. At this stage on the fires which have been made flare up by means of burning grass-bunches[1] and which has been spread out (by the Āgnīdhra) upon the Dhiṣṇyas, (the Adhvaryu) should not offer the Vyāghāra-libations. The offering of the Vyāghāra-libations (should be done) afterwards.[2]

1. See XII.18.2.
2. See XIII.14.5. That the Vyāghāraṇa is to be done afterwards i.e. after the offering of the Saumya-rice-pap-offering, is based upon ŚB IV.4.2.7.

शृतं हवी३ः शमितरित्येतदादि पाशुकं कर्म प्रतिपद्यत एडायाः॥३॥

3. (The Adhvaryu) performs the animal-sacrificial ritual beginning with the Pratiprasthātṛ's question, "O Śamitṛ, is the oblation (properly) cooked?", upto the Iḍā (-ritual).[1]

1. Thus the ritual mentioned in VII.23.3-26.7. See XIII.1.12. The ritual mentioned there is continued here.

दक्षिणेन हविर्धानं समवत्तं हरति। उत्तरेण वा॥४॥

4. (The Adhvaryu) brings the cut (poriton of the oblation-material viz. Iḍā) along the south (of) the Havirdhāna(-shed) or along the north (of it).

1. See VII.24.8,10.

प्राशितायामिडायां सवनीयाद्या नाराशंसानां सादनात्॥५॥

5. After the Iḍā (portion of the oblation-material i.e. the animal has been partaken (he performs the ritual beginning) with (the one connected with) the Savanīya (-sacrificial bread) upto the placing of the Nārāśaṁsa (-goblets).[1]

1. See XIII.4.7. (See also XII.3.18ff).

तत्र विकारः। तृतीयस्य सवनस्येन्द्राय पुरोडाशानामिति संप्रैषादी नमति॥६॥

6. There, (the following) modification (should take place): (Thus) (he) modifies the beginnings of the two orders as *tṛtīyasya savanasyendrāya puroḍāśānām*.[1]

1. See XIII.4.8. (See also XII.20.15).

XIII.12

प्रचरणकाले होतृचमसमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यवः॥१॥

1. At the time of the performance, the Adhvaryu takes the Hotṛ's goblet; the Camasādhvaryus (take their respective) goblets.

आश्राव्य प्रत्याश्राविते संप्रेष्यति। तृतीयस्य सवनस्यर्भुमतो विभुमतः प्रभुमतो वाजवतः सवितृवतो बृहस्पतिवतो विश्वदेव्यावतस्तीव्राँ आशीर्वत इन्द्राय सोमानिति संप्रैषादिः॥२॥

2. Having casued (the Āgnīdhra to say) *astu śrauṣaṭ*, (and) after (the Āgnīdhra has) responded (by saying *astu śrauṣaṭ*) (the Adhvaryu) orders. The beginning of the order (should be) *tṛtīyasya savanasyarbhumato vibhumataḥ....*

अथ चमसाञ्जुहोति॥३॥

3. Then he offers the libation (out of the Hotṛ's goblet and the Camasādhvaryus offer out of their respective) goblets.

श्येनाय पत्वने स्वाहेति वषट्कृते जुहोति। वट् स्वयमभिगूर्ताय नमः स्वाहेत्य-नुवषट्कृते॥४॥

4. After the *vaṣaṭ* has been uttered, he offers the libation with *śyenāya patvane svāhā*;[1] after the subsequent *vaṣaṭ* has been uttered, (he offers another) libation with *vaṭ svayam-abhigūrtāya namaḥ svāhā*.[2]

1. TS III.2.8.a.
2. TS III.2.8.a.

हुत्वा हरति भक्षम्॥५॥

5. After the Vaṣaṭ has been utered, he brings the remnant for drinking (to the Sadas).

एवमुत्तरैः प्रचरति॥६॥

6. In the same way he performs the ritual with the later goblets.[1]

1. The goblets of Maitrāvaruṇa, Brāhmaṇācchaṁsin, Potṛ, Neṣṭṛ, Acchāvāka, Āgnīdhra.

एतावन्नाना। पूर्वेणपूर्वेण मन्त्रेण वषट्कृतेवषट्कृते जुहोति। उत्तरेणोत्तरेणा-नुवषट्कृते॥७॥

7. This much (only) is different: He makes the libation after each time *vaśaṭ* has been uttered with the each prior formula, and after each time the subsequent Vaṣaṭ has been uttered with the each posterior formula.[1]

1. Thus for the Maitrāvaruṇa: *viṣṭambhāya dharmaṇe suāhā* and *vaṭ svayamabhigūrtāya namah*; for *Brāhmaṇācchaṁsin*: with *paridhaye janaprathanāya svāhā and vaṭ sva... namaḥ;* for the Potṛ: with *ūrje hotrāṇāṁ svāha* and *vaṭ sva... namaḥ;* for the Neṣṭṛ: with *payase hotrāṇāṁ svāhā* and *vaṭ sva... namaḥ*; for the Acchāvāka: with *prajāpataye manave svāhā* and *vaṭ sva... namaḥ*; for the Āgnīdhra: with *ṛtaṁ ṛtapāḥ suvarvāṭ svāhā* and *vaṭ sva... namaḥ* (TS III.2.8.a).

तृम्पन्तां होत्रा इति सर्वान्हुत्वा जपति॥८॥

8. When libations are made from all (the goblets) (the Adhvaryu) mutters *tṛmpantāṁ hotrāḥ....*[1]

1. TS III.2.8.h.

सन्नेषु नाराशंसेषु चमसिनः स्वंस्वं चमसमनू न्यन्ते त्रींस्त्रीन्पुरोडाशश-कलानुपवपन्त एतत्ते ये च त्वामन्वित्येतैः प्रतिमन्त्रम्॥९॥

9. After the Nārāśaṁsa (-gobelts) have been deposited, towards the south near their respective gobelts, the Camasins lay down three pieces of the Savanīya-sacrificial-breads (i.e. the oblation -materials),[1] each, with one of the formulae beginning with *etat te tatāsau ye ca tvām anu.*[2]

1. Cf. KB XVI.1.
2. TS III.2.5.q-r.

नमो वः पितरो रसायेति नमस्काराञ्जपन्ति॥१०॥

10. They mutter the salutation (-formulae beginning) with *namo vaḥ pitaro rasāya.*[1]

1. TS III.2.5.s-u.

षड्ढोतारं यजमानो व्याचष्टे॥११॥

11. The sacrificer recites the Ṣaḍḍhotṛ-formula.[1]

1. Cf. TB II.2.8.3.

प्रजापते न त्वदेतानीति प्राजापत्ययावतिष्ठन्ते॥१२॥

12. (The sacrificer and the Camasins) stand (on their own places) with a verse connected with Prajāpati viz. *prajāpate na tvadetāni....*[1]

1. TS III.2.5.v.

XIII.13

वाममद्य सवितरित्यन्तर्यामपात्रेण सावित्रमाग्रयणाद्गृहीत्वा न सादयति॥१॥

1. Having taken the Sāvitra (-scoop) from the Āgrayaṇa(-vessel)[1] by means of the Antaryāma-cup[2] with *vāmamadya...*[3] (the Adhvaryu) does not deposit it (on the Khara-mound).

1. Cf. TS VI.5.7.1. See XIII.14.7; 17.2.
2. Cf. TS VI.5.7.1.
3. TS VI.5.7.1.

देवाय सवित्रे ऽनुब्रूहि देवाय सवित्रे प्रेष्येति संप्रैषौ॥२॥

2. The two orders should be *devāya savitre'nubrūhi* and *devāya savitre preṣya*.

नानुवषट्करोति॥३॥

3. (The Hotṛ) does not utter the subsequent Vaṣaṭ.[1]

1. Cf. TS VI.5.7.1.

एतेनैव सशेषेण वैश्वदेवं पूतभृतो गृह्णाति॥४॥

4. With the same (cup)[1] which contains some remnants[2] he takes the Vaiśvadeva (-scoop) from the Pūtabhṛt.[3]

1. Cf. TS VI.5.7.2.
2. Cf. TS VI.5.7.3; cp. MS IV.7.1.
3. Cf. TS VI.5.7.2; (ŚB IV.4.1.12).

उपयामगृहीतो ऽसि सुशर्मासीति ग्रहणसादनौ॥५॥

5. The formulae for scooping and depositing should be *upayāmagṛhītosi...* and *suśarmāsi...*[1] respectively.

1. TS I.4.26.

न स्तोत्रं भवति॥६॥

6. There is no stotra (in connection with this scoop).[1]

1. Cf. MS IV.7.1.

वैश्वदेवं प्रतिगृणाति॥७॥

7. (The Adhvaryu) responds the Vaiśvadeva (-śastra) (in the manner given in the next Sūtras).

प्रद्यावा यज्ञैः पृथिवी ऋतावृधेत्यभिज्ञायोभयतोमोदं प्रतिगृणाति मदा मोद इव, मोदा मोद इवेति॥८॥

8. Having come to know (that the Hotṛ has recited) *pra dyāvā yajñaiḥ pṛthivī ṛtāvṛdhā*...[1] (the Adhvaryu) responds (with the word) *moda* on both sides: *madā moda iva* (at the end of each half-verse); *modā moda iva*[2] (at the end of each verse).

1. ṚV I.159.1.
2. Cp. ŚB (Kāṇva) V.3.3.8.

अन्यतरतोमोदं वा मदा मोद इव, ओथा मोद इवेति॥९॥

9. Or with (the word) *moda* (only) in one part: *madā moda iva* (at the end of each half-verse) and *othāmo daiva* at the end of each verse).

1. Cp. ŚB IV.3.2.13. Here in the printed text of Garbe we read *othā moda iva*. Caland's translation reads the same. But in that case the condition that the word *moda* be only on one side cannot be fulfilled. In ŚB IV.3.2.13 the expression *othāmo daiva vāk* is mentioned as a response according to some ritualists. KātyāŚS IX.13.29 mentions the expression *othāmo daiva* as the responsse. It is better to amend the text of the ĀpŚS in the light of the above mentioned details and translate it accordingly as has been done by me.

व्यवहितमेके समामनन्ति मदा मोद इव ओथा मेाद इव मोदा मोद इवेति॥१०॥

10. According to some ritualists[1] the response should be interrupted: *modā moda iva* (at the end of the first half verse); *othā moda iva* (at the end of the verse); *othā moda iva* (at the end of the second half-verse).

1. Not indentified.

आ व्याहावात्॥११॥

11. (This three-fold response should be done only upto the) Vyāhāva.[1]

1. See XII.27.17. The word Vyāhāva stands for the utterance *śoṁsāvom* by the Hotṛ.

नियुद्भिर्वायविह ता विमुञ्चेत्यभिज्ञाय प्रतिप्रस्थाता द्विदेवत्यपात्राणि वायुर्वो विमुञ्चत्विति विमुच्यापरया द्वारा निर्हृत्य मार्जालीये प्रक्षाल्य पूर्वयातिहृत्य यथायतनं सादयति॥१२॥

12. Having come to know (that the Hotṛ has recited) *niyudbhir vāyaviha tā vimuñca*,[1] having unyoked (i.e. discarded)[2] the cups connected with the dual-devinites with *vāyur vo vimuñcatu*[3] having brought them out (of the Havirdhāna-shed) through the western (door), having washed them on the Mārjālīya, having brought them (into the Havirdhāna-shed) through the eastern (door) the Pratiprasthātṛ places (them) on their respective places.

1. See ĀśvŚS V.18.5.
2. Cf. MS IV.6.2;KS XXVI.5; ŚB IV.4.1.15; KB XVI.3. See also XII.25.7.
3. Only in the ĀpastambaŚS.

वैश्वदेववद्ग्रहनाराशंसाः॥१३॥

13. The ritual in connection with (the drinking of the remnants of) the scoop and with the Nārāśaṁsa(-goblets) (should be performed) in the same manner as that in connection with the Vaiśvadeva (-scoop).[1]

1. See XII.28.9-10. The Soma in the goblets is to be drunk entirely.

सौम्यस्य चरोस्तन्त्रं प्रक्रमयति॥१४॥

14. (The Adhvaryu) starts the ritual connected with (the offering of) the rice-pap to Soma.

व्याख्यातश्चरुकल्पः॥१५॥

15. The procedure of the ritual of the rice-pap has been (already) explained.

1. See VIII.9.13ff.

श्रपयित्वा प्राचीनावीती सौम्येन प्रचरति॥१६॥

16. Having cooked (it), (the Adhvaryu) with his sacred thread on the right shoulder and under the left arm, performs the ritual with (the rice-pap) to be offered to Soma.

हस्तेन प्रथममवदानमवद्यति॥ मेक्षणेनोत्तरम्। एतद्वा विपरीतम्॥१७॥

17. He takes the first portion by means of his hand; the second with the spatula (*mekṣaṇa*),[1] or the other way round.

1. Cf. KS XXIV.2; cp. ŚB IV.4.2.5.

दक्षिणतो ऽवदायाभिघार्योदङ्ङतिक्रम्य दक्षिणामुखस्तिष्ठन्नाश्राव्य प्रत्याश्राविते संप्रेष्यति सौम्यस्य यजेति॥१८॥

18. Having (gone) to the south (along the front of th Āhavanīya-fire), having taken the portion, having poured ghee on it, having stepped beyond towards the north, standing with his face to the south[1], having caused (the Āgnīdhra to say) *astu śrauṣaṭ*, after (the Āgnīdhra has) responded, he orders: "Do you recite the offering verse (in connection with the offering of rice-pap) for Soma."[2]

1. Cf. MS IV.7.3.
2. Cf. ŚB IV.4.2.5.

वषट्कृते दक्षिणार्धे जुहोति॥१९॥

19. After the Vaṣaṭ has been uttered he offers the libation in the southern part (of the Āhavanīya-fire).[1]

1. Cf. TS VI.6.7.1.

आज्येनोपांशूभयतः सौम्यं परियजति। अन्यतरतो वा॥२०॥

20. Reciting verses inaudibly[1] he offers ghee on both the sides[2] of the (offering of the rice-pap) for Soma or only one of the sides.[3]

1. Cf. TS. VI.6.7.3.
2. i.e. before and after the offering of the cooked rice; cf. KS XXIX.2; ŚB IV.4.2.4-6.
3. Cf. TS. VI.6.7.3; MS IV.7.3.

आश्राव्य प्रत्याश्राविते संप्रेष्यति घृतस्य यजेति॥२१॥

21. Having called (the Āgnīdhra to say) *astu śrauṣaṭ*, after (the Āgnīdhra) has responded, he orders, "Do you recite the offering verse in connection with the ghee."

वषट्कृते हुत्वा प्रत्याक्रम्याज्येन चरुमभिपूर्य॥२२॥

22. After the Vaṣaṭ has been uttered, having made the offering (in the fire), having stepped back,[1] having filled the (pot of) rice-pap with ghee,[2]

1. Towards the Havirdhāna-shed
2. The sentence is incomplete. For the remaining part of the sentence see the next Sūtra.

XIII.14

उद्गातृभ्यो हरन्ति॥१॥

1. (the Adhvaryu and his assitants bring (the rice-pap) towards the Udgātṛ (-priests).[1]

1. Cf. TS VI.6.7.1; cp. JB I.20.

तमुद्गातारो ऽवेक्षन्ते सत्रो त एतद्यदु त इहेति॥२॥

2. The Udgātṛs see in it with *sattro ta etad yad u ta iha.*[2]

1. Cf. TS VI.6.7.2; cp. JB I.20.
2. MS IV.7.2.

य आत्मानं न परिपश्येदाज्येनाभिदर्दिं कृत्वावेक्षेत॥३॥

3. He who may not see himself (i.e. his reflection in the ghee), having poured ghee (additionlay, over the ghee) should see in it.[1]

1. Cf. TS VI.6.7.2.

यो गतमनाः स्यात्सो ऽवेक्षेत यन्मे मनः परागतमिति॥४॥

4. He whose mind has gone away should see in it[1] with *yanme manaḥ parāgatam....*[2]

1. Cf. TS VI.6.7.2.
2. TS VI.6.7.2.

अत्र पुनः शलाकाभिर्ज्वलतो धिष्णियान्विहृतानाज्येनैवाष्टगृहीतेन व्याघारयति॥५॥

5. At this stage again[1] (the Adhvaryu) pours the eight-times scooped[2] ghee only on the fires which have been spread out (by the Āgnīdhra) upon the Dhiṣṇyas (and) which (were made to) burn with the help of burning (by means of) the grass-bunches.

1. See also XIII.11.2.
2. In the Juhū-ladle.

यद्येनं ब्रूयादाग्नीध्रीयं मे पुनर्व्याघारयेति नवगृहीतं गृहीत्वाग्नीध्रीयमादितोऽन्ततश्च व्याघार्य धारयति धिष्णियानाज्यशेषं च॥६॥

6. If (the Āgnīdhra) says, "Do you again pour ghee on my Dhiṣṇya", then having taken nine-times scooped ghee, having poured it on the Āgnīdhra's hearth in the beginning as well at the end,[1] he retains the fires on the Dhiṣṇyas[2] and the remnant ghee.[3]

1. See ŚB IV.4.2.8;
2. i.e. does not let it be extinguished.
3. See XIII.14.8.

उपयामगृहीतो ऽसि बृहस्पतिसुतस्य त इत्युपांशुपात्रेण पात्नीवतमाग्रयणाद्गृहीत्वा न सादयति॥७॥

7. With *upayāmagṛhīto'si bṛhaspatisutasya te...*[1] having taken the Pātnīvata (-scoop) by means of the Upāṁśu-cup,[2] he does not deposit it (on the Khara-mound).[3]

1. TS I.4.2.7.a.
2. Cf. TS VI.5.8.1; cp. XIII.13.1; XIII.17.2.
3. Cf. TS VI.5.8.5.

व्याघारणशेषेण श्रीत्वाश्राव्य प्रत्याश्राविते संप्रेष्यत्यग्नीत्पात्नीवतस्य यजेति। अग्न३इ पत्नीवा३ इति वषट्कृते जुहोति॥८॥

8. Having mixed (the Soma) with the remnant of the pouring out of (the ghee on the Dhiṣṇyas),[1] having caused (the Āgnīdhra to say *astu śrauṣaṭ*, after he has responded, (the Adhvaryu) orders, "O Āgnidhra, do you recite the offerng verse

for the Pātnīvata (-scoop)."[2] After the Vaṣaṭ has been uttered, he offers the libation (of Soma) with *agnā 3i; patnīvā* 3.[3]

1. Cf. KS XXVIII.8; ŚB IV.4.2.13. See XIII.14.6. In TS VI.5.8.3. and MS IV.7.4. there is no refernece to the "remnant" ghee but simple ghee.
2. Cf. ŚB IV.4.2.15.
3. TS I.4.27.b.

नानुवषट्करोति॥९॥

9. (The Āgnīdhra) does not utter the subsequent Vaṣaṭ.

अपि वोपांश्वनुवषट्कुर्यात्॥१०॥

10. Or rather he utters the subsequent Vaṣaṭ inaudibly.[1]

1. Cf. TS VI.5.8.5.

ततः संप्रेष्यत्यग्नीन्नेष्टुरुपस्थमासीद नेष्टः पत्नीमुदानयोन्नेतर्होतुश्चमसमनून्नय होतृचमसे ध्रुवायावकाशं कुरूद्गात्रा पत्नीं संख्यापयाप उपप्रवर्तयेति॥११॥

11. Then (the Adhvaryu) orders, "O Āgnīdhra do you sit upon the lap of the Neṣṭṛ. O Neṣṭṛ do you bring the wife of the Sacrificer (towards the Udgātṛ).[1] O Unnetṛ do you fill the goblets after the Hotṛ's goblet has been filled, do you leave some space for the Dhruva in the Hotṛ's goblet. (O Neṣṭṛ), cause the wife of the sacrificer be seen by the Udgātṛ; (O sacrificer's wife), do you make the water flow down."[2]

1. Cf. TS VI.5.8.5-6.
2. Cp. ŚB IV.4.2.17.

संप्रैषवत्कुर्वन्ति॥१२॥

12. They do in accordance with the order.

अन्तरा नेष्टारं धिष्णियं चाग्नीध्रो व्यवसृप्य भक्षयति॥१३॥

13. Having moved (and sat) between the Neṣṭṛ and his Dhiṣṇya the Āgnīdhra drinks (the remnant of the Pātnīvata-scoop).

1. In accordance with the order, he has to sit upon the lap of the Neṣṭṛ. See, however, XIII.15.1.

अग्निपीतस्येति भक्षमन्त्रं संनमति॥१४॥

14. He modifies the formula to be used at the time of drinking as *agnipītasya* (instead of *indrapītasya*).[1]

1. See XII.24.7.

XIII.15

नोपस्थ आसीत। यदुपस्थ आसीत पण्डकः स्यात्॥१॥

1. (The Āgnīdhra) should not sit upon the lap (of the Neṣṭṛ). If he were to sit upon the lap, he would become impotent.[1]

1. Cf. KS XXVIII.8.

होतृचमसमुख्यांश्चमसानुन्नयन्सर्वं राजानमुन्नीय दशाभिः कलशौ मृष्ट्वा न्युब्जति॥२॥

2. While filling the goblets among which the Hotṛ's goblet is the first, (the Unnetṛ), having poured out the entire quantity of the king (Soma), having cleansed the two jars[1] by means of the fringes (of the wooolen strainer), places them upside down.[2]

1. viz. the Pūtabhṛt and the Droṇakalaśa.
2. See XII.29.9.

यज्ञायज्ञियस्य स्तोत्रमुपाकरोति॥३॥

3. (The Adhvaryu) bespeaks the Yajñāyajñiya-stotra.

ज्वलयन्ति धिष्णियान्॥४॥

4. They cause the Dhiṣṇya-fires blaze.

1. Cf. MS III.8.10.

सकर्णप्रावृता अवकर्णप्रावृता वा यज्ञायज्ञियेन स्तुवते॥५॥

5. Being covered up (their heads) either including the ears or excluding the ears, (the singers) sing the Yajñāyajñiya (-stotra).

1. The singers as well as those mentioned in the next Sūtra cover their heads with their upper garments. Cf. TMB VIII.7.6-7.

ये प्रसृप्ताः स्युस्ते सर्वे ऽग्निष्टोममुपगायेयुः॥६॥

6. (All) those who have entered (into the Sadas) should sing the Agniṣṭoma-sāman (=Yajñāyajñiya-stotra).[1]

1. Cf. KS XXVI.1.

सप्तहोतारं यजमानो व्याचष्टे॥७॥

7. The sacrificer recites the Saptahotṛ[1] (formula)[2].

1. TĀ III.5.
2. Cf. TB III.2.8.3.

विश्वस्य ते विश्वावत इति हिङ्कारमनूद्गात्रा पत्नीं संख्यापयति। आ तिसृभ्यः स्तोत्रियाभ्यो ऽगन्देवानिति च॥८॥

8. With *viśvasya te visvâvataḥ...*[1] and with *agan devān...*[2] (the Neṣṭṛ) causes the wife of the sacrificer to be seen by the Udgatṛ[3] after the *hiṁ*-sound is uttered.[4] (This he does) until the singing of the three Stotriyās.[5]

1. TS III.5.6.i. This verse is to be uttered by the wife of the sacrificer.
2. TS III.5.6.k.
3. Cf. TS VI.5.8.6.
4. (by the Udgātṛ). Cf. TMB VIII.7.13. See also V.25.11.
5. Cf. TMB VIII.7.4.

पत्न्यप उपप्रवर्तयति दक्षिणेनोरुणा नग्नेन प्राचीरुदीचीर्वोरुभ्यामन्तरतः॥९॥

9. The wife of the sacrifier makes water[1] flow along her naked right thigh[2] either towards the east or towards the north[3] between[4] her thighs.[5]

1. See XII.5.3ff where water is said to have been brought by the wife.
2. Cf. TS VI.5.8.6; cp. TMB VIII.7.10, MS III.5.4.
3. Cf. MS III.5.4. According to KS XXVI.1 water is made flow towards the north-east.
4. Cf. MS III.5.4; KS XXVI.1.
5. For Sūtras 8 and 9 see also JB I.173f.

ऊर्वोरुपप्रवर्तयेदित्येके॥१०॥

10. According to some teachers[1] (she) makes (the water) flow down[2] on her thighs.

1. Not known.
2. By means of her hand.

उपरि दूरमुदूहेदा वक्षणानामाविष्कर्तोः। अह्रीतमुख्यस्या जायत इति विज्ञायते॥११॥

11. It is known from (the Brāhmaṇa-texts) "She should

lift her (lower garment) far away until her crotch becomes manifest.[1] Thereby her progeny is born with unashamed face."[2]

1. Rudradatta's commentary has exactly reverse. According to him *yathorusandhir nāviṣkṛtaḥ syāttathoddhared vāsaḥ*. "She should lift her garment in such a way that the crotch will not be manifest." It is not clear from where he gets the word *na*.
2. Cf. KS XXVI.1; TMB VIII.7.11.

अभ्यग्र आग्निमारुतं प्रतिगृणाति॥१२॥

12. (The Adhvaryu) responds to the Āgnimāruta (-śastra) immediately.

1. The Āgnimāruta-śastra follows the Yajñāyajñiya-chant, and the Adhvaryu responds it in a speedy manner. Cf. KS XVI.7.

आपो हि ष्ठा मयोभुव इत्यभिज्ञायापो विषिञ्चन्प्रतिगृणाति॥१३॥

13. Having known (that the Hotṛ is reciting) *āpo hi ṣṭhā mayobhuvaḥ*...[1] he responds, sprinkling water in various directions.

1. ṚV. X.9.1.
2. From the jar kept near by.

स्वादुष्किलायं मधुमाँ उतायमित्यभिज्ञायोभयतोमोदं प्रतिगृणाति मदा मोद इव मोदा मोद इवेत्या व्याहावात्॥१४॥

14. Having known (that the Hotṛ is reciting) *svāduṣkilāyaṁ madhumān utāyam*...[1] he responds with the response in which the word *moda* occurs on both the sides: *madā moda iva* and *modā moda iva* until the Vyāhāva.[2]

1. ṚV VI.47.1.
2. See XIII.13.8; 11. See also AB III.38; KB XVI.8.

सादनादि ध्रुवस्य न यजमानो मूत्रं करोत्यावनयनात्॥१५॥

15. From the time of the depositing of the Dhruva-scoop upto that of the pouring of it,[1] the sacrificer does not urinate.[2]

1. Thus from XII.16.3 upto XIII.16.1.
2. Cf. KS XXVIII.1; cf. ŚB IV.2.4.8.

XIII.16

भूतमसि भूते मा धा इति प्रतिप्रस्थाता ध्रुवमवेक्ष्य द्यावापृथिवीभ्यां त्वा परिगृह्णामीत्यञ्जलिना परिगृह्य विश्वे त्वा देवा वैश्वानराः प्रच्यावयन्त्विति हृत्वा ध्रुवं ध्रुवेणेति पुरस्तात्प्रत्यङ्ङासीनो होतृचमसे ध्रुवमवनयति॥१॥

1. Having looked at the Dhruva(-scoop) with *bhūtamasi bhūte mā dhāḥ...*,[1] having held it by means of the folded hands (in the cavity of the folded hands) with *dyāvāpṛthivībhyāṁ tvā parigṛhṇāmi,*[2] having carried it with *viśve tvā devāḥ...*,[3] the Pratiprasthātṛ, sitting in front of him (Hotṛ) with his face to the west[4] pours the Dhruva (-scoop) into the goblet of the Hotṛ,[5] with *dhruvaṁ dhruveṇa...*[6]

1. TS III.2.8.n.
2. TS III.2.8.o.
3. TS III.2.8.p-q.
4. Cf. KS XXVIII.1.
5. Cf. TS VI.5.2.2.
6. TS III.2.8.r-s.

पुरस्तादुक्थ्स्यावनीयः। मध्यतो ऽन्ततो वा॥२॥

2. (The Dhruva-scoop) is to be offered (either) before the recitation of the Śastra,[1] or in the middle (of it)[2] or at the end (of it).[3]

1. Āgnimāruta-śastra.
2. Cf. TS VI.5.2.3.
3. Cf. TS VI.5.2.3.

उत नो ऽहिर्बुध्न्यः शृणोत्वज एकपादिति वा वैश्वदेव्यामृचि शस्यमानायाम्॥३॥

3. Or when the verse connected with Viśve devas beginning with *uta no'hirbudhnyaḥ*[1] is being recited.[2]

1. ṚV VI.50.14.
2. Cf. TS VI.2.2.2.

परिधानीयायां वा सकृच्छस्तायाम् ॥४॥

मध्यमायामुत्तमायां वा॥५॥

4-5. Or after the last verse[1] (Paridhānīyā) has been once

recited[2] or (when it is recited) for the second time[3] or when (it is recited) for the last (i.e. third) time.

1. ṚV IV.17.20.
2. Cf. MS IV.6.6.
3. Cf. KS XXVIII.1.

उक्थं वाचीन्द्रायेत्याह तृतीयसवनं प्रतिगीर्य। शस्त्रं शस्त्रं वा॥६॥

6. After having responded to (all the Śastras at) the third pressing (the Adhvaryu) says *uktham vācīndrāya* or (he says these words at the end of) each Śastra.[1]

1. Cf. TS III.2.9.2. See also XII.29.11; XIII.8.12. The Āgnimāruta-śastra is the last in the Agniṣṭoma-Jyotiṣṭoma.

प्रचरणकाले होतृचमसमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यवः। आश्राव्य प्रत्याश्राविते संप्रेष्यत्युक्थशा यज सोमानामिति। वषट्कृतानुवषट्कृते जुह्वति। भक्षान्हरन्ति॥७॥

7. At the time of the performance (of the offering) the Adhvaryu takes the goblet of the Hotṛ, the Camasādhvaryus (take) their goblets (respectively). Having caused (the Āgnīdhra to say) *astu śrauṣat*, after (the Agnīdhra has) responded (by saying *astu śrauṣaṭ*), the Adhvaryu orders, "O reciter of the Śastra, do you recite the offering verse (connected with the offering) of the Somas. After the Vaṣaṭ and the subsequent Vaṣaṭ have been uttered (all viz. the Adhvaryu and the Camasādhvaryus) offer (the Soma-juice). They bring the (remnants into the Sadas for) drinking.[1]

1. See XII.28.14.

होतृचमसमध्वर्युः प्रतिभक्षयति सुभूरसि श्रेष्ठो रश्मीनां प्रियो देवानां संसदनीयः। तं त्वा सुभव देवा अभिसंविशन्त्विषो ऽसि त्वेषो ऽसि नृम्णो ऽसि यह्वो ऽसि व्रतो ऽसि स्वो ऽसि वारणो ऽसि तस्य त इषस्य त्वेषस्य नृम्णस्य यह्वस्य व्रतस्य स्वस्य वारणस्य शूद्रस्य चार्यस्य च भुक्षिषीयेति॥८॥

8. With *subhūrasi...*[1] the Adhvaryu drinks (the remnant in) the Hotṛ's goblet from his side.

1. See and cp. MS IV.6.6; TS I.6.6.c.

यथा त्वं सूर्यासि विश्वदर्शत एवमहं विश्वदर्शतो भूयासमित्यादित्यं यजमान उपतिष्ठते॥९॥

9. With *yathā tvaṁ sūryāsi...*[1] the sacrificer praises the sun.

1. MS IV.6.6.

आयुर्म इन्द्रियं धेह्यदो म आगच्छत्वित्याहवनीयम्॥१०॥

यत्कामयते तस्य नाम गृह्णाति॥११॥

10-11. With *āyurma indriyaṁ dhehyado ma āgacchatu*[1] (he praises) the Āhavanīya. (He utters) the name of that thing which he desirs to get (instead of the word *adaḥ*).[2]

1. MS IV.6.6.
2. Cf. MS I.4.7.

अग्नीदौपयजानङ्गारानाहरेत्येतदादि पाशुकं कर्म प्रतिपद्यते॥१२॥

12. (The Adhvaryu) begins the ritual of the animal-sacrifice[1] beginning with the order, "O Āgnīdhra, Do you bring over the burning coals for the Upayājas (by-offerings)."[2]

1. Which was discontinued since XIII.11.4.
2. The rites mentioned in VII.26.8-27.8 are to be done now.

XIII.17

परिधिषु प्रहृतेषून्नेता हारियोजनं गृह्णाति॥१॥

1. After the enclosing sticks have been thrown (in the fire),[1] the Unnetṛ takes the Hāriyojana (-scoop)[2].

1. See VII.27.8 and III.7.11-14.
2. Cf. TS VI.5.9.3.

उपयामगृहीतो ऽसि हरिरसीति द्रोणकलशेन सर्वमाग्रयणं गृहीत्वा न सादयति। बह्वीभिर्धानाभिः श्रीत्वा शीर्षन्नधिनिधायोपनिष्क्रम्येन्द्राय हरिवतेऽनुब्रूहीन्द्राय हरिवते प्रेष्येति संप्रेषौ। धानासोमेभ्यो ऽनुब्रूहिधानासोमान्प्रस्थितान्प्रेष्येति वा॥२॥

2. With *upayāmagṛhīto'si...*[1] having taken tthe entire (remaining quantity of Soma) in the Āgrayaṇa-vessel[2] by means of (i.e. into) the Droṇakalaśa (the Adhvaryu) does not deposit it (on the mound). Having mixed many fried grains (in the

Soma),[3] having placed (the Droṇakalaśa) on the head,[4] having stepped (towards the Āhavanīya), (he utters) the two orders, "Do you recite the introductory verse for Harivat Indra," and "Do you order, (the Hotṛ to recite the offering verse) for Indra Harivat", or "Do you recite the invitatory verse for (the offering of) Soma mixed with fried grains"[5] and "Do you order (the Hotṛ to recite the offering verse for the offering of) Soma mixed with fried grains started going (towards Indra Harivat).[6]"

1. See TS I.4.28.a
2. Previously one third of the Soma-juice was taken each for the Savitṛ-scoop and the Pātnīvata-scoop: see XIII.13.1; XIII.14.7. For this Sūtra cf. KS XXVIII.9; MS IV.7.4.
3. Cf. TS VI.5.9.1-2.
4. Cf. TS VI.5.9.3.
5. Cf. ŚB IV.4.3.a.
6. Cf. ŚB IV.4.3.a.

हरी स्थ हर्योर्धाना इति विक्रम्य वषट्कृतानुवषट्कृते हुत्वाहरति भक्षम्॥३॥

3. Having stepped out[1] (and then) having made the libation with *harī stha haryor dhānāḥ...*[2] after the Vaṣaṭ and subsequent Vaṣaṭ have been uttered,[3] (the Unnetṛ) carries (the remnant into the Sadas) for consuming.

1. Cf. TS VI.5.9.3.
2. TS I.4.28.b-c.
3. Cf. ŚB IV.4.3.9.

अपरेणोत्तरवेदिं द्रोणकलशं प्रतिष्ठाप्योन्नेतर्युपहवमिष्ट्वा सर्वे हारियोजनं भक्षयन्तीष्टयजुषस्ते देव सोमेति॥४॥

4. After (the Unnetṛ) has placed the Droṇakalaśa to the west of the Uttaravedi,[1] having saught the invitation from the Unnetṛ[2] they all drink the (remnant in the) Hāriyojana with *iṣṭayajuṣaste deva soma...*[3]

1. See TS VI.5.9.4 and cp. Sūtra 8.
2. Cf. TS VI.5.9.4.
3. TS III.2.5.o.

असंभिन्दन्तो धाना निम्नानि कुर्वते। निम्नानि कृत्वा निरिव धयन्ति॥५॥

5. Without breaking them, they make the fried grains into

small (particles).[1] Having made small particles they swallow (them)[2] as it were.

1. Cf. TS VI.5.9.3-4.
2. Cf. KS XXVII.9.

चिश्चिषाकारं भक्षयन्ति॥६॥

6. They eat (the fried grains) making the sound *ciṣ ciṣ*.

कृष्यै क्षेमाय रय्यै पोषायेति भक्षयित्वा जपन्ति॥७॥

7. Having eaten they mutter *kṛṣyai kṣemāya rayyai poṣāya*.[1]

1. Cp. MS IV.7.4.

आपूर्या स्था मा पूरयतेत्युत्तरवेद्यां शेषा न्युप्य यन्म आत्मनो मिन्दाभूदिति-मिन्दयाहवनीयमुपतिष्ठन्ते॥८॥

8. Having poured the remaining (fried grains) upon the Uttaravedi[1] with *āpūryā sthā mā*[2], they stand near the Āhavanīya praising it with the Mindā (-verse) beginning with *yanma ātmano mindābhūt*.[3]

1. See TS VI.5.9.4.
2. TS III.2.5.p.
3. TS III.2.5.n.

देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि पितृकृतस्यै-नसोऽवयजनमस्यात्मकृतस्यैनसो ऽवयजनमस्यन्यकृतस्यैनसो ऽवयजनमस्येनस-एनसो ऽवयजनमसीत्याहवनीये शकलानभ्याधायैकधनपरिशेषेषु हरिणीर्दूर्वाः प्रास्य संप्लोम्नाय तीव्रीकृत्य यथाचमसं व्यानीयापरेण चात्वालमास्तावे वा प्रत्यञ्चश्चमसिनः स्वंस्वं चमसरसमवघ्रेण भक्षयन्त्यप्सु धौतस्य सोम देव इति॥९॥

9. Having thrown splinters on the Āhavanīya with *devakṛtasyainasaḥ*...[2] having put green Dūrvā (-grass-blades) in the remnants of the Ekadhana (-water),[3] having kneaded (the mixture),[4] having made it strong, having poured it into their respective goblets, the Camasins (goblet-holders) sitting down to the west of the Cātvāla (pit), or in the Āstāva,[5] with

their faces to the west, drink the (contents from their) own goblet with *apsu dhautasya soma devaḥ...*[6]

1. KB XVII.7.
2. One splinter with one formula. For the formulae see TS III.2.5.w and VS VIII.13.
3. Cf. KB XVII.8.
4. Cp. VIII.16.2.
5. The place where Bahiṣpavapāna-stotra was sung.
6. TS III.2.5.x. For this Sūtra cp. ŚB IV.4.3.13.

XIII.18

समुद्रं वः प्रहिणोमि स्वां योनिमिपिगच्छत। अरिष्टा अस्माकं वीराः सन्तु मा परासेचि नः स्वम्॥ अच्छायं वो मरुतः श्लोक एत्वच्छा विष्णुं निषिक्तपामवोभिः। उत प्रजायै गृणते वयो धुर्यूयं पात स्वस्तिभिः सदा न इत्यन्तर्वेदि शेषान्निनीय दधिक्राव्णो अकारिषमित्याग्नीध्रे दधिद्रप्सान्भक्षयन्ति॥१॥

1. With *samudraṁ vaḥ prahiṇomi...*[1] having poured the remnants (in their respective goblets within the altar, with *dadhikvrāvṇo akāriṣam...*[2] they eat in the Āgnīdhra's shed, the drops of curds.

1. Here we find two verses. For the first, cp. TS IV.4.14.b. For the second see VII.36.9.
2. TS I.5.11.1

उभा कवी युवाना सत्या ता धर्मणस्पती। सत्यस्य धर्मणस्पते वि सख्यानि सृजामह इति तानूनप्त्रिणः सख्यानि विसृजन्ते॥२॥

2. With *ubhā kavī yuvānā...*[1] the Tānūnaptrins release the (vow) of friendship.[2]

1. Source not known.
2. The vow of friendship was taken in the rite called Tānūnaptra. See XI.1.1ff.

पशुवत्पत्नीसंयाजाः॥३॥

3. The Patnīsaṁyājas (should be performed) in the same manner as in the animal sacrifice.[1]

1. See VII.27.9-14.

स्तीर्णे वेदे जुह्वां नवगृहीतं गृहीत्वा धाता रातिरित्यन्तर्वेद्यूर्ध्वस्तिष्ठन्संततं समशो नव समिष्टयजूंषि जुहोति॥४॥

4. After the Veda (grass-brush) (has been untied and) spread, having taken the nine-times scooped ghee in the Juhū(-ladle), (the Adhvaryu) standing erect[1] within the altar offers nine Samiṣṭayajus (-libations) (of ghee) in equal quantities, and in a continuous manner, with *dhātā ratiḥ....*[3]

1. Cf. MS IV.8.4.
2. Cf. TS VI.6.2.1.
3. TS I.4.14.a-i.

यं कामयेत पापीयान्स्यादित्येकैकं तस्य जुहुयाज्जिह्मस्तिष्ठन्। स्रुवेण वा विग्राहम्॥५॥

5. In the case of a (sacrificer) about whom he may desire "He should be worse," he (the Adhvaryu) should offer each (libation) separately (i.e. not in a continous manner), standing in a crooked position;[1] or (he should offer them each time scooping (the ghee) (into the ladle) by means of the spoon separately.[2]

1. i.e. bending either to the right or to the left.
2. For this Sūtra cf. MS IV.8.4.

इदं तृतीयं सवनं कवीनामिति संस्थिते सवन आहुतिं जुहोति॥६॥

6. After the (third) pressing is stood completely established (i.e. completed) he offers a libation (of ghee in the Āhavanīya-fire)[1] with *idaṁ tṛtīyaṁ savanaṁ kavīnām...*[2]

1. See also XII.29.13 and XIII.8.13.
2. TS III.1.9.d.

अत्र मेखलायाः कृष्णाविषाणायाश्च चात्वाले प्रासनं वाजसनेयिनः समामनन्ति माहिर्भूर्मा पृदाकुरिति॥७॥

7. According to the opinon of the Vājasaneyins[1] (the act viz.) throwing of the gridle and black-antelope's horn (by the sacrificer) on the pit (Cātvāla) with *māhir bhūr mā pṛdākuḥ...*[2] (should take place) at this stage.[3]

1. See ŚB IV.4.5.2-3.
2. VS VII.23.
3. Contrast XIII.7.16.

अग्निना देवेन पृतना जयामीति यजमानो जागतान्विष्णुक्रमान्क्रामति॥८॥

8. With *agninā devena pṛtanā jayāmi....*[1] the sacrifcer takes (the three) Viṣṇu-strides connected with (the three verses in) the Jagatī (-metre).

1. TS III.5.3.a-c.
2. See IV.14.6.

सर्वेभिर्देवेभिः पृतना जयाम्यानुष्टुभेन छन्दसैकविंशेन स्तोमेन वैराजेन साम्ना वषट्कारेण वज्रेण सर्वजान्भ्रातृव्यानधरान्पादयाम्यवैनान्बाधे प्रत्येनान्नुदे ऽस्मिन्क्षये ऽस्मिन्भूमिलोके यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो विष्णोः क्रमेणात्येनान्क्रामामीति चतुर्थमेके समामनन्ति॥९॥

9. In the opinion of some ritualists[1] the sacrificer should take the fourth (stride) with *sarvebhirdevebhiḥ pṛtanāḥ...*[2]

1. Not idnetified.
2. The formula appears to have been prepared by Āpastamba himself.

इन्द्रेण सयुजो वयमित्याहवनीयं यजमान उपतिष्ठते॥१०॥

10. The sacrificer stands near the Āhavanīya (fire) praising it with *indreṇa sayujo vayam...*[1]

1. TS III.3.3.d-e.

XIII.19

अवभृथस्य तन्त्रं प्रक्रमयति॥१॥

1. (The Adhvaryu) causes the procedure of the Avabhṛtha to begin.

1. The word literally means "bringing down (of the Soma-husks etc. to the water)." The ritual includes the concluding bath.

वेदं कृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते। यथार्थं पात्रयोगः॥२॥

2. Having prepared the Veda (brush of grass), having scattered (sacrificial grass) around the fires, he begins the work of washing hands etc. The (act of) arrangement of the sacrificial utensils should be done in accordance with the requirement.

निर्वपणकाले वारुणमेककपालं निर्वपति॥३॥

3. At the time of the pouring out (of the material like rice-grains etc. for the sake of sacrificial bread) he takes out (the rice-grains, for the sake of) a sacrificial bread to be prepared on one potsherd for Varuṇa.[1]

1. Cf. KS XXIX.3; MS IV.8.5.;KB XVIII.9.

चतुर्गहीतान्याज्यानि वारुणं चालंकृत्योत्तरेवेद्यंस आसादयति॥४॥

4. The ghee is to be taken by means of scooping for four times. Having adorned (i.e. made perfect) the sacrificial bread he keeps (the ghee and the sacrificial bread) on the north-eastern corner of the Uttaravedi.

अत्र यजमान औदुम्बरीमुत्खिदत्युपसृजन्धरुणं मात्रे मातरा धरुणे धयन्निह पुष्टिं पुष्टिपतिर्नियच्छतु रायस्पोषमिषमूर्जमस्मासु दीधरदिति॥५॥

5. At this stage the sacrificer digs out the Udumbara post (in the Sadas) with (the verse) *upasṛjan dharuṇam*.

तामधिषवणचर्मफलके सर्वाणि च सोमलिप्तान्यन्तरा चात्वालोत्करावुत्तरे वा वेद्यंस औदुम्बर्यामासन्द्यां सादयति। अन्यत्र चतसृभ्यः सोमस्थालीभ्यः॥६॥

6. He places it (the Udumbara post), the skin and the (Soma)-pressing boards, and all (the vessels) besmeared by Soma (-juice) except the four Soma-vessels[1] between the Cātvāla (pit) and the rubbish-heap or upon the throne-seat of Udumbara on the north-eastern part of the altar.

1. viz. the Āgrayaṇa, Ukthya, Āditya and Dhruva. For their uses see XIII.24.3.

अव ते हेडो वरुण नमोभिरिति यजमानश्चात्वाले कृष्णाजिनं प्रास्यति॥७॥

7. With *ava te heḍo varuṇa namobhiḥ*...[1] the sacrificer throws the skin of black antelope on the Cātvāla (pit).

1. TS I.5.11.i.

पुनर्वैनेन दीक्षेत वसीत वैनदभ्रस्तां वैनत्स्रुचामवधानार्थां कारयेत्। हविर्वहननार्थं वा स्यात्॥८॥

8. Or he may consecrate himself again with it (for another sacrifice in future) or may wear it (in day-to-day life), may get

a leather-bag prepared out of it in order to place the ladles in it or it may be (used) for pounding of the oblation (materials) (like grains).[1]

1. Cp. JB II.67.

अवभृथादुदेत्य पुत्राय ब्रह्मचारिणे वा दद्यादित्येके॥९॥

9. According to some,[1] having come up from the Avabhṛtha he should give it to his son or to a vedic student.

1. Cp. JB II.67.

आयुर्दा अग्ने हविषो जुषाण इत्यवभृथमवैष्यञ्जुहुयात्। अवभृथ निचुङ्कुणेति च॥१०॥

10. When (the Adhvaryu along with the others) is about to go for the Avabhṛtha, he should offer a libation[1] (of ghee) with *āyurdā agne...*[2] and (another libation) with *avabhṛtha nicuṅkuṇa...*[3].

1. Cf. TS III.3.8.1.
2. TS III.3.8.a.
3. TS I.4.45.f.

XIII.20

नमो रुद्राय वास्तोष्पतय आयने विद्रवण उद्याने यत्परायण आवर्तने विवर्तने यो गोपायति तं हुव इति च॥१॥

1. And (the Adhvaryu offers the third libation) with *namo rudrāya...*[1]

1. TB III.7.9.7; cp. AV VI.77.2; ṚV X.19.4-5.

उरुं हि राजा वरुणश्चकारेति वेद्या अभिप्रयान्तो वदन्ति। चात्वालाद्वा॥२॥

2. While going away from the altar or from the Cātvāla (pit)[1] they recite *uruṁ hi rājā varuṇaścakāra...*[2]

1. Cf. MS IV.8.5.
2. TS I.4.45.a.

प्रस्तोतः साम गायेति॥३॥

3. (The Adhvaryu) orders, "Do you sing the Sāman O Prastotṛ."[1]

1. Cf. TS VI.6.3.1; cf. also ŚB IV.4.5.6. For the Sāman see ṢaḍB III.1.10-11.

सर्वे सहपत्नीकास्त्रिः साम्नो निधनमुपयन्ति। अर्धाध्वे द्वितीयम्। प्राप्य तृतीयम्॥४॥

4. All, together with the wife of the sacrificer join in singing the last part of the Sāman (Nidhana) thrice[1]—the second time at the half-way[2] and the third time after having reached (the water).

1. Cf. TS VI.6.3.2; cp. ṢaḍB III.1.14.
2. between the place of sacrifice and that of the Avabhṛtha rite (water).

सर्वत्र संप्रेष्यति॥५॥

5. At each time the Adhvaryu orders.

सर्वा दिशो ऽवभृथगमनमाम्नातमित्येदाद्या चर्यायाः॥६॥

6. (Then the ritual mentioned in VIII.9.18-8.11) beginning with "the act of going out (may be done) in any direction," (should be performed) upto the offering (of the sacrifical bread).

निष्कासवद्वारुणेन प्रचर्यापबर्हिषावनूयाजौ यजति। न वा॥७॥

7. Having performed the ritual (of the offering of) the sacrificial bread in the same manner as that of the scrappings,[1] (the Adhvaryu) offers the two Anūyājas excluding the one to Barhis.[2]

1. In the Varuṇapraghāsa. See VIII.8.8.
2. Cp. VIII.8.10.

यत्ते ग्राव्णाप्यायस्व सं त इति सौमीभिर्द्रप्सवतीभिः पञ्चभिः सप्तभिस्त्रयोदशभिर्वा दध्नौदुम्बरशाखयर्जीषं प्रोक्षति॥८॥

8. By means of a branch of Udumbara (-tree) he sprinkles (curds on the Soma-husks with five or seven or thirteen verses connected with Soma and containing the word *drapsa,* (the first verse among them being) *yatte grāvṇā...* (and the last two being *apyāyasva... and saṁ te....*[2]

1. Cf. GB II.4.7.
2. See the section TB III.7.13.

प्रहृत्य वाभिजुहुयात्॥९॥

9. Or he may offer the libation after having thrown (the Soma-husks).

1. Cf. GB II.4.7.

ऋजीषस्य स्रुचं पूरयित्वाप्सूपमारयति समुद्रे ते हृदयमप्स्वन्तरिति॥१०॥

10. Having filled the ladle with the Soma husks he dips it into the water with *samudre te hṛdayam...*[1]

1. TS I.4.4.5.e.

ततो यो भिन्दुरुत्प्लवते तमुपस्पृशेद्भक्षयेद्वाप्सु धौतस्य सोम देव त इति॥११॥

11. The bubble that would rise up from it, he touches[1] it or drinks[2] it with *apsu dhautasya...*[3]

1. See TS VI.6.3.5.
2. Cf. MS IV.8.5. Contrast KS XXIX.3 where first it is prescribed to be drunk and then to be pressed down.
3. TS III.2.5.x.

समुद्रं वः प्रहिणोमीति सर्वाणि च सोमलिप्तान्यवभृथे प्रविध्यति॥१२॥

12. And with *samudraṁ vaḥ prahiṇomi...*[1] he throws away all the Soma-besmeared (vessels) into the Avabhṛtha (-water).

1. See IV.14.4. Only Āpastamba prescribes this verse. Other Sūtrakāras of Taittirīya school prescribe TS I.4.45.f.

विचृत्तो वरुणस्य पाश इति यजमानो मेखलां विचचृते। इमं विष्यामीति पत्नी योक्त्रम्॥१३॥

13. With *vicṛtto varuṇasya pāśaḥ...*[1] the sacrificer unties the girdle; with *imaṁ viṣyāmi...*[2] the wife of the sacrificer (unties) the yoke-halter.

1. Cf. MS IV.8.5.
2. TS III.5.6.e.

अत्र योक्त्रमेखले वाससी जालं कृष्णाजिनं चावभृथे प्रविध्य॥१४॥

14. At this stage, after the yoke-halter and the girdle,[1] the two garments,[2] the (hair-) net,[3] the black antelope-skin, have been thrown in the Avabhṛtha (-water),[4]

1. See X.9.13.
2. See X.6.4.;X.9.8.
3. See X.9.7.
4. The sentence is incomplete. See the next Sūtra.

XIII.21

देवीराप इत्यवभृथं यजमानो ऽभिमन्त्र्य सुमित्रा न आप ओषधय इत्यपः प्रगाह्य सशिरस्कावनुपमक्षन्तौ स्नातः पत्नी यजमानश्च॥१॥

अन्योऽन्यस्य पृष्ठे प्रधावतः॥२॥

1-2. after the sacrificer has addressed the Avabhṛtha-water with *devīrāpaḥ...*,[1] and after the sacrificer and his wife have plunged into the water with *sumitrā no āpa oṣadhayaḥ...*[2] they, without dipping (their bodies completely), bathe themselves including their heads (sprinkling water on the heads). They wash each other's back.[3]

1. TS I.4.5.5.h.
2. TS I.4.45.g.
3. Cf. ŚB IV.4.5.23. For both these Sūtras see also VIII.8.15.16.

यद्दिदीक्षे मनसा यच्च वाचा यद्वा प्राणैश्चक्षुषा यच्च श्रोत्रेण। यद्रेतसा मिथुनेनाप्यात्मनाद्भ्यो लोका दधिरे तेज इन्द्रियम्। शुक्रा दीक्षायै तपसो विमोचनीरापो विमोक्त्वीर्मयि तेज इन्द्रियम्॥ यदृचा साम्ना यजुषा पशूनां चर्मन्हविषा दिदीक्षे। यच्छन्दोभिरोषधीभिर्वनस्पतावद्भ्यो लोका दधिरे तेज इन्द्रियम्। शुक्रा दीक्षायै तपसो विमोचनीरापो विमोक्त्वीर्मयि तेज इन्द्रियम्॥ येन ब्रह्म येन क्षत्रं येनेन्द्राग्नी प्रजापतिः सोमो अद्भ्यो लोका दधिरे तेज इन्द्रियम्। शुक्रा दीक्षायै तपसो विमोचनीरापो विमोक्त्वीर्मयि तेज इन्द्रियमिति त्रिरञ्जलिना विषिच्योन्नेतर्वसीयो न उन्नयाभि। उदित्ते वसुवित्तमा गिरः स्तोमास ईरते। सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव। कण्वा इव भृगवः सूर्या इव विश्वमिद्धीतमानशुरिति यजमानः संप्रेष्यति॥३॥

3. With *yad didīkṣe...*[1] having sprinkled water over his head thrice by means of the folded hands, the sacrificer orders, "Do you lead us towards the greater wealth,"[2] and also recites *ud it te vasuvittamā....*"[3]

1. Cp. TB III.9.14.1-2.
2. Cf. MS I.3.39; cp. ŚB II.68.
3. Cp. MS I.3.39.

XIII.22

उदेत प्रजामायुर्वर्चो दधाना अध स्यामसुरुभयोर्गृहेषु। गायत्रीं छन्दांस्य-नुसंरभन्तामस्मान्राय उत यज्ञाः सचन्ताम्। सुप्रीतः सुवरप आविवेशेत्युन्ने-तोन्नयति॥१॥

1. With *ud eta prajām āyur varcaḥ...*[1] and *suprītaḥ suvarapaḥ...*[2] the Unnetṛ leads[3] (them[4] all out of water).

1. KS IV.13.
2. Cp. KS IV.13.
3. Cf. ŚB II.6.8.
4. The sacrificer, his wife, and others who have taken bath.

अहते वसानावुदितः॥२॥

2. (The sacrificer and his wife) come out (of the water) wearing unwashed (i.e. new) (garments).[1]

1. Cf. ŚB IV.4.5.23.

सोमोष्णीषं यजमानः परिधत्ते। सोमोपनहनं पत्नी सोमपरिश्रयणं वा॥३॥

3. The sacrificer wears the turban of Soma.[1] The wife of the sacrificer (wears) (the piece of cloth) with which the (measured out) Soma had been tied[2] or (the piece of cloth) with which the Soma had been enclosed.[3]

1. With which Soma was wrapped. See X.24.14.
2. See X.24.9.
3. The same as the Paryāṇahanā of ŚB III.3.2.3. or it may be referring to X.20.14.

ते उदवसानीयायामध्वर्यवे दत्तः॥४॥

4. (The sacrificer and his wife) give them (these pieces of cloth) to the Adhvaryu at the time of the Udavasānīyā (-offering).[1]

1. See VIII.8.17.

उद्वयं तमसस्परीत्यादित्यमुपस्थाय प्रतियुतो वरुणस्य पाश इत्युदकान्तं प्रत्यसित्वा समित्पाणय उन्नेतारं पुरस्कृत्याप्रतीक्षयमायन्त्यपाम सोममिति महीयां वदन्तो यान्यपामित्यान्यप्रतीत्तान्यस्मि यमस्य बलिना चरामि। इहैव सन्तः प्रति तद्यातयामो जीवा जीवेभ्यो निहराम एनत्॥ अनृणा अस्मिन्ननृणाः

परस्मिंस्तृतीये लोके अनृणाः स्याम। ये देवयाना उत पितृयाणाः सर्वान्पथो अनृणा आ क्षीयेमेति च॥५॥

5. With *ud vayaṁ tamasas pari*...[1] having praised the Sun with *prati yuto varuṇasya pāśaḥ*...[2] having cicked back the water-front back (with their fore-feet), having kept Unnetṛ in the front, holding a fuel-stick in their hands, uttering the verse *apāma somam*...[3] and (the following two verses) *yānyapāmityānyapratītyāāni*...and *arṇā*... [4] they return (to the place of sacrifice) without looking back.[5]

1. TB III.7.11.2.
2. TS I.4.45.i; cp. VIII.8.18.
3. TS III.2.5.m.
4. TB III.7.9.8-9.
5. Cf. TS VI.6.3.5.

एधो ऽस्येधिषीमहीत्याहवनीये समिध आधायापो अन्वचारिषमित्युपतिष्ठन्ते॥६॥

6. Having thrown fuel-sticks in the Āhavanīya-fire[1] with *edho'syedhiṣīmahi*...[2] they stand near (the Āhavanīya-fire) praising it with *apo'nvacāriṣam*...[3]

1. JB I.68.
2. TS I.4.45.k.
3. TS I.4.24.1. For this Sūtra, cp. VIII.8.18.

XIII.23

प्रायणीयावदुदयनीया॥१॥

1. The Udayanīyā (-offering) is similar to the Prāyaṇīyā (-offering).[1]

1. See X.21.1ff.

तस्यामेव स्थाल्यामनिष्कासितायां श्रपयति। तद्बर्हिः। तन्मेक्षणम्॥२॥

2. One cooks the rice-pap in the same (sthālī-pot) (which was used in the Prāyaṇīyā) and from which the scrappings have not been removed.[1] That (very) sacrificial grass (and) that (very) stapula (Mekṣaṇa) (should be used in this offering).[2]

1. See X.21.8.
2. Cf. TS VI.1.5.5.

शालामुखीये प्रचरन्ति॥३॥

3. They perform (this offering) in the Śālāmukhīya(-fire).[1]

1. i.e. the old Āhavanīya.

तेष्वेव देशेष्वग्निमाज्यभागानां प्रथमं यजति। पथ्यां स्वस्तिमुत्तमाम्॥४॥

4. (The Adhvaryu) offers ghee-portions in the same parts (of the fire)—first to Agni and the last to Pathyā svasti.[1]

1. See X.21.11. Thus he offers to Agni in the middle of the fire; to Soma in the east; to Savitṛ in the south; to Aditi in the west, to Pathyā svasti in the North. For this Sūtra cf. KB VII.8.

याः प्रायणीयस्य याज्या इत्युक्तम्॥५॥

5. It has been said in a Brāhmaṇa-text: "Those verses which have been used as the offering-verses for the Prāyaṇīyā...."[1]

1. TS VI.1.5.5; cp. AB I.11; KB VIII.8.

मैत्रावरुणीं गां वशामनूबन्ध्यामालभते॥६॥

6. He seizes a sterile cow as Anūbandhyā for Mitra and Varuṇa.[1]

1. Cf. TS VI.6.7.3.

तस्या निरूढपशुबन्धवत्कल्पः॥७॥

7. The procedure (of this ritual should be) similar to that of the Nirūḍhapaśubandha.[1]

1. See the chapter VII.

मित्रावरुणाभ्यां गोर्वपाया मेदसो ऽनुब्रूहि मित्रावरुणाभ्यां गोर्वपाया मेदसः प्रेष्येति संप्रेषौ॥८॥

8. The orders (to be given to Maitrāvaruṇa are): "Do you recite the invitatory verses in connetion with the fat of the omentum for Mitrā and Varuṇa" (and) "Do you order (the Hotṛ to recite the offering verse) in connection with the fat of the omentum for Mitra and Varuṇa..."[1]

1. Cp. VIII.21.1.

एवमवदानेषु हविष इत्यन्तौ नमति॥९॥

9. In the same manner he modifies the two ends (of the

orders) with the word *haviṣaḥ* at the time of the portions (of the limbs of the victim).[1]

1. See also VII.25.9.

तिस्रो ऽनूबन्ध्या एके समामनन्ति॥१०॥

10. In the opinion of some ritualists[1] there should be three Ahūbandhyā (cow)s.

1. KS XXIX.4.

मैत्रावरुणीं वैश्वदेवीं बार्हस्पत्यामिति॥११॥

11. (The three Anūbandhyā-cows are to be offered) to Mitrā-varuṇā, Viśvedevas and to Bṛhaspati respectively.

द्विरूपा मैत्रावरुणी। बहुरूपा वैश्वदेवी। रोहिणी बार्हस्पत्या॥१२॥

12. The (cow) for Mitrāvaruṇā (should be) tāwo-coloured; the one for Viśvedevas multicoloured; (and) the one for Bṛhaspati red-coloured.

उपांशु वैश्वदेव्या मध्यतश्चरन्ति॥१३॥

13. They perform (the sacrifice of the Anūbandhyā) to Viśvedevas in between[1] and inaudibly.[2]

1. In between the offerings to the other deities.
2. Cf. KS XXIX.4.

ता न सर्वत्रालभेत वाजपेये राजसूये सत्त्रे सहस्रे सर्ववेदसे वा॥१४॥

14. Or one should not seize these (three Anūbandhyā-cows) in all (the Soma-sacrifices) (but only) in the Vājapeya, Rājasūya and a sacrificial session or a sacrifice (in which one thousand cows) (are given as gifts) or a sacrifice in which all the wealth (is given as gift).[1]

1. Cf. ŚB IV.5.1.11-12.

यः कामयेत सर्वो मे यज्ञः स्यात्सरस इति स एतास्तिस्रो ऽनूबन्ध्या आलभेत॥१५॥

15. He who desires "May all my sacrifice be full of sap" should seize these three Anūbandhyā (-cows).[1]

1. Cf. MS IV.8.6.

अनूबन्ध्यावपायां हुतायां दक्षिणे वेद्यन्ते यजमानः केशश्मश्रु वापयते॥१६॥

16. After the omentum of the Anūbandhyā is offered, the sacrificer causes his hair and beard be shaved on the southern end of the altar.

अनूबन्ध्यायाः पशुपुरोडाशम्॥१७॥

17. After the material for the sacrificial bread connected with the animal-sacrifice has been poured out,[1]

1. The sentence is incomplete. See the next Sūtra.

XIII.24

देविकाहवींष्यनु निर्वपति॥१॥

1. (the Adhvaryu) pours out (the material for) the Devikā-oblations.[1]

1. This ritual has been taken from the ritual of Rājasūya.

धात्रे पुरोडाशं द्वादशकपालमिति पञ्च॥२॥

2. These are the following five: a sacrificial bread on five potsherds to Dhātṛ, (rice-pap for Anumati, rice-pap for Rākā, rice-pap for Sinīvālī, and rice-pap for Kuhū).[1]

1. TS I.8.8.

यासु स्थालीषु सोमा भवन्ति तासूत्तराणि चत्वारि हवींषि श्रपयति॥३॥

3. One cooks the latter four oblations (viz. the four rice-paps) in the vessels in which there are (still remaining) the remnants of Soma (juice).[1]

1. See XIII.19.6. For this Sūtra cf. KS XII.8; MS IV.3.6.

समानं तु स्विष्टकृदिडम्॥४॥

4. The Sviṣṭakṛt and the Iḍā should be the same (for the Devikā-oblations and for the animal-sacrificial bread-offering in connection with the Anūbandhyā).

देविका निर्वपेत्प्रजाकाम इति काम्याः॥५॥

5. "One who desires progeny should pour out (the oblation-material for) Devikās...." These are the optional sacrifices (mentioned in this section).[1]

1. TS III.4.9.

अनूबन्ध्यायां स्वरुं जुहोति। हृदयशूलमुद्वासयति॥६॥

6. In the Anūbandhyā(-sacrifice) (the Adhvaryu) offers the Svaru; discards the heart-spit.[1]

1. Contrast XI.20.15.

विष्णुक्रमान्क्रामति॥७॥

7. One takes the Viṣṇu-steps.[1]

1. See VII.28.1.

राज्ञो राजभव्यस्य वानूबन्ध्यायाः पशुपुरोडाशमष्टौ देवसुवां हवींष्यनुनिर्वपत्यग्नये गृहपतय इति॥८॥

8. In the case of (a sacrificer who is) a king or one who is going to be a king (the Adhvaryu), after (having poured out) the material for the animal-sacrificial-bread in connection with the Anūbandhyā, pours out (the material) for the eight Devasū-offerings like Agni Gṛhapati...[1]

1. Cf. TB I.4.2.4. For details see XVIII.12.4-5.

समानं तु स्विष्टकृदिडम्॥९॥

9. The Sviṣṭakṛt ond Iḍā for both (these offerings should be) however, the same (i.e. common).

मैत्रावरुणीमामिक्षामनूबन्ध्यायाः स्थाने बह्वृचाः समामनन्ति। तस्या अग्रेण हविर्धानमासीनो ऽनवानं होता यजति। हविराहुतिप्रभृतीडान्ता संतिष्ठते। प्रयाजप्रभृत्याज्यभागप्रभृति वा। इडान्तामेके समामनन्ति॥१०॥

10. According to the opinion (of the ritualists belonging to the) Ṛgveda (there should be) a milk-mess for Mitrāvaruṇā instead of the Anūbandhyā(cow). Sitting in front of the Havirdhāna(-shed), and without breathing, the Hotṛ recites the offering-verse for it. (This rite) beginning with the oblation and ending with the Iḍā stands completely established (i.e. is concluded thereby); or it may be beginning either with the Prayāja(fore-offering)s, or with the (offering of) ghee-portions.[2] According to the opinion of some (ritualsits it) ends with the Iḍā.

1. Cf. KB XVIII.12.
2. Cf. ŚāṅkhāŚS V.12.12; ĀśvaŚS VI.14.20.

कृत्स्नसंस्थामेके॥११॥

11. According to some (ritualists) (the ritual of the Āmikṣā should be performed as) a complete (ritual) establishment (*saṁsthā*).[1]

1. i.e. the ritual of this offering should begin with the bringing of a branch, and end with the feeding of the Brāhmaṇas.

तामनु देविकाहवींषि निर्वपति॥१२॥

12. After that (offering is over the Adhvaryu) pours out the (oblation material of) the Devikā-oblations.

समानं तु स्विष्टकृदिडम्॥१३॥

13. The Sviṣṭakṛt and Iḍā (ritual of both these rites) however should be the same (i.e. common).

सदसो हविर्धानस्य हविर्धानयोरिति प्रथमग्रथितान्ग्रन्थीन्विस्त्रस्योदीची हविर्धाने बहिर्वेदि निर्वर्तयति॥१४॥

14. Having untied (the knots) of the Sadas,[1] of the Havirdhāna (-shed),[2] and of the two Havirdhāna (-carts),[3] which have been prevoiusly tied up, he turns the two Havirdhāna (-carts) to the north, out-side the altar.

1. See XI.10.15.
2. See XI.8.5.
3. See XI.8.1.; See also XI.8.7.

आहवनीयादुल्मुकमादाय यजमानो वेदिमुपोषति यत्कुसीदमप्रतीत्तमिति॥१५॥

15. Having taken a burning brand from the Āhavanīya, the sacrificer burns the (grass on the) altar[1] (by means of it), with *yatkusīdamapratītam...*[2]

1. Cf. TS III.3.8.3-4.
2. TS III.3.8.b.

यदि मिश्रमिव चरेदञ्जलिना सक्तून्प्रदाव्ये जुहुयाद्विश्वलोप विश्वदावस्य त्वेति॥१६॥

16. If he performs (the ritual) in mixed manner[1] as it were,

he offers barley flour by means of his folded hands on the buning (grass)[2] with *viśvalopa viśvadāvasya tvā...*[3].

1. i.e. if he thinks that he has performed some things correctly and some things incorrectly.
2. Cf. TS III.3.8.4.
3. TS III.3.8.c.

यदाकूतादिति तिसृभिर्धूममनुमन्त्रयते॥१७॥

17. With three (verses beginning with) *yadākūtād*[1] he addresses the smoke.[2]

1. TS V.7.7.a-c.
2. Smoke of the grass (Sūtra 15) or that of barley flour.

अह्नां विधान्यामित्युक्तम्॥१८॥

18. It is said in a Brāhmaṇa-text: "In the (Ekāṣṭakā)[1] which is the regulator of days...."[2]

1. i.e. the eighth day after the full-moon day in the month of Māgha.
2. TS III.3.8.4-5. Here prognoscticatory-rites are mentioned. One should perform them.

अयं नो नभसा पुर इत्येतैर्यथाब्राह्मणमुपस्थाय॥१९॥

19. In accordance with the Brāhmaṇa (text), having praised (Agni, Vāyu and Āditya) with *ayaṁ no nabhasā puraḥ...*,[1]

1. TS III.3.8.d-f. There are three verses. The sacrificer has to praise Agni etc. with these verses one by one respectively. The sentence in this Sūtra is incomplete. See the next Sūra.

XIII.25

वेदमुपस्थ आधायान्तर्वेद्यासीनोऽतीमोक्षाञ्जपति॥१॥

1. having kept the Veda (grass-brush) on the lap, sitting down within the altar (the sacrificer) mutters the Atīmokṣa (-formulae).[1]

1. viz. TS III.5.4.a-f.

अत्र विष्णुक्रमानेके समामनन्ति॥२॥

2. According to some ritualists (he takes) the Viṣṇu-strides (with the verses in the Jagatī-metre) at this stage.

1. See IV.16.15.

प्राजहितं समारोप्य शालामुखीयं द्वितीयं गतश्रियः प्राङुदङ्वोदसायेदमू नु श्रेयो ऽवसानमागन्म शिवे नो द्यावापृथिवी उभे इमे। गोमद्धनवदश्वदूर्जस्वत्सुवीरा वीरैरनुसंचरेमेति देवयजनमध्यवसाय निर्मन्थ्योदवसानीयायास्तन्त्रं प्रक्रमयति॥३॥

3. Having caused the Prājahita[1] (-fire)—(and also) the Śālāmukhīya[2]-fire as the second in the case of a Gataśrī[3] (sacrificer)—(mystically) to mount (upon the kindling sticks)[4] having gone out with his face either to the east or to the north,[5] having settled down in the (new) place of sacrifice with *idamū nu śreyovasānam*...[6] having churned out the fire, (the Adhvaryu) starts the procedure of the Udavasānīyā (-offering).

1. i.e. the old Gārhapatya.
2. i.e. the old Āhavanīya and new Gārhapatya.
3. See I.1.3.
4. See VI.28.11.
5. Thus KB XVIII.14.
6. TB III.7.9.9.

अग्नीनन्वाधाय वेदं कृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते। यथार्थं पात्रयोगः॥४॥

4. Having added fuel to the fires, having prepared Veda (grass-brush), having scattered (sacrificial grass) around the fires, he performs the ritual beginning with the washing of the hands. The arrangement of the utensils (should be done) in accordance with the requirement.

निर्वपणकाले आग्नेयं पञ्चकपालं निर्वपति। अष्टाकपालं वा। यदि पञ्चकपालो गायत्र्यौ संयाज्ये। यद्यष्टाकपालः पङ्क्त्यौ॥५॥

5. At the time of pouring out (of the oblation-material) he pours out (the oblation-material viz. the unhusked-rice grains) for the sacrificial bread to be prepared on five[1] potsherds for Agni; or .... on eight[2] potsherds...... If the sacrificial bread is prepared on five potsherds then the Saṁyājyās[3] should be in Gāyatrī metre. If ... on eight potsherds.... in Paṅkti metre.

1. Thus ŚB IV.5.1.13.
2. MS IV.8.6, KS XIX.4. They prescribe both these alternatives but prefer the latter. KB XVIII.14. prescribes both.

3. i.e. the Invitatory and offering verses of the Sviṣṭakṛt-offering. ŚB, KS and KB discuss not about the Saṁyājyās but the Invitatory and Offering verses of the chief offering.

अनड्वान्दक्षिणा। अनुडुदर्हं वा हिरण्यम्॥६॥

6. An ox (should be given as) the sacrificial gift; or gold of the worth of an ox.

1. Cf. ŚB IV.5.1.13.

सिद्धमिष्टिः संतिष्ठते। वैष्णवीं पूर्णाहुतिमुदवसानीयायाः स्थाने वाजसनेयिनः समामनन्ति॥७॥

7. The offering stands completely established in the usual manner. According to the opinion of the Vājasaneyins there should be a full-spoon-libation[1] in the place of the Udavasānīyā-(ofering).

1. According to ŚB IV.5.1.16 instead of the Udavasānīyā-offering one can offer four-times-scooped ghee.

द्वादशगृहीतेन स्रुचं पूरयित्वेदं विष्णुर्विचक्रम इत्यन्तर्वेद्यूर्ध्वस्तिष्ठञ्जुहोति॥८॥

8. Having filled the ladle with twelve-times scooped ghee, the Adhvaryu, standing erect within the altar, offers it with *idaṁ viṣṇur vi cakrame.*[1]

1. TS I.2.13.e.

सा यावद्रात्रेष्टिः संतिष्ठतेऽथ सायमग्निहोत्रं जुहोति। काले प्रातर्होमम्॥९॥

9. He offers the evening Agnihotra at whatever time of the night when the offering stands completely established[1]. He offers the morning Agnihotra at the proper time.[2]

1. i.e. when the Udavasāniyā-offering is over, whatever time of the night it may be, the evening Agnihotra should be performed. During the Soma-sacrificial ritual, Agnihotra is not performed. (see X.14.4.). Immediately after the Udavasānīyeṣṭi (i.e. the end of a Soma-sacrifice), the Agnihotra-ritual should be performed.
2. Cf. ŚB IV.5.1.16.

संतिष्ठतेऽग्निष्टोमोऽनिष्टोमः॥१०॥

10. The Agniṣṭoma stands completely established (i.e. concluded) hereby.